

We are Life. Our friends are Life. There are waves of life. Loving life, unblocking the love for life, liberating the love of life is the solution not merely to Nazism - which is only the symptom of a disease. Loving life, learning to love life, will show us the path to heal ourselves, and other beings as well.

Erich Fromm should be studied in his books on human aggressiveness and destructiveness. He has a profound and consistent approach to the problem of life and death. Life is an effort, and it is an effort of life and death. Our problem, basically, is to love life not as a physical event, but love life as a transcendent process which does not begin when we are born, and does not end when our bodies die.

Subconsciously, he who wants to kill whole nations, he who wants to persecute others and to destroy life in every form, he is subconsciously looking for transcendence. He's frustrated with his physical nature and wants to transcend it. The poor guy has narrow horizons. He can't imagine any transcendent facts except by death. He thinks of killing others but this is only a way to kill himself.

We do not have the possibility to deny transcendence. *Biophilia* must not be seen as love for physical life only. Life is both physical and spiritual. Love for life must be transcendent. Going beyond the materiality of life, we defeat the origins of such disease as ignorance, the only real disease our humanity has to face. Thus we eliminate the causes of Nazism and other forms of blindness that challenge us in the 21st century, and force us to be born to a new level of perception. As we affirm life in constructive ways, we must say thanks to Erich Fromm, to Helena Blavatsky and others who have shown that humanity has *infinite glory* as the essence of its future.

(Carlos Cardoso Aveline)

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The above text is a transcription, revised by the author, of the five-minute video [The Power of Love for Life](#).

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Carrying Out the Decision
A Correct Application of the
Planned Means of Implementation

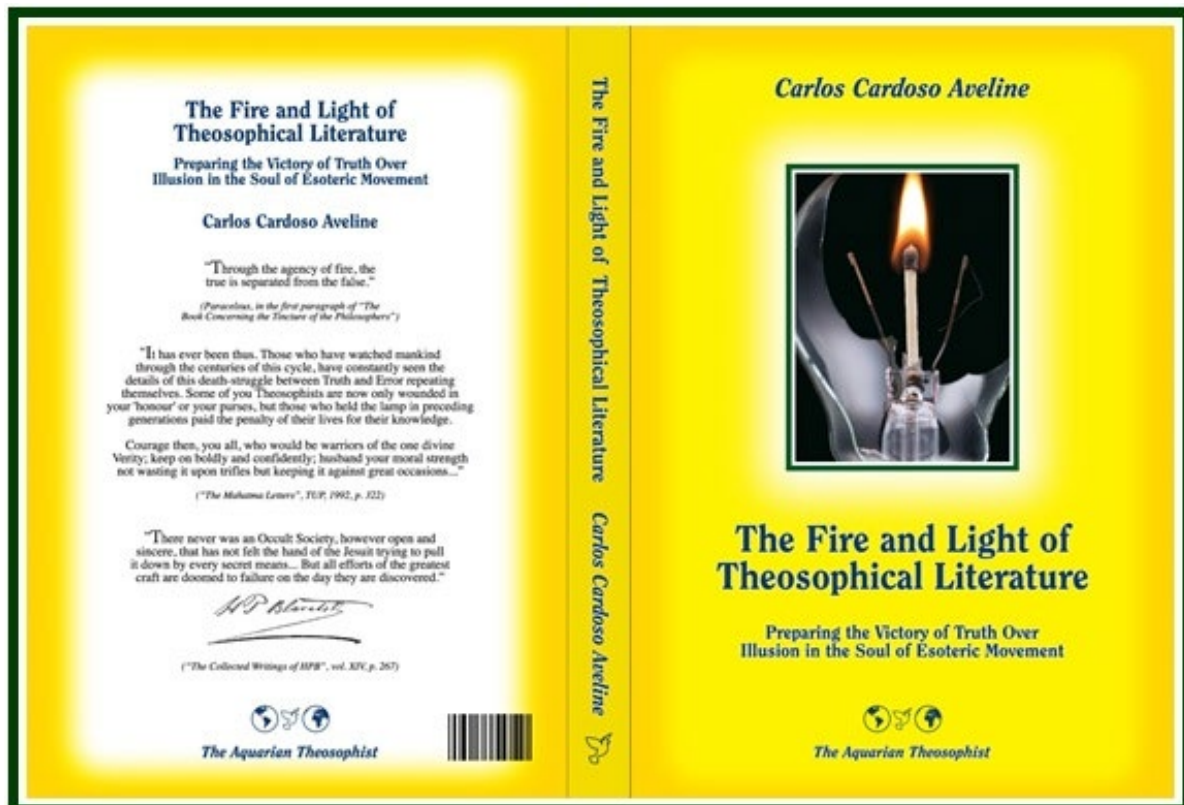
by Jean des Vignes Rouges

<https://www.carloscardosoaveline.com/carrying-out-the-decision/>

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The Fire and Light Published in Russia

With its first edition dated 2013, the book by Carlos in defense of the original theosophy emerges in 2026 in the native language of Helena Blavatsky



Russian theosophist **Olga Fedorova**, an associate of the **Independent Lodge of Theosophists** who lives near Moscow, translated some time ago to Russian language the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline, which the **Aquarian Theosophist** published from Portugal in 2013.

The work makes a defense of authentic theosophy, threatened by pseudo-esotericism. Its Russian edition - **Огонь и свет теософской литературы** - was published in paper by the end of March 2026 and has 264 pages.

An experienced book-translator, Olga Fedorova lives in the metropolitan area of Moscow. For years she has been translating and publishing online the texts of the Independent Lodge in the nation where Helena Blavatsky was born. The theosophical work developed by Olga is selfless and efficient. Several of her translations of theosophical classics are published in paper. As to “**Fire and Light**”, this is a link of the Publishing House, **Amrita**, with the book for sale:

<https://amrita-rus.ru/knigi/filosofskie-nauki/teosofiya/joga-praktika-tantra/ogon-i-svet-teosofii-podgotovka-pobedy-istiny-nad-illyuziej-v-dushe-ezotericheskogo-dvizheniya/249539>

See below a photo of the volume and the text published by Amrita on VK (the Russian equivalent to Facebook). Further below, its translation to English.

(The Editors)

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Огонь и свет теософской литературы Подготовка победы истины над иллюзией в душе эзотерического движения.



В своей фундаментальной работе известный бразильский теософ, журналист и последователь Е. П. Блаватской Карлос Кардосо Авелине раскрывает драматическую историю борьбы за чистоту идей внутри международного теософского движения! От XIX века до наших дней — битва света против тьмы, истины против иллюзий! Кто победит в душе эзотерического мира?

Погрузитесь в эту эпичную сагу и откройте глаза на скрытые тайны!

Заказать можно на Вайлдбериз, Озон и через личные сообщения группы.

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The Fire and Light of Theosophy
Preparing for the Victory of Truth over
Illusion in the Soul of the Esoteric Movement.

In his seminal work, renowned Brazilian theosophist, journalist, and follower of H.P. Blavatsky, Carlos Cardoso Aveline, reveals the dramatic history of the struggle for the purity of ideas within the international theosophical movement! From the 19th century to the present day—a battle of light against darkness, truth against illusion! Who will win in the soul of the esoteric world?

Immerse yourself in this epic saga and open your eyes to hidden mysteries!

Order on Wildberries, Ozon, and through private messages within the group.

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Earth-Heaven, Matter-Spirit:
Contrast, Unity and Harmony in Life

Uniformity brings about no harmony. However, we can look beyond contrast and see the presence of harmony as a seed and potentiality, and make it flourish.

Harmony is both contrast and unity. Harmony is unity in contrast, inner unity in outward contrast. We have to combine all kinds of contrasts, all kinds of opposites in ourselves. We must include renewal and persistence in our qualities, in our character. Every day is a new day, but all days must be united by a single purpose to improve ourselves.

We need to combine earth and heaven in ourselves. A practical short-term spirit and a long-term commitment to goodness and to goodwill.

We must combine thousands of pairs of opposites. Breathing in and breathing out. Learning and teaching. Suffering and having some degree of pleasure. Forgetting ourselves and remembering ourselves. Forgetting about the others and remembering the others. Thinking and feeling. Critically examining situations, and accepting life as it is.

Contrast is part of life. And we must learn from it, not try to deny it. Uniformity is no good. Uniformity is not intelligent. But, seeing through contrast and recognizing and working with that kind of unity, which is together with and also transcends contrast. This is good sense, this is common sense. (CCA)

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The above text is a transcription, revised by the author, of the three-minute video “[Contrast, Unity and Harmony in Life](#)”.

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The Art of Making Miracles: **How to Use Your Power of Thought**

We usually think that a “miracle” is some extraordinary fact, something supernatural or unnatural that goes opposite to all laws of nature. This is a superficial and wrong idea of what a miracle is.

A miracle, as we could define it from a theosophical perspective in the 21st century, is some extraordinary fact that *seems* to contradict the outward and well-known laws of nature. However, it obeys the laws of nature if we see them from a deeper perspective.

Not all of the laws of nature are easily understood by our materialistic science today. In her **Collected Writings**, volume VI, pages 233-234, **Helena Blavatsky** says that the real facts behind the so-called “miracles” of Christian faith are true, but they are due to the power of thought, or faith, and Blavatsky quotes Jesus in the New Testament who says, “You were cured by your faith” (see for instance *Matthew 9:22*). Blavatsky says Jesus does not ascribe his healings to himself: he ascribes his healings to the power of thought - or faith - of those he healed.

The lesson we may extract from these basic considerations is that any human being can make a miracle in his or her life and radically improve his or her life, especially from a spiritual perspective - not so much on a materialistic level - provided that we believe in the law of nature which says that according to our faith, we will have the power to change life. According to our power of thought, we can change our life for the better.

Our potentiality is infinite and includes that which one could call miracles.

If you suffer due to your ignorance, you can make the miracle of healing yourself. And if you are a Christian, well, you most certainly will ascribe that to Jesus or to some saint, because saints also use to make miracles, and they do that by saving people, by healing people and so on.

For the devotee, the saint is a mirror reflecting his own potentialities. If you are a theosophist, you may take theosophy and the main concepts of theosophical wisdom as a mirror to your own possibilities to improve yourself and to improve life around you.

You may think: “In this principle of theosophical philosophy I believe, and I use it as a conscious mirror of my effort, and I know that my effort will result in self-improvement”.

You may apply the idea to several aspects of daily life so as to develop your good will, your creative will, or, let us say, *karmic will*, the will to create new karma for yourself: a healing karma that can improve - perhaps in radical terms - your life. Not immediately, of course: gradually, instead, but in an unflinching way. (CCA)

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The above text is a transcription, revised by the author, of the six-minute video “[Miracle: How to Use Your Power of Thought](#)”.

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Focus:**The Different Levels of Attention**

Many people think that attention is something intellectual. They believe attention occurs by *thinking* about only one thing. No, attention in theosophy is more than that. Attention is something that belongs to the soul. The soul is that which integrates thought, feeling and action on the physical plane and the spirit. The spirit, or soul, is that kind of intelligence which integrates action, feeling, emotion and thought. In order to pay attention to something in a thorough way, you must be integrated with yourself and be one at the same time with your thoughts, feelings and actions, in the past and future.

Watch the 4m video of "[Focus: The Different Levels of Attention](#)".

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Each One Is Responsible for His States of Mind**Where to Focus Your Attention**

We are managers of our ability to pay attention to life. How do we manage this primordial activity which takes place in our states of mind?

We can focus our mind and attention on all kinds of objects. We may choose a sacred object which is perhaps personalized, or not personalized, but which is an active source of inspiration for us. Or we may concentrate our mind on things that are unworthy of attention, which will make the quality of our mind yet worse.

Watch the complete six-minute video "[Where to Focus Your Attention](#)".

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Balance Between Rights and Duties

In France, Paris in 1789, it was approved and proclaimed the declaration of human rights and the rights of the citizen. And it is a very beautiful document, a historical, famous, inspiring document. And from that moment on, we rather stopped worrying about fulfilling our duties and started mobilizing ourselves and going to struggle for our rights. Okay, very beautiful. What is the result so far? Mixed result.

In 1948, after the end of the Second World War, the United Nations proclaimed the Universal Rights of Human Beings, a second edition, so to say, of the French document of 1789. Very inspiring document after which we went on insisting with rights and forgetting about duties.

The problem with this logic and this habit of desiring a better society by the fulfillment of our rights is that it is only in a society that people fulfill their duties in the first place, that rights

will be respected. Because the cause of facts comes before the facts themselves, and respect for rights is the result of fulfilling one's duties. If I fulfill my duties and this is my main effort in life then there is a trend, a natural tendency, that I will be duly respected.

I may have the need to complain here and there, but the general trend is that according to my efforts in right action, the result will be that I will be naturally respected. I believe that in the 21st century we have the right occasion to change a little bit to improve our view of social facts and social improvement so that ethics and goodwill are recognized as the main source of social improvement and systematic complaining and hatred are finally recognized as part of the problem and not of the solution.

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The above text is a transcription of the four-minute video "[Balance Between Rights and Duties](#)".

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The Key to Contentment, According to La Rochefoucauld

How many things do you need to have in order to be happy? How many things must happen before you consider yourself content with life?

Our list of needs changes. You have two wishes then both are fulfilled and you say well there is a third wish to be fulfilled in my life before I consider myself happy.

Happiness is not something that can be attained once and for all. Happiness is a process. But even if seeing that happiness is a constant renewal of life, you also can ask yourself, "how many things do I need to obtain, in order to be content with life?"

As any real philosopher, the French thinker La Rochefoucauld was a friend of all human beings. He was your personal friend, too, therefore. And he wrote:

"It takes little to make a wise man happy, but nothing can make a fool content. And that is why almost all men are miserable."

I suspect that La Rochefoucauld was miserable too. There is a miserable part of ourselves. There is a part in our souls that uses to suffer because it makes too many demands on life. The wiser part of our souls is the part which says:

"I love life as it is, with its positive and negative aspects, with its pleasant and unpleasant aspects; I have respect for myself; I have respect for life; I have respect for all beings as they present themselves to me."

Happiness is an inner capacity to focus on the ever-growing wisdom, as wisdom unfolds in life.

* Watch the three-minute video

"[The Key to Contentment, According to La Rochefoucauld](#)".

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Goodwill Removes Ignorance, and Paves the Way to Victory

We cannot take one single step along the path to wisdom or spiritual path if we feel hatred towards any being in the universe.

If you want to take the first step or any step along the path to wisdom, you must examine yourself and look and watch out for any ill will towards another being. If there is such a bad feeling, then before taking any step, you must examine yourself, extract from your aura, from your soul, from your mind, any ill will you might have. And then after cleaning yourself, you may try to go on along the path.

Such a self-cleaning mental operation and self-purification on the emotional level is day by day more important as we are in this first half of the 21st century living in a society where frustration is not difficult to find. And frustration is often the source of hatred and aggressiveness and hostility and so on.

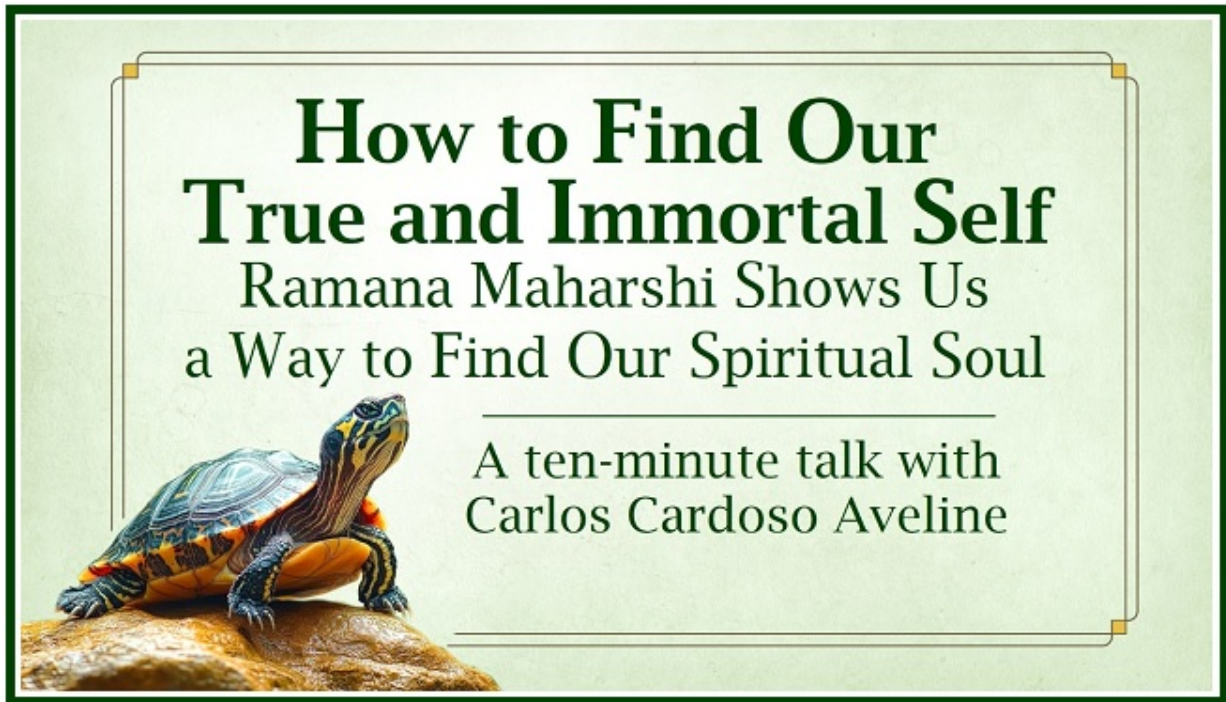
Constant self-observation is of the essence. We may have the duty to recognize that bad feelings do not belong to us but good feelings do. If we have ill will towards any being or person or the Jews or Russia or Israel or North Korea or our political adversaries so-called or any Western politician whom the media may tell us to hate; if we have anything negative to feel with regard to anyone in any nation, we have to get rid of it before we are able to do anything intelligent and meaningful in life.

In the Masonic tradition, it is said that you should never join a meeting of masons if you have a personal frustration or hostility regarding any of its members, your colleagues. The same is true for the theosophical movement. I should not go to a theosophical movement meeting if I have any ill will with regard to a fellow theosophist. But it is also true, in a more profound way perhaps, with regard to all of mankind. If I have any ill will towards any nation or any human being, I should be aware that I am not capable of doing meaningful, creative and positive actions. And I should also be able to see that by projecting my own discontent or frustration towards other nations, other persons, other opinions, political parties and other churches or any philosophical groups different than my own, I'm just escaping from my own lessons, escaping from my frustration by creating the false idea that "I am better than the other". And I think that because I imagine that the other nation, the other person, the other group - the Jews, the Russians and so on - are "inferior to me", then therefore I should hate them. This is a fake form of superiority, a feeling a little bit hysterical, too, because it is too impulsive and anxious and it prevents me from learning my own lessons. If I am frustrated with my life, then I should look for my higher self, learn from it and understand and identify the ways I may have to get rid of that which causes frustration in me - most likely my own ignorance. If I remove my own spiritual ignorance from my subconscious - from my soul -, I will have access to unlimited contentment and spiritual joy. And then, being in contact with truth, I'll hate no one, but I will have instead goodwill towards all beings.

* The above text is a transcription of the six-minute video "[Goodwill Removes Ignorance, and Paves the Way to Victory](#)".

Thoughts Along the Road

Inner Knowledge: the Self-Enquiry Meditation



* **R**amana Maharshi, who lived in India, created a meditation technique called self-inquiry in which one can say this more or less to oneself:

* “Who am I? I am not the one who talks; I’m not the one who listens; I am not the one who uses his five senses; I’m not the one who has been coordinating his personal memory; I’m not the one who has personal hopes for the future; I’m not the one who reads, who thinks, who gets worried. I’m not the one who walks: Who am I?”

* Through this sort of investigation and self-inquiry, the student of yoga is able to investigate what is it that he is in essence, by abandoning self-identification with outward circumstances, with personal memory, personal ambitions, the personal idea.

* Why, if you look at a photo of yourself when you were four years old, you immediately say, “That’s me”? Why, if your physical body, your ideas, your world view are rather different from the ones you had when you were four years old? Why do you identify yourself with a four-years-old child? Is it because you recognize the presence of your immortal spirit in that little body? This is perhaps an instinctive way of recognizing that we are much more than our physical body with its memory, personal memory, personal plans for the future and so on.

* Perhaps we are a silent witness observing he who talks from our body. Perhaps we are a silent witness observing all we do in the 24 hours of a day. When I wake up in the morning, who is it that is seeing that my physical body is getting awakened? In yoga as in mystical Christianity, one learns to be aware of what our lower self is doing without identifying ourselves with it.

* Perhaps there is a higher self in us who works as a silent witness, who gives us a sense of direction towards truth and peace and wisdom, who accepts and understands and might suffer a little bit with our limitations, and who shows us the long-term future without saying a word, since such a Self is mainly a witness. And this inspiring presence allows us to have patience and persistence in pursuing truth, inner well-being and contentment.

* Who am I? Who are we?

* I'm not my country. I'm not my political opinions. Not my emotions. Not my thoughts or ideas about the world. I am he who understands and observes my thoughts. I am he who observes my feelings, my physical actions. I am he who observes my whole process since I started thinking about myself around three years of age.

* In the book on [Raja Yoga](#), by Yogi Ramacharaka, there is an example of that. In studying Raja Yoga many learn to start talking to themselves, about themselves, not as mortal beings anymore. As part of their self-discipline and training, people start thinking about themselves as immortal beings.

* Ramacharaka invites students to make an exercise in which they say, in other words:

* "I am a center of eternal life. Nothing can do harm to me. I am my true self. I am beyond the five senses. I am independent from my physical body. Therefore, I was not born and will never die." (See for instance [page 22](#).)

* By this kind of exercise you begin to understand there is something in you that is immortal; and you start to identify yourself with this transcendent, higher self.

* By this self-identification with that self of yours that is beyond the use of the five physical senses, you will have a wider horizon of life. But for that to occur one must humbly inquire:

* Who am I? Am I the one who eats every day?

* Am I the one who sleeps, who awakens, who goes to work, who performs so many tasks? Or am I he who is observing the whole process, giving a meaningful purpose to the whole set of daily actions? Am I the one who is suffering these and those limitations? Or am I he who observes the process of limitations, of transcending limitations, and the process of learning from limitations, which is a blessing in life?

* Who am I? Am I the one who makes an effort, or the one that directs and inspires the effort in silence and perhaps in a divine way? Consciousness has several layers. The important thing here is to reduce our sense of identification with that which is material and illusory, and strengthen our sense of self-identification with that which is divine, truthful and harmonious.

(CCA)

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The above text is a transcription, revised by the author, of the 10m video "[How to Find Our True and Immortal Self](#)".

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The Invisible Will, and the Divine Thought

Selected Fragments From “Isis Unveiled”

Helena P. Blavatsky



1. The Allegorical Phraseology of the Mystics

Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbolology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.

(From “[Isis Unveiled, Volume I](#)”, pp. 37- 38)

2. The Reception of Truth

Skepticism, whether it proceeds from a scientific or an ignorant brain, is unable to overturn the immortality of our souls - if such immortality is a fact - and plunge them into *post-mortem* annihilation. "Reason is subject to error", says Aristotle; so is opinion; and the personal views of the most learned philosopher are often more liable to be proved erroneous, than the plain common sense of his own illiterate cook. In the *Tales of the Impious Khalif*, Barrachias-Hassan-Oglu, the Arabian sage holds a wise discourse: "Beware, O my son, of self-incense", he says. "It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space (...)"

(From "[Isis Unveiled, Volume I](#)", p. 43)

3. Present and Future Lights

As the dawn of physical science broke into a glaring day-light, the spiritual sciences merged deeper and deeper into night, and in their turn they were denied. So, now, these greatest masters in psychology are looked upon as "ignorant and superstitious ancestors"; as mountebanks and jugglers, because, forsooth, the sun of modern learning shines to-day so bright, it has become an axiom that the philosophers and men of science of the olden time knew nothing, and lived in a night of superstition. But their traducers forget that the sun of to-day will seem dark by comparison with the luminary of to-morrow, whether justly or not; and as the men of our century think their ancestors ignorant, so will perhaps their descendants count them for *know-nothings*.

(From "[Isis Unveiled, Volume I](#)", p. 51)

4. The Invisible and Eternal Will

Schopenhauer's doctrine is that the universe is but the manifestation of the will. Every force in nature is also an effect of will, representing a higher or lower degree of its objectiveness. It is the teaching of Plato, who stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven - he says - was produced according to the eternal pattern of the "Ideal World", contained, as everything else, in the dodecahedron, the geometrical model used by the Deity. [1] With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the "idea" of the "to be created world" within itself, and which idea he produces out of himself. [2] The laws of nature are the established relations of this *idea* to the forms of its manifestations; "these forms", says Schopenhauer, "are time, space, and causality. Through time and space the idea varies in its numberless manifestations".

(From "[Isis Unveiled, Volume I](#)", pp. 55-56)

NOTES BY HPB:

[1] Plato: "Timæus Soerius", 97.

[2] See Movers' "Explanations", 268.

5. The Divine Thought and Matter

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the sage - whose doctrines he had fully embraced - to the uninitiated mind. Thus, the *Cosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.

(From "[Isis Unveiled, Volume I](#)", p. 56)

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Examining One's Soul

Loyalty Along the Path

I believe everyone is loyal. No persons are absolutely disloyal. Everyone is loyal to something. The issue is to know to what we are loyal.

Are we loyal to our own stubbornness, to our selfishness, to blind obedience, to bad habits?

To what are we really loyal? And is our loyalty blind or we are loyal with open eyes and with an open mind? Can we re-examine our loyalties and our disloyalties? Because hand in hand with loyalty, you find disloyalty too.

Do I listen to my conscience while examining my loyalties? I have several levels of loyalty: I must examine all of them. Some levels of loyalty are visible to me. I am aware of them, and even proud of them. Other levels of loyalty are subconscious. I may discover that I am loyal to my own past suffering. So I prevent happiness. I reject happiness because I am loyal to all that I have suffered in past decades.

Or perhaps I am loyal to the suffering of my parents and grandparents. I'm loyal to the accumulated suffering of my family or to the traditional pain of my country. Am I free to be happy, or should I be loyal to hatred, fear and other unworthy feelings?

Loyalty is an entire world, full of possibilities.

Some of them are luminous, some are not. But what about being loyal to everyone? What about being loyal to all persons? This is a theosophical task.

* Watch the full video
["Loyalty Along the Path"](#).

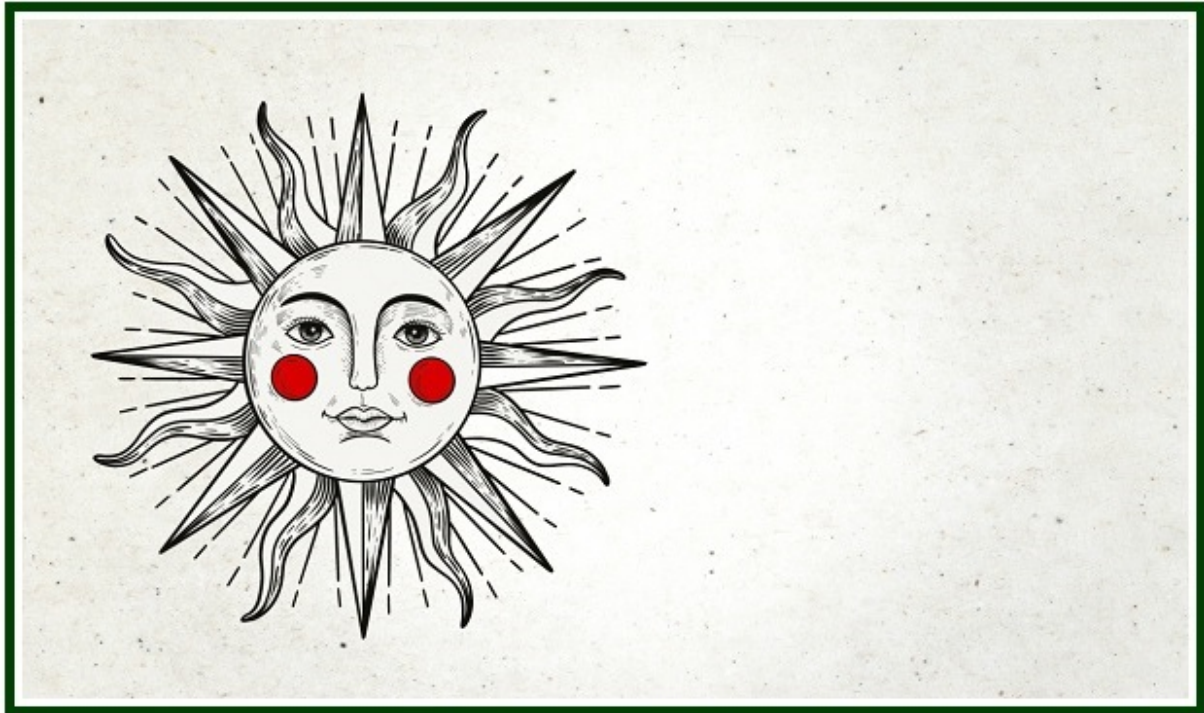
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See the article [The Main Object of Our Loyalty](#).

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Three Factors in Life

Discernment, Detachment, and Goodwill



Everyone wants to be happy, but all human beings have faced for thousands of years a large amount of suffering. Why is it? If the goal is happiness, why is there so much suffering?

The source of this would-be unnecessary suffering is the confusion between satisfaction and happiness. Most people think they will be happy through short-term satisfaction. The problem is that short-term satisfaction usually creates longstanding suffering, for oneself, and for the others.

The search for pleasure, especially physical and emotional pleasure of short term, creates a suffering that comes to us as if it came out of nothing. And we even think, “Well, it seems I didn’t deserve that, but I myself planted that, without knowing what I was sowing.”

In order to attain a lasting happiness, we must avoid the trap of looking for immediate satisfaction. Satisfaction, short-term satisfaction, may come through committing an act of injustice to others or any kind of careless acts which seem to benefit myself as a selfish being - and this is self-destructive.

We need a kind of effective intelligence, a true intelligence, which happens to be spiritual and we need discernment. How can we develop discernment?

A discernment will tell us what is true and what is false in the search for happiness. In order to develop discernment, we need detachment. Detachment from the passions and attachments and rejections of an automatic nature that we have. In Raja Yoga it is important to find the balance, the middle term, the equilibrium and balance between attachment and rejection,

between desire and rejection. This gives us a point of equilibrium, a dispassionate point of view, an undistorted view of things which allows us to have discernment.

In order to attain that we must have good will because without a will-power, without a will, we cannot move in any direction, and the direction of course must be good, in order to move into the right direction. We must have good will. Good will towards us, and good will regarding other people and all beings as well.

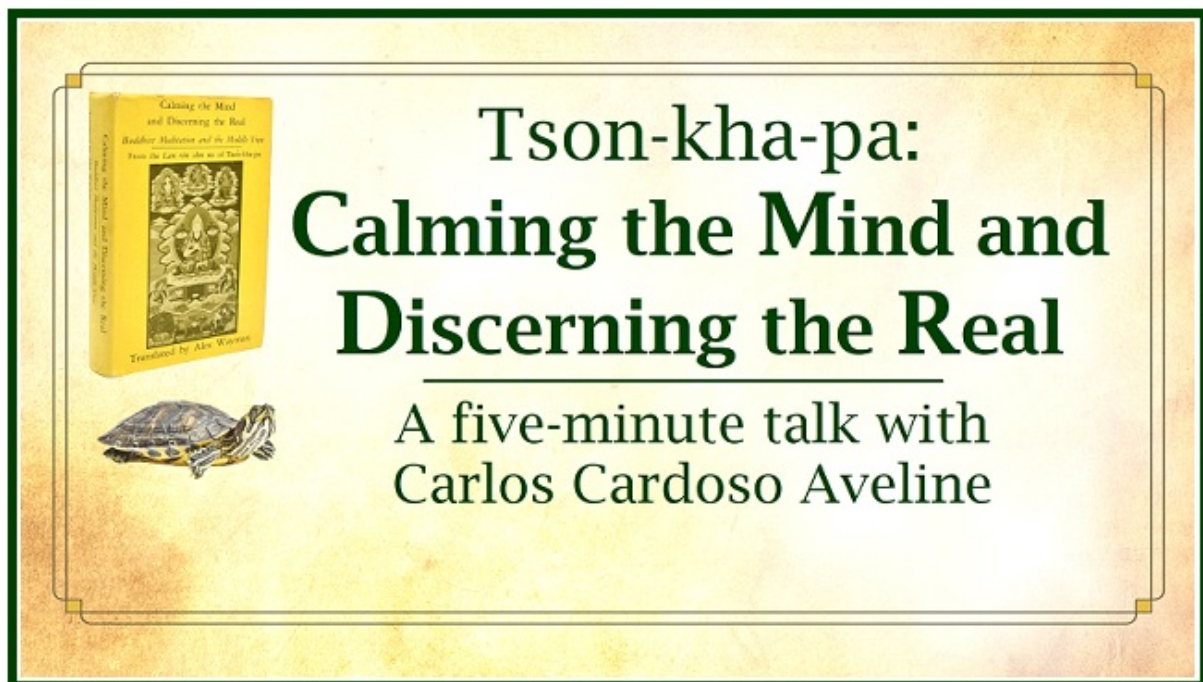
Good will is not selfish. It grows as the light of the sun in every direction because our heart is a miniature of the sun. True spiritual love goes in all directions. I can't love my friend and hate my enemy. I cannot love A and hate B on a spiritual level. I must be just and fair to all. I must wish the best to all beings, and I myself will benefit from that. So good will is that which allows us to move in the right direction. And then we need discernment and detachment in order to see things clearly and to choose the right direction.

With discernment, detachment and goodwill, I can attain wisdom. With wisdom, I can attain a lasting contentment, a lasting happiness which belongs much more to my higher self, to my true self, to my enduring self than to my poor and human and lower self.

(The above text is a transcript of the video [Discernment, Detachment, and Goodwill.](#))

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Click and Watch on YouTube



<https://www.youtube.com/watch?v=u2yWwDhQnVM&list=PLe9ek-P8oJIBve3u0oIVNyeuTmCGEnNCe&index=1>

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Independent Lodge of Theosophists

‘Deserve the prize, but do not ask for it.’

A maxim quoted by the Viscount of Cairu in his three-volume work ‘Constituição Moral’ (Moral Constitution), published in Brazil in 1825: see vol. I, p. VIII)



Commentary:

Helena Blavatsky says the same in her well-known article “Chelas and Lay Chelas”, in words that are today one of the mottos of the Independent Lodge of Theosophists: “Deserve, then Desire”. Before harvesting, you must sow. Your reward will come in a natural way.

(Carlos Cardoso Aveline)

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

A Selection: Short Talks About **The Daily Practice of Theosophy**



The Void, the Truth, and Plenitude

According to theosophy and to that mystical dimension of most religions around the world now and ancient and future there is but one life in the universe. A life that is both physical, vital, subtle at various levels of subtlety. And the correct thing to see is that each one of us is one with eternal life, one with infinite life, one with infinite deity, one with the absolute. We have potentially a limitless power in ourselves. The issue is, *who are we, in fact?*

* Watch the 3m video “[The Void, the Truth, and Plenitude](#)”.

The Light That Heals the Shadow: Transforming Defeat Into Victory

Any definite spiritual light generates its corresponding shadow for you to understand, to fight and transmute or transform into a subtle form of light. Once you have a clear ideal, a bright spiritual idea in your life and decide to live according to it as much as you can, shadow will manifest itself in the form of a thousand and one challenges. The most beautiful and

legitimate reasons for you not to be faithful to your vow to improve yourself will show up and smile at you. What's the problem then?

* Watch the 6m video

“[The Light That Heals the Shadow: Transforming Defeat Into Victory](#)”.

Justice Is the Source of Peace

If you want peace, you must have justice. Peace on the basis of injustice is no real peace. So, if we have justice, we have the foundation for peace and peace will emerge naturally. If we do not have justice, we do not have equilibrium and balance in human relations and the relations between human society and natural environment, a balance between different nations in the relationships then you have no substance with which to build peace. The substance of peace is justice and justice is not something motionless.

* Watch the 3m video “[Justice Is the Source of Peace](#)”.

The End of the World Is Now: Get Ready

Jews, Christians and Theosophists are brothers, and the three of them are brothers to the other traditional and legitimate religions and philosophies around the world. In our 21st century, the number grows of Christians that sincerely believe we are at the end of times, and the world as we know it will disappear very soon. Let us see that from the theosophical perspective. They are right. The world is about to finish as we know it. But this is not something that will occur on the physical and material plane necessarily. In fact, all serious indications show that we are living the end of a time, the end of a cycle, the end of a mental world, the end of an emotional world, and the death of ignorance in the dense form it has presented itself so far in human history.

* Watch the 10m video: “[The End of the World Is Now: Get Ready](#)”.

Peace Rules the World, in Spite of Appearances

Peace rules the world, in spite of appearances. Harmony and the One Law rule the universe and our planet, and our lives. This is not always easy to understand or to see. However, we have a chance to do that provided that we have peace in ourselves.

In fact, we *are* peace; in fact, we have peace, and peace rules the lives of all human beings, but we don't see it. It is not easy to understand the process. It is hard to be in unity with the peace that dwells in our own hearts. Therefore, it is difficult to see that a burning world, a world full of war, is in peace, innerly, and secretly governed by peace.

* Watch the 5m video: “[Peace Rules the World, in Spite of Appearances](#)”.

The Path to Willpower and Contentment

It would be an illusion to think that a vague aspiration for good and spiritual things is the same as being effectively spiritual. The truth is we must move ourselves. Spirituality is no

motionless state of mind. The whole universe is in movement. There is nothing motionless in the universe. There is nothing motionless in life. Will is of the essence and we must transform mere wish and mere desire into an active sort of will and into willpower which is magnetic force.

* Watch the four-minute video
[“The Path to Willpower and Contentment”](#).

A Center of Spiritual Willpower

During the Middle Ages, we had a much better relationship with silence, with nature, and with our own souls. Life was much more silent in the Middle Ages. We lived under the Sun or under the stars. We walked thousands of miles in trips or if we were upper middle class, we had the opportunity to use a horse. But life in general was nearer to our souls.

* Watch the four-minute video
[“A Center of Spiritual Willpower”](#).

Unblocking the Blessings That Come to Us

We normally describe the spiritual journey as a journey from the Earth towards Heaven, as the building up of a stronger connection between us and the divine world, or perhaps as the finding the master, as the finding of the source of enlightenment. And so on. These descriptions are correct. But there is another one, also correct, which is rarely examined. This description relates to Raja Yoga. It says that we are already connected to the all-powerful Universal Law, the universal energy, universal life, universal thought, universal compassion.

* Watch the complete 7m video
[“Unblocking the Blessings That Come to Us”](#).

To Break Free From Illusions: The Willpower That Comes From the Soul

Russian philosopher Ivan Il'in says that the purpose of freedom is the unfoldment of one's true will, that will that comes from within and is spiritual. The unfoldment of one's true will does not need to be seen as something external. I don't need to have 500 different objects to be attained in my life in order to develop my inner will. The will of any human being tends to express itself in terms of living in unity with the other beings. Now this unity with the other beings - which is perhaps the most natural will of any being - is often expressed in conflictive and wrong terms like “*I want to control the other beings in order to live Unity with them; I need to control all circumstances of my life, in order to be in Unity with life*”, and so on. But there is a transcendent unity and a wiser way to manage my inner will, the will to live, the will to be meaningful to myself, the will to have inner peace and significance.

* Watch the video
[“To Break Free From Illusions: The Willpower That Comes From the Soul”](#).

Two Ways to Study *The Secret* Doctrine and Any Book of Philosophy

There are fundamentally two points of view from which we must choose one to approach the study of the work “The Secret Doctrine” by Helena Blavatsky or any other sacred text and sacred book.

* Watch the video

[“Two Ways to Study The Secret Doctrine and Any Book of Philosophy”](#).

The Healing That Comes Before Diseases

Fighting diseases with the help of modern medicine is a blessing. However, fighting diseases is a secondary thing. We must create health in our lives and this is pre-emptive. So, this is the best kind of medicine, which happens to be classical and ancient: the medicine that comes before diseases. Hippocrates. Our food is our best and pre-emptive form of cure. The cure that comes before ailment, before suffering. What does Theosophy then have to say about health? This is the first thing: look at your states of mind. Make sure that your state of mind and state of emotion, that the kind of lucidity you have generates harmony and expresses the harmony that comes from your own spiritual soul. If you are a source of peace in the world, then you will have a better chance to live a little bit longer and to learn more lessons and better lessons and higher lessons in spirituality and in the art of living.

* Watch the video

[“The Healing That Comes Before Diseases”](#).

Your Thoughts Determine the Seize and Substance of Your Soul

Brazilian thinker Marquês (Marquis) de Maricá is a unique thinker in that country. Born in the 18th century, he lived until 1848.

The Marquês anticipated many of the main ideas of the modern theosophical movement, before the movement was founded: including reincarnation and the relationship between man and cosmos. And he wrote something that is pure Patanjali, while examining the direct relation between our souls and the topics upon which we choose to think. He wrote:

“Little men get busy with little things, and become proud of, or frustrated with trivial matters.”

This is Raja Yoga of Patanjali.

Patanjali, book one, aphorism 4 says: “The mind adopts the form of that which it contemplates”.

The lessons we can take from those two sentences have great importance. How long and how often do we think of trivial matters in our daily life?

* Watch the video

[“Your Thoughts Determine the Seize and Substance of Your Soul”](#).

Pleasure and Wisdom: The Substance of Lasting Happiness

It would be false to say that the spiritual path is devoid of pleasure, and that you have to choose between happiness and spiritual learning. What you have to renounce, in order to attain wisdom, is not pleasure in itself, but the lower and false forms of immediate pleasure. You make a change in mind from illusion to truth. And you learn how to choose a lasting pleasure instead of a false satisfaction which will, in most cases, only open the door to a lasting pain, and frustration.

But from the point of view of the naive and the ignorant, yes, you have to renounce happiness - which is for them short-term pleasure - in order to attain a very difficult, almost unattainable form of happiness - somewhere there on Heaven. This is false. The happiness of the disciple of the wisdom, be him a Christian, a Hindu or a theosophist, is attainable here down on Earth, thanks to good sense and moderation. The pleasure that is compatible with spirituality is simplicity, it is found through simplicity.

* Watch the video

[“Pleasure and Wisdom: The Substance of Lasting Happiness”](#).

The Discipline of Gratitude

One of the mottos of the Independent Lodge of Theosophists, ILT, is *whenever you wish to complain, say Thanks*.

We often want to complain about things but this is not quite intelligent. It is better to say thanks because everything nice or not nice, everything brings us lessons. But how can I say thanks to life? How can I make an exercise of being grateful to life as a whole and not choosing this part of life I like, this part of life I reject, of life I reject? How can I say thanks to life as a whole?

* Watch the video

[“The Discipline of Gratitude”](#).

The Three Kinds of Goodwill

As long as one is connected to his own nature within, one has good will towards life. But where do we direct our goodwill to?

* Watch the video

[“The Three Kinds of Goodwill”](#).

The Mystery of Independence

In the Mahatma Letters, we see a Master saying that every truth-seeker must live rather in his own atmosphere, and not pay too much attention to reacting, or interacting with outward circumstances, including people.

