

Indeed, there is no purpose in falsity, ill-will and organized conflict, except that of teaching us, through karmic pain, the importance of friendship among individuals and nations.

Fortunately, nothing can stop the (inner) progress of life. All forms of noise are useful lessons in the art of producing harmony.

As eloquent and sophisticated mechanisms of ignorance destroy themselves at the end of every materialistic cycle, human ability to live in tune with wisdom silently gets reborn and flourishes; and opens the door to a renewed period in history.

Once again, the natural law of mutual respect and cooperation emerges to inaugurate a new cycle of learning. The world becomes multipolar: we slowly leave aside the nightmare of one sole superpower being able to perpetuate a centralized dictatorship around the planet.

The Global Turning Point - and Sunrise



As we acknowledge the fortunate process through which decay becomes renewal, it is not enough to experience a feeling of relief and gratitude towards the law of Karma. As theosophists, this is also the right time to see some of the good things that other theosophical schools of thought, different from our own, have to offer. Where are they?

One example is the monthly magazine “[The Theosophical Movement](#)” of the ULT-India, from which we have a number of articles in our [associated websites](#).

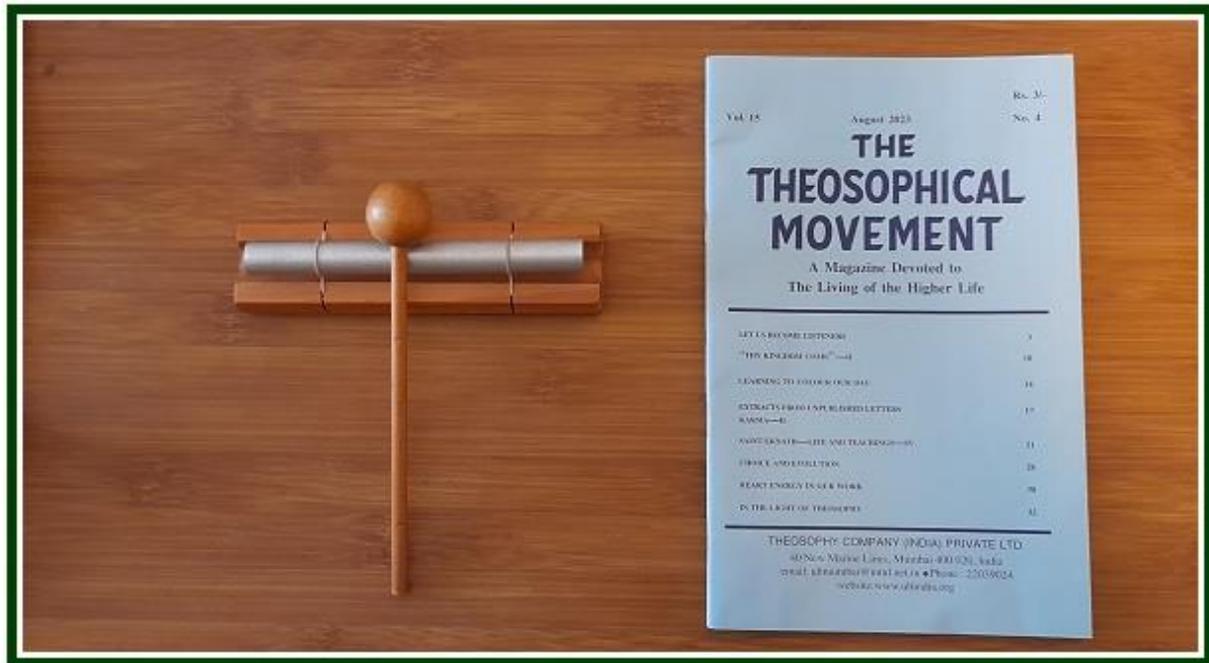
Also significant is the collection of “[Sunrise](#)” magazine, from the Theosophical University Press (Pasadena TS). There are a number of interesting **Sunrise** articles [here](#). From the global South comes **Theosophy Downunder** magazine.[1] These are three examples among others.

Having less than 200 years of historical experience, too young and struggling with difficulties and limitations, the theosophical movement is already a bridge to a wider view of life. It also constitutes a tool for people to consciously build their future (individual and collective) by sowing good karma each day.

NOTE:

[1] **Theosophy Downunder** online magazine is available to anyone interested by writing to Andrew Rooke at: theosophydownunder@hotmail.com.

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The Indian monthly magazine “[The Theosophical Movement](#)” is printed since 1930. It is also available [online](#).

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That Man Might Arise

Andrew Rooke

How marvelous is the diversity of man’s approach to universal and absolute ideas. Throughout the world peoples of all ages have sought to express man’s sacred heritage through the light of symbology designed to appeal to different ranges of cultural experience. One can often lose grasp of the golden thread of universality running through this vast panorama of myths, stories, and symbols if the still voice of intuition is allowed to be imprisoned in the molds of mind by unthinking loyalty to one’s own educational and cultural background and the lack of an attempt at empathy with our brothers of other nations.

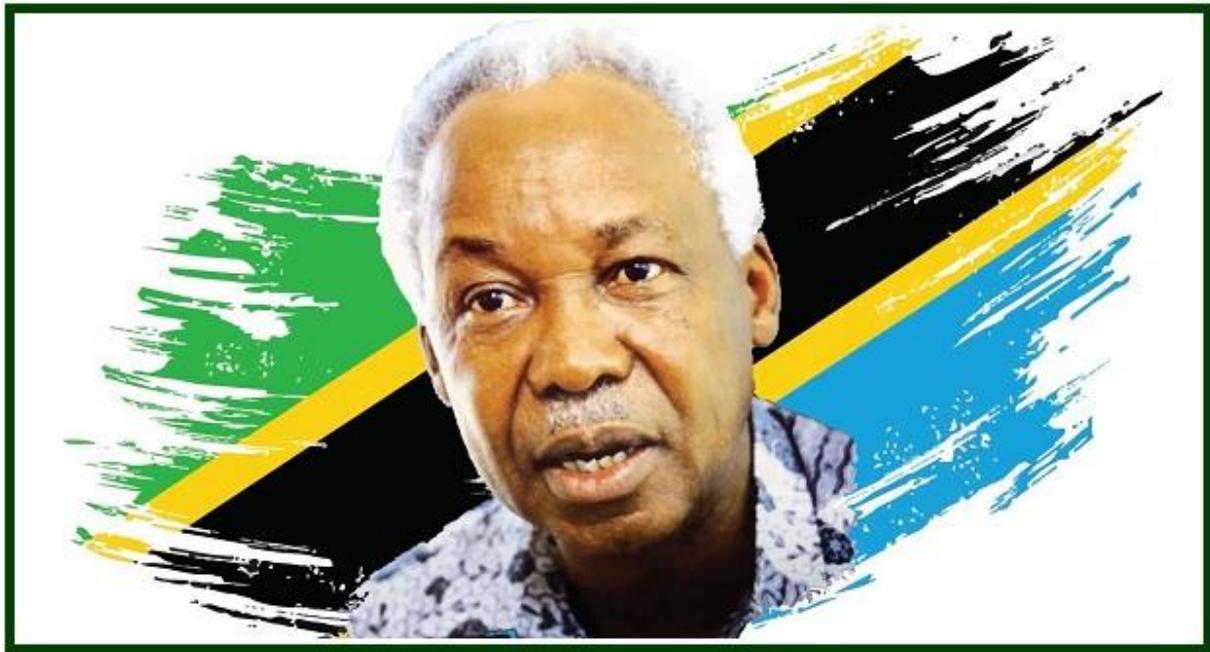
[Click and Read the article](#)
[That Man Might Arise](#)

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The Emerging Global Community

In a Prophetic Text, Nyerere Describes the Need for Peace and Points to the Future Ahead

Julius K. Nyerere



J.K. Nyerere (1922-1999), one of the main African leaders of all time, and the Tanzanian flag

In the modern world, peace is indivisible. Technology has made it so. A war in which just a fraction of nuclear weapons were used would cause a nuclear winter and make life impossible throughout the Earth. All life would cease in Tanzania, Sweden, Argentina, Mexico and Greece - none of which possess nuclear weapons - just as it would in the states which do hold nuclear weapons.

Abolition of all nuclear weapons is vital for humankind's security. But this is not enough, by itself, to bring peace to the world. War is not caused by weapons; these are simply implements used in war. Real and sustainable peace is therefore not obtained simply by abolishing armaments. For the basis of war is injustice; and the foundation of real peace is justice and equality.

It is not justice when a person is denied the power to participate in the government of his own community, his own nation, and the world at large because of his colour, his race, or his religion. It is not justice when speculation on the stock exchange in one continent can destroy the livelihood of a peasant producer in another. Under these circumstances there will be no peace.

The promotion of disarmament, basic human rights, and economic justice, are all essential to the struggle for peace. All of them concern us all, for they are all interlinked.

The people of the economic North have an understanding of the threat to life which comes from nuclear weapons. When they talk about working for peace, they mean working for disarmament, particularly nuclear disarmament. Very few people in the South see that as a major concern. Nuclear weapons are seen as a problem for the North; our problem in the South is hunger and poverty. But the reality is still there. If a nuclear war starts in the North, our problems of hunger and poverty will have been wiped out - because the people suffering from them will have been wiped out.

Conversely, the vast majority of people and governments of the economic North now regard international economic injustice and institutionalized racism as being irrelevant to their own future and completely separate from issues of peace. Those in power in the North deny the connection between the ever-fluctuating prices of commodities, and high interest rate debt, and the lack of peace within and between Third World countries which jeopardize relations between the big powers. The millions of compassionate people in the North who send aid to famine victims, fail to perceive the connection between hunger, disease and poverty on the one hand, and apartheid, or the present workings of the international economic order, or the wealth of the North, on the other.

The problem is to combine the peace efforts of North and South. But how can one make the Maasai, or the peasants in the Andes, understand what nuclear weapons are and the danger to their own lives? How can one help a factory worker in Europe or America understand the links between the price of the coffee he drinks, and famine in Bangladesh or Ethiopia?

These are the challenges of Peace. Capitalist or socialist, former colonial power or not, possessor of nuclear weapons or not; all nations are involved in the world financial systems and benefit or suffer from their present workings. Black, white or brown in skin colour, all of us are affected by the struggle against racism. Economic North or economic South, Western bloc, Eastern bloc or Non-aligned: all of our peoples would be wiped out by a nuclear disaster.

Peace in the world requires Justice in the world. None of us can escape the responsibility to act for our own future.



Julius K Nyerere.

[The above article is reproduced from “**The Gaia Peace Atlas**”, general editor Dr. Frank Barnaby, PAN Books, London, Sydney and Auckland, 272 pages, large size.]

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[Click to read](#)

The Arusha Declaration
by Julius K. Nyerere and the TANU

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The Theosophy of BRICS:
**Opening the Door to the
Brotherhood Among Nations**



The gradual growth of the BRICS takes the world away from the nuclear nightmare, and shows to all nations the advantages of cooperation based on mutual respect.

No nation, and no civilization, needs to think it could play the role of world police. It is unintelligent for any country to manufacture wars as a means to supposedly decide what should and what should not happen around the planet. It's not worth neurotically controlling the media and fomenting wars in order to give more profits - and more political power - to arms factories.

Just the opposite. It is up to the West to rescue its own spiritual wisdom, its best ethical philosophy, its goodwill towards all countries and every culture.

BRICS helps open the doors of the present moment to the law of universal brotherhood among nations, and to the process of disarmament - including nuclear disarmament.

May human beings, and their nations, learn to cooperate with the Universal Law and sow the Karma they want to reap. Om, shanti. Namaste.

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See the article [The Spiritual Side of BRICS](#).

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A Socratic Question:

Have Rich Western Nations Robbed Africa for Centuries? It May Be Time Now to Re-establish Justice



Perhaps authoritarian neocolonialism is slowly imploding

The elites of richer Western countries have a moral duty to be honest. They may have to admit that they have systematically assaulted, robbed and stolen Africa for centuries, *and that they are still doing this even now.*

The president of Ghana has been discussing the basic idea of intercultural Karma and Justice. Watch for instance this short video:

https://www.youtube.com/watch?v=F4C7PQhiXM8&ab_channel=TheNewAfricaChannel

It is even difficult to calculate the vast amount of objects of Art and of cultural interest that were stolen from Africa and are even now in North-American and Western European museums. Africans want them to be returned to Africa. Makes sense? What do you think about that? Write to *The Aquarian*: indelodge@gmail.com. Remember Western nations also have most valuable wisdom traditions, which we all can share, cherish, study, celebrate and apply to life. *One for all, and all for one*. The wisdom of every nation - Eastern and Western, Northern and Southern -, belongs to all the others. The wisdom of all places around the world belongs to each little village, anywhere.

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Beijing Wants Something Back from London:
The United Kingdom Should
Return the Objects It Stole from China



British Museum: you must buy a ticket to see the things they stole

From China, “**Global Times**” writes in an editorial:

“As a Chinese media, we formally request the **British Museum** to return all Chinese cultural relics acquired through improper channels to China free of charge, and to refrain from adopting a resistant, protracted and perfunctory attitude. First of all, a public commitment should be made to the world for the return of the relics and this long overdue work should begin as soon as possible. We also support the claims for the restitution of cultural relics made by other countries that have been looted by Britain, such as India, Nigeria and South Africa. We urge the British government to cooperate in the legal and other procedures to facilitate the process, which will be a test and verification of Britain’s sincerity in clearing the colonial stain and making amends for its historical sins.”

Global Times proceeds:

“The recent revelation that some 2,000 artifacts from the British Museum’s collection inexplicably went missing has shocked not only the UK, but also all other countries that have collections in the British Museum. The huge number of missing artifacts, the long duration of the case, and the seriousness of the suspected internal thief have made it impossible to connect it with the British Museum, one of the largest museums in the world. People have questioned why the British police and the museum have delayed releasing photos and detailed descriptions of the stolen artifacts. The failure to release photos may indicate that the British Museum still has not been able to find out exactly how much of its vast collection has been lost, probably more than 2,000 pieces.”

One would think that the love of Art and History would be an honest feeling experienced in decent ways, but perhaps this is not so in the richer, materialistic Western nations. Facts speak for themselves:

“The vast majority of the British Museum’s huge collection of up to 8 million items came from countries other than the UK, and a significant portion of it was acquired through improper channels, even dirty and sinful means. As a result, the British Museum has earned the name of the world’s largest ‘receiver of stolen goods’ which exhibits ‘stolen cultural property’. In other words, what the British Museum fails to take good care of, and what it loses and breaks, is in fact mainly cultural property belonging to other countries, so how can this not be heartbreaking.”

[Click and see the full text in Global Times](#)

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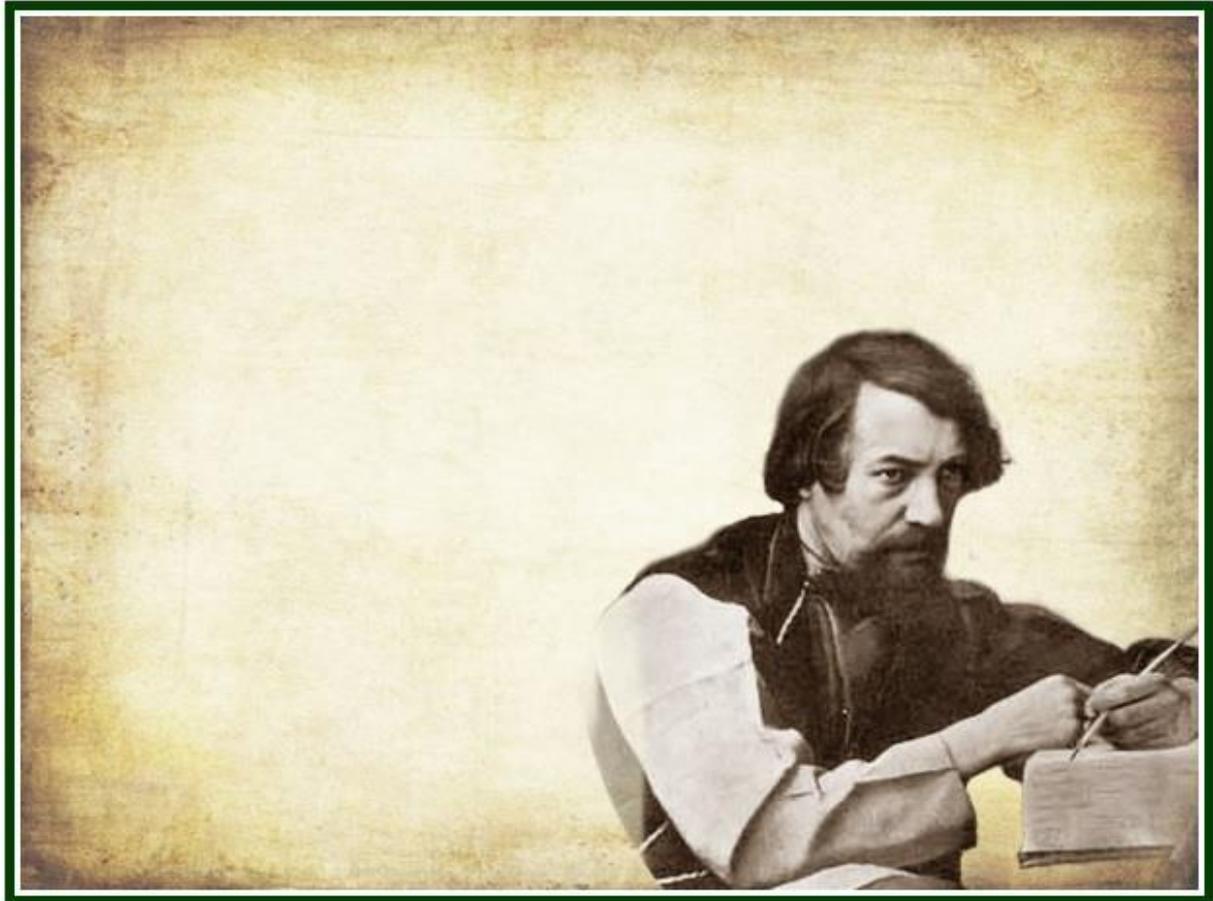
The Planet Needs an Active Nucleus of Universal Brotherhood



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Unity, Diversity and the BRICS: **Togetherness in Different Cultures**

Olga Attovna Fedorova



Russian thinker Alexei Khomiakov (1804-1860)

As an ideological term denoting the spiritual unity of the Russian people on the basis of Orthodoxy and a common historical destiny, the word *sobornost* (togetherness) began to be used in the first third of the XIX century by Slavophiles, first of all, by Alexei S. Khomiakov.

This idea is conveyed by many other words in Russian language. All of them reflect different facets of the term, which is still, since Khomiakov, traditionally understood as the free and natural unity of people.

Nicolas Berdyaev thinks the concept of togetherness should be as wide as possible.

“In reality, togetherness is my quality, the expansion of my experience to a super-personal, universal experience. Freedom is not individualism. This is a prejudice. Freedom of conscience is beyond the idea of individualism. Freedom is not self-closure and isolation. Freedom is opening and creativity, the way to the revelation of the universum in me.” [1]

The doctrine of *togetherness* or *unity* can be found in other completely different civilizations, for example in China.

According to Confucian teaching, the society of Grand Unity, or Grand Union existed in ancient times, in the era of the wise emperors Yao and Shun, who according to legend ruled China in the XXIV and XXIII centuries BC.

This is a fragment from Confucian teaching:

“When the Grand course [Tao] was pursued, a public and common spirit ruled all under the sky; they chose men of talents, virtue, and ability; their words were sincere, and what they cultivated was harmony. Thus men did not love their parents only, nor treat as children only their own sons. A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young. They showed kindness and compassion to widows, orphans, childless men, and those who were disabled by disease, so that they were all sufficiently maintained ... In this way (selfish) schemes were repressed and found no development... This was what we call the Grand Union.” [2]

In Hinduism there is a term Ahamsa, an anagram used as a title of Brahman, about which HPB writes: “... the esoteric meaning of *A-ham-sa*, is given. (I - *am* - he, so *ham* being equal to *sah* ‘he’, and *aham* ‘I’ - a mystic anagram and permutation).” [3]

The philosophy of *togetherness* can be found in Africa.

Ubuntu is a Southern Bantu term meaning “humanity”. It is sometimes translated as “I am because we are” (also “I am because you are”), or “humanity towards others”. In Xhosa, one of the official languages of South Africa and Zimbabwe, the latter term is used, but it often meant in a more philosophical sense “the belief in a universal bond of sharing that connects all humanity”.

This spiritual ideal can be also found in South America. Carlos Cardoso Aveline says:

“There is a broad unity among these [ancient] nations situated in different continents and having different traditions. After mentioning some cultural limitations she saw in those specific Buddhist chelas, H.P.B. said:

“They are chelas after all, and there is much of the mortal man in them yet. (...) They are great friends with the native Peruvian, Mexican and Red Indian Adepts and chelas.” [4]

Therefore, who can say that the creation of the BRICS bloc, based on states with markedly diverse characteristics, is merely accidental or economic, and has no spiritual logic in its historical dynamism? Non-Western and ancient nations are building something new with the *bricks* of togetherness.

NOTES:

[1] Nikolas Berdyaev, “Self-knowledge”, Paris, 1949, YMCA-Press, 199 pp., p. 34.

[2] The LÎ KÎ (The Book of Rites), Part I, translated by James Legge [1885], 437 pp., Book VII, The LÎ YUN or Ceremonial Usages, p.177.

[3] [The Secret Doctrine](#), Vol. II, p. 465.

[4] [The Ancient Theosophy in the Andes](#), by Carlos Cardoso Aveline.

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Read the articles [Alexei Khomiakov, on Brotherhood](#) and [Slavophilism and Theosophy](#).

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The Sign of Virgo: **A Time to Organize Life**



The Sun in the sign of Virgo makes life touch down and concentrates its focus on small practical duties. After the powerfully expanded confidence that rules the territory of Leo, the Sun forces us to see the mistakes that need to be corrected.

Small practical tasks and things to organize become central to the attention of the pilgrim. A critical-constructive spirit now inspires him. A little displeased, perhaps, he finds in himself the necessary modesty to take care of this and that small issue. He tells himself he must have the patience necessary to confront and accept the long line of small challenges that wait for him.

Depending on his temperament, the pilgrim will be happy to see his daily life more organized. This is the right time to repair things, to rescue forgotten ideas or duties, and plan future actions.

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Click and get to know more about the [sign of Virgo](#).

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There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the fifteen years that the T. S. has been in existence. As soon as anyone pledges himself as a “Probationer” [1], certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he *kills* all such tendencies in himself.

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard; for even during the three months before the esoteric teaching began several of the most promising candidates failed ignominiously. [2]

The ancient occult axiom, “Know Thyself”, must be familiar to every member of this School; but few if any have apprehended the real meaning of this wise exhortation of the Delphic Oracle. You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their “Higher Egos” with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin the esoteric instruction by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Manasic, Psychic, Astral and Elemental. Before, however, we can touch upon the higher worlds - Archetypal, Spiritual, and Manasic - we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkhuth as in the *Kabala*, to the worlds or planes which immediately follow it.

It is clear that once the human body is admitted to have direct relation with such higher worlds, the specialization of the organs and parts of the body will necessitate the mention of all parts of the human organism without exception. In the eyes of truth and nature no one organ is more noble or ignoble than another. The ancients considered as the most holy precisely those organs which we associate with feelings of shame and secrecy; for they are the creative centers, corresponding to the Creative Forces of the Kosmos.

The Esotericists are therefore warned that unless they are prepared to take everything in the spirit of truth and nature, and forget the code of false propriety bred by hypocrisy and the shameful misuse of primeval functions, which were once considered divine - they had better not study Esotericism.

NOTES:

[1] See the articles "[The Meaning of a Pledge](#)", "[The Seven Clauses of a Pledge](#)", "[Pledges in Theosophy, Real and Phony](#)", and "[Commentaries to the Golden Stairs](#)". (CCA)

[2] The psychological process that may lead to failure is discussed in the article "[Resistance to Change in Theosophy](#)". (CCA)

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“Om”, says the Aryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human **Presences**. “Om, mani”, murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, “**Padme-hum**”. (H.P. Blavatsky, in the E. S. Instruction number I, 1890, Collected Writings, TPH, vol. XII, p. 516.)

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A Few Pioneers Make the Difference:

Do You Want
**UNIVERSAL
BROTHERHOOD**
to emerge in a
Quicker Way
in the present
world scenario?



Click to join the group E-Theosophy at Google Groups: <https://groups.google.com/g/e-theosophy>

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Thoughts Along the Road

On Attachment to Pleasant Habits and the Karma of Theosophical Groups



1. Attachment to Pleasant Habits

* Life is an infinite community of wave motions, large and small. Indulgence, defined as the absence of correct self-discipline and attachment to pleasant habits, reincarnates with remarkably short intervals, and each time it adopts different appearances. Quite often the pilgrim can only recognize the resurgence of indulgence during the adult life of the external forms assumed by his laziness, when the illusions are already mature and their negative aspects became visible. Then the pilgrim must create a new wave of self-discipline; a renewed undulatory motion of conscious effort.

* Having proper self-discipline means creating correct waves of thought, feeling, and action. Our duty is to avoid the harmful waves, whose effects destroy the energy coming from the spiritual soul. In other words, one must ceaselessly choose once and again the right forms of action.

2. The Oceanic Currents of Human Existence

* Life is therefore like an unlimited Ocean. The initiatory path consists of studying and understanding the larger and more universal vibratory currents, while being in tune with them existentially. But this must be done without forgetting the smaller currents. The pilgrim has to perceive all the time the essential unity of all currents of karma, in the infinite ocean of life.

To use another metaphor, the pilgrim keeps his feet firmly on the ground, his head high in the sky. Up to a certain extent, he must be an expression in small scale of the ladder of Jacob.

* The microcosm and the macrocosm are inseparable: and forgetting or despising either of these two factors of life is one of the flowers of Unnecessary Ignorance, whose odor is unpleasant.

* The blessed odors, in turn, flow eternally from the heavenly Garden in which the spiritual soul dwells. The paradise of pure spirit is truer than the external world, for it has no outward form. It survives all the cycles that one can personally think of.

3. The Science of Opportunities

* Are there psychological, astral and spiritual forms of surfing? We certainly have at our disposal a practical science which allows us to take better advantage of the healthy opportunities that life offers us all the time. Locating blissful opportunities, however, depends on being available to the first-hand experience of inner happiness.

* Developing the ability to accept contentment is harder than it sounds. Human beings tend to become attached to their favorite forms of suffering, including the several “personal dramas” that may go along with pain. Attachment to past suffering is popularly known as “trauma”. However, Serendipity is possible, as long as there is Attention. [1]

4. The Assumptions and the Horizon

* Every thought is largely conditioned by its premises, its starting points. And the many forms of hypnosis, illusion, trauma, or subconscious memories of an earlier blessing, all help determine the complex territory in which premises and assumptions are established and begin influencing one’s actions, often subconsciously.

* In theosophy, one’s thinking needs to be regularly reexamined from the point of view of the One Law of Equilibrium. In this way the premises of the thought-process get gradually improved and become more universal, overcoming the lower obstacles step by step.

* An experienced pilgrim knows that it is a privilege to frequently expand his horizon. The painful loss of his previous *guiding lights* allows broader and more realistic points of view to emerge. The initiatory experience brought about by this constant widening tends to take place every day, if we have enough spiritual self-confidence to allow it to happen. One must remember: *unnecessary fear seeks to prevent consciousness from renewing itself.*

* As the pilgrim overcomes obstacles, the expansion of his consciousness is strengthened. And it takes place not only according to astrological cycles; it also acts in combination with the flow of his individual karma (in their several levels), and the flow of the various layers of collective karma, local, national, civilizational, and global.

5. An Exercise in Self-Discipline

* It is helpful to build in a practical way, through the strength of our mental images, an indifference to the subtle poisons that surround everyone in materialistic societies.

* A daily exercise in self-discipline consists in objectively imagining yourself as someone who is free from avidity and greed; as someone who does not suffer from curiosity; someone

who is not in a hurry, who does not say thoughtless words, and rejects the idea of absorbing superficial information. Such a practice creates an attitude that encourages five abstentions. The citizen sees himself as someone who can live 1) without gluttony, 2) without undue curiosity, 3) without haste, 4) without vulgarity, 5) without being psychologically dependent on the conventional Western media. [2]

6. The Karma of Theosophical Groups

* The law of Karma rules everything in the universe - subjective and objective, dense and subtle. [3] Therefore, theosophical lodges and societies have their own karma on various levels of consciousness and existence.

* That means that the actions and reactions of a lodge generate a *chain of causation* which can be seen as *its Karma*. The established goals of a lodge are its **pledges**, around which its karma gets organized.

* Taking into consideration Helena Blavatsky's text "**A Warning to All Esotericists**" [4], students may ask: **1)** What is the karma of a theosophical lodge or society which remains loyal to its own sources of inspiration? **2)** And what is its karma if it becomes disloyal to, or forgetful of, the *spirit* of its original and noble goals?

* The topic demands careful analysis and is not easy to describe in words. However, a couple of things can be shared here with interested students.

* **FIRST**. In the first place, the karma and duty of every theosophical group created to help humanity (which is *the great orphan* according to the Mahatmas), is to remember, check and make sure that it remains loyal to its goals and inner sources of inspiration. For the karma of every theosophical lodge or society that *fails* is to become irrelevant regarding the future of mankind. And that happens *as soon as a lodge forgets its original and inner commitment*.

* Such an institution might become *worse than irrelevant*, if its action misleads honest, good-willing souls into the traps of pseudo-esotericism and *spiritual* vanity. However, there is an extenuating factor in this issue, which is expressed by the Jesus of the New Testament in Luke, 23:34: "**Father, forgive them, for they do not know what they are doing.**" Ultimately, the karma of disloyalty is the karma of spiritual ignorance; and, **regarding ignorance, each one must fight mainly its own.**

* **SECOND**. On the other hand, we have the karma of those groups - often smaller - that remain loyal to their own *pledges* and did not innerly give up their original and declared inner goals. Their karma will not be an easy one. They will have a generous amount of self-renewing difficulties, tests and traps which they will have to face as best they can. Their choice is for the narrow uphill path. [5] Their victory and progress will be hardly visible for quite some time. There will be no personal glory involved in their victory, since the illusion of personal glory is exclusive to pseudo-theosophy.

(CCA)

NOTES:

[1] See the article "[Sacred Aspects of Serendipity](#)".

[2] These two paragraphs also occur in the article "Ideias ao Longo do Caminho - 50".

[3] See “[Are There Conditions Under Which Karma Does Not Exist?](#)”, “[Annotations on Karma](#)”, “[Immortal Sages Humbly Obey the Law](#)” and “[M.C.’s Text on Karma, Annotated](#)”.

[4] See pp. 13-15 in this edition.

[5] Take a look at texts “[The Vertical Side of a Journey](#)” and “[The Up-hill Road \(the Theosophy of a Poem by Christina Rossetti\)](#)”.

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A Few Words to Think About
J.F.K. On World Peace



**...I speak of peace, therefore, as the
necessary rational end of rational men.**

**I realize that the pursuit of peace is not
as dramatic as the pursuit of war - and
frequently the words of the pursuer fall on
deaf ears. But we have no more urgent task.**

(John F. Kennedy)

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Read the full transcript of JFK’s [June 1963 address](#). Watch his [speech, on YouTube](#).

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From the Editorial Note to a Letter by Blavatsky:
The Living Aura of the Effort
 HPB's Own Magnetic Fluid Gave Life to
 the Aura of the Theosophical Movement



The theosophical movement must help mankind awaken from selfishness

The present letter [1] contains the complete version and general context of H.P. Blavatsky's statement that the theosophical movement "has her own magnetic fluid". Partial quotations of her words are well-known.

H.P.B. writes:

"..... What you say of my desire 'to push on the cause & concentrate all my Karma' is right yet it is wrong. Add to this that I wanted & still want to concentrate all *its*, as well as *my* own Karma, & you will be right - I alone can do it & only so long as I live. I am the *mother* & the creator of the Society, it has my magnetic fluid, & the child has inherited of all its parent's physical, psychical, & spiritual attributes - faults & virtues - if any. Therefore, I alone, & to a degree, Olcott, can serve as a lightning conductor of Karma for it (...)."

The historical importance of these words is not limited to the past, for decisive phases of the movement's History are yet to occur. The trajectory of the movement is but beginning. Being less than 200 years old, it is yet too young.

The presence of HPB's "magnetic fluid" within the living *aura* of the theosophical movement is an important factor regarding its present - and its future. The fact has several layers of meaning. One of them is expanded in these words by William Q. Judge:

“H.P. Blavatsky has clearly pointed out in the *Key*, in her conclusion, that the plan is to keep the T.S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question.” [2]

It is not unreasonable to think that, sooner or later, some leader will appear again in the theosophical movement who will be capable of giving it a new impulse and new tools for it to be able to better help mankind.

There is something to be done, in order to make such a task easier for those who will be involved in it, while strengthening the chances that this may take place sooner than later.

HPB's skandhas or "magnetic fluid" - as well as her teachings - must be preserved as a *living*, creative and dynamic process. Dead letter seldom helps. Two factors are therefore necessary which cannot exist apart from right Discernment or Viveka: (a) Courage to be actually independent from routine; and (b) that sort of Patience that can only emerge from a long-term historical perspective extending far beyond one's present lifetime.

(CCA)

NOTES:

[1] See "[Letters Between Blavatsky and Judge - 08](#)".

[2] "The Closing Cycle", an article included in the volume "The Heart Doctrine", by William Q. Judge, Theosophy Co., Bombay/Mumbai, India, 1977, 211 pp., see p. 40.

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The above article is part of the opening Editorial Note to "[Letters Between Blavatsky and Judge - 08](#)".

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See also [Letters Between Blavatsky and Judge - 10](#).

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The New Items in Our Websites

On 08 September we had 3235 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 24 items in [French](#), 26 items were in [Russian](#), 313 in [Spanish](#), 1436 in [English](#) and 1436 in [Portuguese](#). [1]

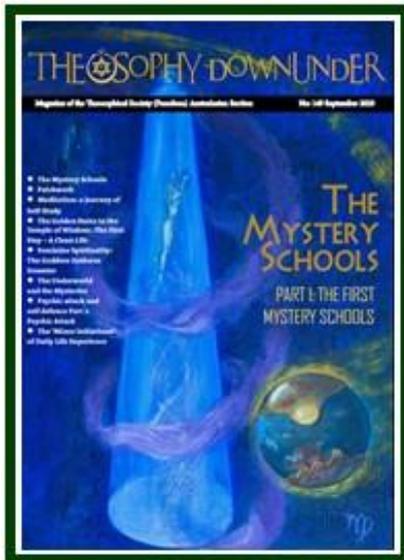
The following items were published in English, Spanish and Russian between 11 August and 08 September 2023. The more recent titles are above:

1. **Ideias ao Longo do Caminho - 50** - Carlos Cardoso Aveline
2. **Non-violent Economy** - The Theosophical Movement
3. **Le Carnet de Volonté** - Jean des Vignes Rouges
4. **El Teósofo Acuariano 022, Septiembre de 2023**
5. **That Man Might Arise** - Andrew Rooke
6. **El Principal Objeto de Nuestra Lealtad** - Carlos Cardoso Aveline
7. **El Lado Espiritual del BRICS** - Carlos Cardoso Aveline
8. **The Spiritual Side of BRICS** - Carlos Cardoso Aveline
9. **The Arusha Declaration** - Julius K. Nyerere and the TANU [a pamphlet]
10. **Теоософ эпохи Водолея, август 2023** [The Russian edition of *The Aquarian*]
11. **Los Tesoros del Inca** - Helena P. Blavatsky
12. **The Aquarian Theosophist, August 2023**

NOTE:

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

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Theosophy Downunder, an online magazine, can be obtained free of charge by writing to editor Andrew Rooke at: theosophydownunder@hotmail.com.

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Read more: * [The World War in Our Minds](#). * [A Lunatic Race?](#), by Radha Burnier.
* [A Prayer for Our Planetary Community](#). * [Theosophy and the Pralaya of the West](#).

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