

does not include the loftiest ethics that the moral sense of mankind can comprehend, and one cannot weigh with too strong an emphasis upon this great fact.

Ethics in the theosophical philosophy are not merely the products of human thought existing as a formulation of conventional rules proper for human conduct. They are founded on the very structure and character of the universe itself. The heart of the universe is Wisdom-Love, and these are intrinsically ethical, for there can be no wisdom without ethics, nor can love be without ethics, nor can there be ethics deprived of either love or wisdom.

The philosophic reason why the ancients set so much store by what was commonly known as *virtus* among the Latins, from which we have our modern word “virtue”, is because by means of the teaching originating in the great Mystery-Schools, they knew that virtues, ethics, were the offspring of the moral instinct in human beings, who derived them in their turn from the heart of the universe - from the kosmic harmony. It is high time that the Occidental world should cast forever into the limbo of exploded superstitions the idea that ethics is merely conventional morality, a convenience invented by man to smooth the asperities and dangers of human intercourse.

Of course every scholar knows that the words morals and ethics come from the Latin and Greek respectively, as signifying the customs or habits which it is proper to follow in civilized communities. But this fact itself, which is unquestionable, is in a sense disgraceful, for it would almost seem that we had not yet brought forth a word adequately describing the instinct for right and truth and troth and justice and honor and wisdom and love which we today so feebly express by the words “ethics” or “morals”. “Theosophist is who Theosophy does”, wrote H. P. Blavatsky, and wiser and nobler words she never wrote. No one can be a theosophist who does not feel ethically and think ethically and live ethically in the real sense that is hereinbefore described.

2. Morals, Morality

What is the basis of morals? This is the most important question that can be asked of any system of thought. Is morality based on the dicta of man? Is morality based on the conviction in most men’s hearts that for human safety it is necessary to have certain abstract rules which it is merely *convenient* to follow? Are we mere opportunists? Or is morality, ethics, based on Truth, which it is not merely expedient for man to follow, but necessary? Surely upon the latter! Morals is right conduct based upon right views, right thinking.

In the third fundamental postulate of *The Secret Doctrine* we find the very elements, the very fundamentals, of a system of morality greater than which, profounder than which, more persuasive than which, perhaps, it would be impossible to imagine anything.

On what, then, is morality based? And by morality is not meant merely the opinion which some pseudo-philosophers have, that morality is more or less that which is “good for the community”, based on the mere meaning of the Latin word *mores*, “good customs”, as opposed to bad. No! Morality is that instinctive hunger of the human heart to do righteousness, to do good to every man because it is good and satisfying and ennobling to do so.

When man realizes that he is one with all that is, inwards and outwards, high and low; that he is one with all, not merely as members of a community are one, not merely as individuals of

an army are one, but like the molecules of our own flesh, like the atoms of the molecule, like the electrons of the atom, composing one unity - not a mere union but a spiritual *unity* - then he sees truth.

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“**O**n Ethics and Good Will” is reproduced from the book “**O**ccult Glossary”, by G. de Purucker, Theosophical University Press, 1972, Pasadena, California, USA. See pp. 46-47 and p. 110. *The Aquarian Theosophist* and its associated websites have the direct approval of the Theosophical University Press to publish the above text. It was granted on 30 May 2024.

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A PRACTICAL QUESTION IN THE 2020s:

Do Theosophists Fight Demons?



According to the New Testament, Jesus withdrew into the desert, and there he faced his own demon.

During the first centuries of Christianity, the Desert Fathers tried to follow the example of the great sage. They used to retreat to the most arid regions of the Middle East, and there they confronted and fought their own demons.

When we see in the texts published by the Independent Lodge of Theosophists that the Desert Fathers had much in common with the Essenes, and that the study of the Sentences and Sayings of the Desert Fathers is valuable today for the students of esoteric philosophy, it is natural for us to ask:

“Does the modern theosophist need to face demons?”

The answer depends on the meaning we attribute to the word. The term “demon” may make the naive young girls and superstitious ladies shudder, but the real meaning of the word is simple. It means “spirit”. Thus, the demon of gluttony is the spirit of gluttony. The demon of lust is the spirit of lust. The demon of envy is the spirit of envy. And we also have the spirit of anger, the demon of fear, the demon of laziness, the spirit of pessimism and so on.

This kind of spirit corresponds to the theosophical concept of “elemental”. Each of them is the force of an instinct, added to the force of habit. They possess a certain astuteness, by which they often deceive the voluntary consciousness of well-intentioned persons. In fact, the life and substance of such “instinctive spirits” belong to the unenlightened sectors of the soul in which they live, or the soul they seek to attack, and in which they want to have a place to live.

Such a view of the facts changes the meaning of the question. The superstitious approach adhered to by fearful ladies is overcome and left aside. The next step is to examine a widely circulating illusion, adopted by many in religious and “esoteric” circles, including the theosophical movement: the fanciful idea according to which we do not need to fight anything; that everything is harmony in the universe, and that the intention of “fighting something” is only a “lower kind of vibration typical of selfish and unenlightened beings”.

In reality, life means a constant battle.

In our physical body, leukocytes, or white blood cells, are warriors who fight opponents of human well-being, thus protecting our health on a permanent basis. It is normal for a person to produce many billions of such warriors each day.

On a psychological level, we fight our own mistakes all the time, and sometimes we are forced to fight the mistakes of others. In the Letters of the Mahatmas, the Masters of Wisdom define the theosophist as a warrior of truth. Teaching the same basic principle by his example, the New Testament Jesus expelled the merchants from the temple, and said elsewhere that that he did not come to bring peace, but the sword.

Yes, every theosophist must fight his own demons, the spirit of error, the spirit of fear, the spirit of laziness and a few more. He himself needs to identify them, observe them, understand them, combat them preliminarily, before finding the most effective way to defeat them, and then actually start eliminating them.

But why would it be necessary to fight such demons in the desert?

Every soul is a vast territory which includes deserted and secluded regions. The good wishes and sacred decisions of the theosophical pilgrim are like warriors who fight and defeat demons in the desert of his own soul.

(CCA)

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[Click to see](#)

‘Mahatmas and Chelas’

-----By Helena P. Blavatsky-----

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Draw Aside These Veils

That I Might Glimpse Your Ancient Form Upon this Inner Road of Mine

Michael Smith



My Lord, draw aside these veils I have made. Interwoven
and fashioned by the many fragments of my fears.
That I might glimpse Your Ancient Form
upon this Inner Road of mine. Where
Wisdom reigns and Silence guards
the Way to Heaven's Gate.
May my heartbeats walk
with a measured tread,
may I see with Inner
eye, those gleaming forms
of Radiant Light upon this Holy

Way. And at Journey's End when I
turn to look upon the bitter and the
sweet. No vain regret will dim my eye, or diffuse the Light,
upon this my own
Damascus Way.

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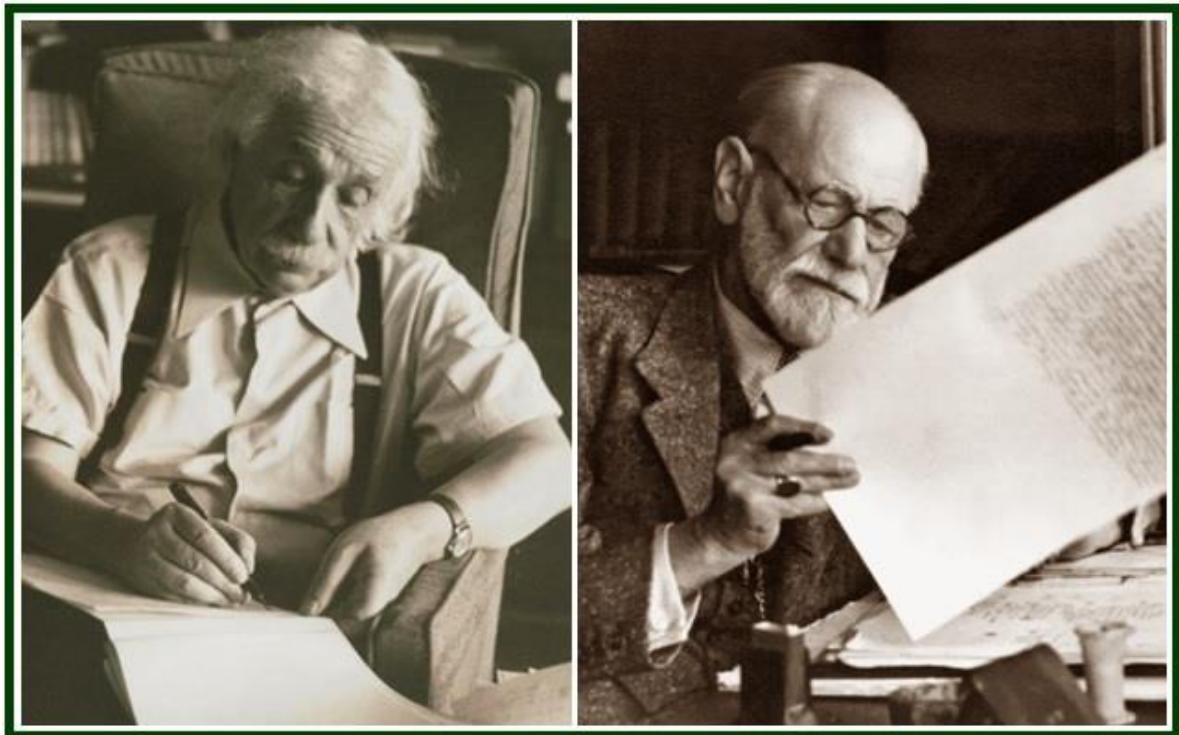
Michael Smith was born in Calcutta, India, and lives with his wife in the North Island of New Zealand. He is a member of the study-group **E-Theosophy** at Google Groups. See other poems by him: <http://margaretdeefholts.com/journeysheart.html>.

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Why War?

Two Friends of Humanity Examine the Causes of War

Albert Einstein and Sigmund Freud



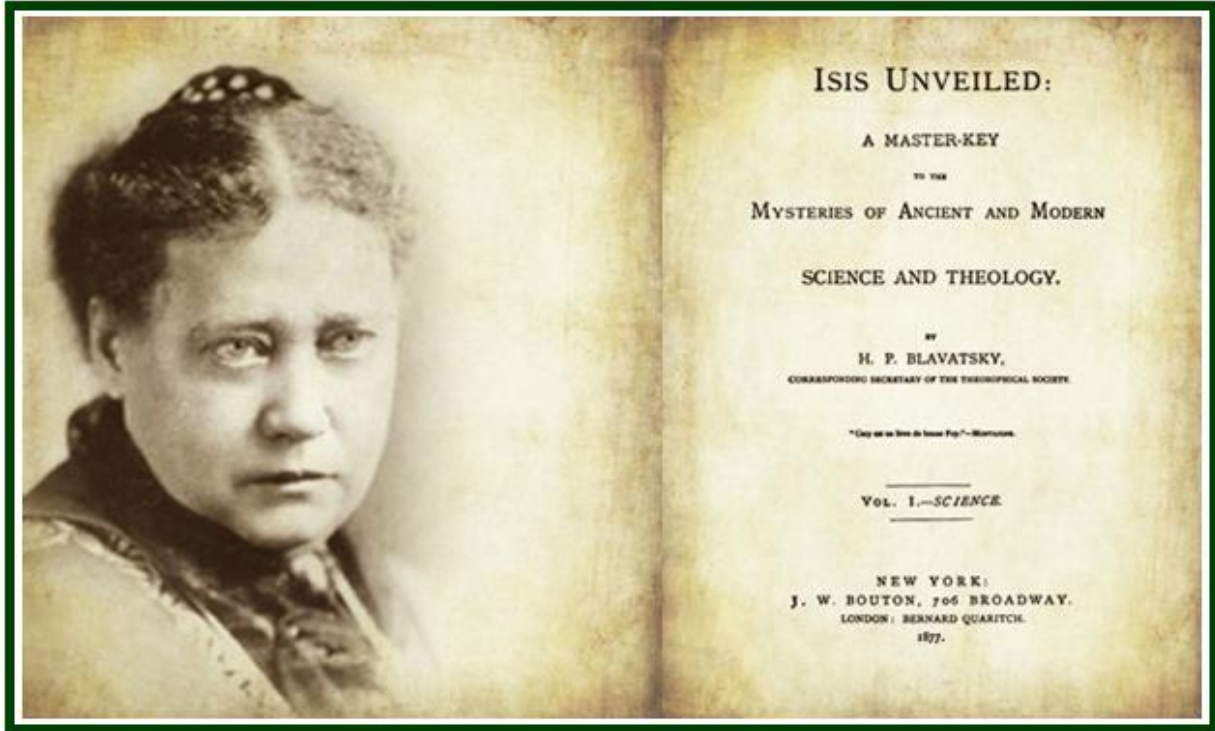
Albert Einstein (1879-1955) and Sigmund Freud (1856-1939)

[Click to see their dialogue
On the Causes of Military Conflicts](#)

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Thoughts Along the Road

The Dangers of Subconscious Self-Boycott, and the Unseen Value of The Work *Isis Unveiled*



* The basis of right collective action is inevitably in right individual action. A healthy society exists when individuals are healthy and know how to manage their own minds and emotions well. In order to achieve this, three well-known ideas have a decisive importance:

* One, I must pay less attention to whatever concerns others and does not depend on me.

* Two, Life invites me to take care of my own actions and whatever is within my own power to do.

* Three, it is important to know that one's goal is happiness, and that happiness will be found in the fulfillment of one's duty. Contentment begins with the ability to hear the inner voice of conscience, which is the voice of the higher self.

Subconscious Self-Boycott Against One's Progress

* As we try to put into practice in daily life that discipline of self-education which we ourselves have chosen, where does the difficulty arise? The subconscious resistance to self-discipline can use the brightest and most convincing arguments.

* The need to fulfill other duties may be exaggerated to convince us that discipline is not the priority.

* Excellent arguments emerge to demonstrate that “there is not much need” to educate ourselves at the current stage, or to show that “the discipline effort can be postponed until next month”.

* As Robert Crosbie said in other words, we cannot underestimate the infinite capacity of the lower self to make “spiritually correct” excuses and manipulate ourselves.

* Self-deception is a process which always changes tactics as we combat it. However, gradually it can be understood. With persistence and a broad view of things, we identify it and see it as a whole, through its patterns of self-renewal; then we begin to reduce its possibilities, and we expand the area of life that is dominated by lucidity.

* Real understanding, without distortion, leads little by little to an effective self-discipline.

* Spiritual learning involves daily confronting ignorance within ourselves. Thus we become pioneers of the future. This is the right path, and it unfolds in two dimensions: on the one hand, the contemplation of the infinite and the universal; on the other, the daily struggle to establish correct habits.

The Unseen Value of *Isis Unveiled*

* A reader writes to the Editors of “The Aquarian Theosophist” on [The Secret Doctrine](#) and [Isis Unveiled](#). He says that, having read both works, he often found more *vital wisdom* in *Isis*, than in the SD, the Magnum Opus of H.P. Blavatsky.

* Our commentary?

* We think this issue is a promising topic for investigation.

* It is not easy to choose between *Isis* and the *SD*. Both have limitations in outward form, which can mislead superficial minds into thinking they are not quite *priceless masterpieces* situated above qualification. The four volumes of the two works are unique, as HPB’s Collected Writings are.

* But [Isis](#) has been underestimated since the late 1880s. It is tremendously vital, as our reader remarks, and precious. One comes across and finds “independent articles” everywhere on its pages, and most valuable lessons. Not enough comparative studies of *Isis* and the *Secret Doctrine* have been attempted, besides HPB’s own text “My Books”.

* [Isis Unveiled](#) has a tremendous value *per se*. It is a complete work and well-written. It is a masterpiece. It was written when HPB was relatively young and had high hopes. It expresses her energy at the time. The book has a unique role to play in theosophical studies and nothing could replace its calm direct study.

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[Click to see](#)

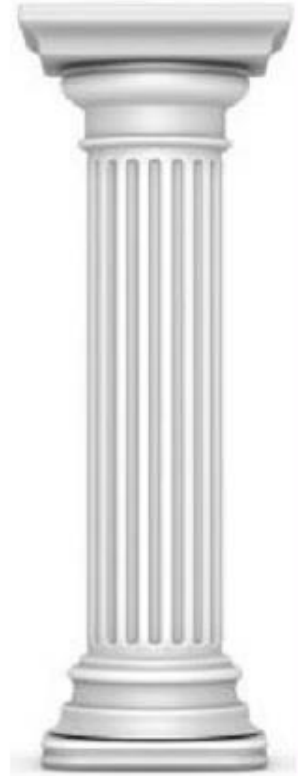
A Strategic View of Information **Vigilance is of the Essence in the Art of Living**

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Welcome to the Lodge

A Message to Those Who Want to Join The ILT

Independent Lodge of Theosophists



**Anger is the passion of fools:
it becometh not a wise man.**

Mercy is the might of the righteous.

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From the hindu **Vishnu Purana**, as quoted by Helena Blavatsky in "**The Secret Doctrine**", original edition of 1888, volume one, pages 415 (first sentence) and 416 (second sentence). The work can be seen at www.CarlosCardosoAveline.com.

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The following is often what we say when a student of theosophy wants to be part of the effort.

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Dear Friend,

Let us think of the dialogue between you and the Lodge.

The approach should be gradual, so that ideas can flow peacefully and interact on the various levels of consciousness, both subconscious and supraconscious.

The indications given by you suggest that you might already have a stable soul-contact with the ILT since at least a few months ago.

That's good.

You should read more about the project, ask questions, make commentaries, describe your own view of the ILT, and then we could have at some point a video-audio conversation; for instance, in Skype or the MEET of Google.

If you are active on Facebook, we can indicate from now some of our pages and groups there for you to follow or join. If you know other languages than English, let us know.

These are some articles you may read, or read once more, and think about the ILT work and mission from its own point of view:

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“The Three Levels of Association”

<https://www.carloscardosoaveline.com/the-three-levels-of-association/>

“Three Dimensions of an Effort”

<https://www.carloscardosoaveline.com/three-dimensions-of-an-effort/>

“Independent Research in Theosophy”

<https://www.carloscardosoaveline.com/independent-research-in-theosophy/>

“The Independent Lodge of Theosophists”

<https://www.carloscardosoaveline.com/the-independent-lodge-of-theosophists/>

“Independent Lodge and the Movement”

<https://www.carloscardosoaveline.com/independent-lodge-and-the-movement/>

“The Creation of the ILT in 2016”

<https://www.carloscardosoaveline.com/the-creation-of-the-ilt-in-2016/>

“The Vitality of the Effort”

<https://www.carloscardosoaveline.com/the-vitality-of-the-effort/>

“Theosophists Must Be Independent”

<https://www.carloscardosoaveline.com/theosophists-must-be-independent/>

“How to Build a Theosophical Lodge”

<https://www.carloscardosoaveline.com/how-to-build-theosophical-lodge/>

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The actual building of a theosophical lodge takes place, let us say, in slow motion, since it involves the calm inner growth of the people involved, which cannot be easily accelerated.

Every serious approach to truth or wisdom has a probationary or testing effect. It is challenging, in a way. Old structures of karma and views may be questioned from within and find it difficult to sustain their own weight. In this, a good protection is graduality. Another one is altruistic work. One gets protected by the good karma of selfless support to a noble cause. Hence the idea emerges of getting associated to the ILT first through cooperation, then on a formal level.

No money requests are made to those who approach the ILT. We think that sacred knowledge does not belong to us, or to anyone else. Therefore it cannot be sold or bought.

Your commentaries are welcome.

Best regards,

An Associate of the Independent Lodge

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Helena Blavatsky:
Two Fragments
on the Power of Will



1. The First Power Is Spiritual Will

“The will”, says Van Helmont, “is the first of all powers. For through the will of the Creator all things were made and put in motion. (...) The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter.” And Paracelsus, “the divine”, as he was called, adds in the same strain: “*Faith* must confirm the imagination, for faith establishes the *will* (...). Determined will is a beginning of all magical operations (...). Because men do not perfectly imagine and believe the result, is that the arts are uncertain, while they might be perfectly certain.”

(From “[Isis Unveiled, Volume I](#)”, p. 57)

2. The Higher Dimension of Will

What is the WILL? Can “exact science” tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I *will*, and my limbs obey. I *will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will*; for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *pre-existent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the “principle of life” - the *akasha*? Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit - *i.e.*, *will* - are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. “He wills”, says Du Potet, “and *organized* matter obeys.”

(From “[Isis Unveiled, Volume I](#)”, p. 144)

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Count de Saint-Germain

**A Pupil of Indian and Egyptian Sages, and
a Proficient in the Secret Wisdom of the East**

by Helena P. Blavatsky

**[Click Here to Read the Article
'Count de Saint-Germain'](#)**

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Theron Q. Dumont:
The Power of Bright Thoughts
The Law of Magnetic Attraction:
Why Cheerfulness is a Tonic for the Mind



“The universe pays every man in his own coin. If you smile, it smiles with you in return. If you frown, you will be frowned at. If you sing, you will be invited in cheerful company. If you think, you will be entertained by thinkers. If you love the world and earnestly seek for the good therein you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth.”

(Zimmerman)

It is natural for us to like sunshiny, cheerful, bright and helpful people. The grumblers, fault-finders, slanderers are never liked. We like the people that are looking for the good not the bad in anyone. People with serpent tongues, idle gossipers, temper-losers develop ugly natures and are never liked.

It is not one bit harder to be in the habit of going around looking for the good and beautiful instead of the reverse. It is just another case if it seems easier to do the wrong than the right. The great secret of contented and discontented people is that the former are looking for the cheerful and bright, and the latter for the dark and gloomy. There is always a brighter side and a darker side. Always look for the brighter side. It will make a great influence in your character, in your happiness, prosperity and success in life in general.

There is always a light behind the dark. Look for it. You will see it. Think helpful and inspiring thoughts and you will soon be looking at many things in a different light. You can transform your character in a remarkably short time.

We hear people say "I could be happy under different circumstances." I say positively that circumstances have little to do with it. It is your temperament, your disposition which makes you enjoy or not enjoy.

Think of people that are very unhappy. We can see them grumbling about circumstances, hard times, lack of wealth, when they are a great deal better off than many others. These people would think you very fortunate if you were in precisely their condition.

If you have been in the habit of complaining about your business, talking evil about others, just try the reverse. Assume an encouraging prosperous air and you will soon see a way out of your difficulties, a change in your condition.

Remember first, last and all the time, the strong positive man does not talk or think in the negative. He never lets himself feel "I can't", but "I will".

"Brooding o'er ills, the irritable soul, creates the evils feared."

The Value of Cheerfulness

The successful man is cheerful and hopeful. He has a smile on his face, and meets everything that comes in the same way.

The cheerful man is creating new power, while the pessimist is destroying his power.

There is nothing that will help you meet the hard turns in the road; sweeten life and take out drudgery, like a sunny, optimistic disposition. Two may have practically the same ability, but if one is a cheerful thinker while the other is despondent, and gloomy, the former will leave him far behind.

Cheerfulness is a tonic to the mind. It dispels friction, worries, anxieties, and it will often turn disagreeable experiences into agreeable ones. You can do your best work only when you are in a cheerful state of mind. When you are out of temper your entire physical machinery is out of working order.

It should be your plan to follow the following philosophy: Try as much as you can to let nothing distress you, and to take everything that happens as for the best. Believe that this is your duty and that you err in not so doing.

The next time you are out walking make it a point to look at every one you can. See how many you see that look as though they are happy. Notice the ugly grouchy expression on most people. You can make life one continuous round of sadness, instead of joy and gladness.

How few there are who bring more sunshine into our lives, who scatter gladness and cheerfulness wherever they go. It is so seldom that we see one of these cheerful faces that everyone is attracted by it. Get the habit of looking pleasant, of radiating cheer, wherever you go. This will make you happier than to own many houses or any kind of possessions. It is free to you. All you have to do is to develop it. Your ability to radiate sunshine will add greatly to your power.

It is not really hard to transform a gloomy disposition into a cheerful one. True a cheerful face is but the reflection of a big glorious heart. You cannot look a part unless you feel it.

A Simple Way of Giving Cheerfulness



Take an interest in what is going on in the world about you. Take an interest in those you meet. Try to open up their clam-like disposition. Be friendly to all. All these will help you to develop cheerfulness. We will never find out what is good and noble in others until we find similar qualities in ourselves. Make people think they are all right, and they will think you are all right.

It is really wonderful the effect that one person with a cheerful frame of mind can have in a crowd, or gathering of gloomy, melancholy people. Let such a one enter into a room where the conversation is lagging, and where the people feel strained. Immediately all who are present change to a joyous spirit. Their tongues are let loose, and almost instantly the whole atmosphere vibrates with gladness and good cheer.

We know the need of sunshine for plants, but we do not know that sunshiny dispositions are also needed. It will pay you handsome dividends to cultivate more sunshine in your life. It is

hard to estimate the immense value of a sunshiny disposition. It acts as a magnet to draw to us the good things in life.

“In every person who comes near you, look for what is good and strong. Honor that; rejoice in it; and as you can, try to imitate it, and your faults will drop off like dead leaves when the time comes.” - Ruskin.

Say to yourself, I will never speak unkindly of anyone. If I cannot see something good I will see nothing and say nothing. You will notice it will make a wonderful difference in you. Rapidly you will notice how different you look at life. You will be able to see joy and peace everywhere. If you will form the habit of looking on the bright side of everything there will be little trouble to bother you.

A great many charming characters are hidden under a mask by a habit of making cynical remarks. It keeps out of sight your happy, cheerful, wholesome self.

“Overcome the fearing tide, there’s a sparkling gleam of sunshine, waiting on the other side.”

We do not realize that when we are talking of our business, of our poor health and complaining in general that we are attracting these very influences.

On the other hand let us think and talk the opposite, and we will attract the opposite. We will become positive, vital, magnetic.

Negative thoughts will kill ambition. It will make your life a failure. As long as you hold to these you will never be powerful or magnetic. The negative person is a slave, he slays self-confidence instead of increasing it. A man’s station in life is determined by his self-faith, self-confidence. You will never advance until you think you can. Never think someone is better than you. Never place a limit on yourself. Do away with all negative thoughts. Think of being powerful.

“He can, who thinks he can”, is a saying that will always be true.

The determined man makes a road over which others follow him. He laughs at barriers that stop others and he jumps over them as if they were nothing.

You want to cultivate deep conviction. Don’t let everybody’s opinion change you. You have a mind of your own - use it. If you let everyone’s opinion affect you, you will not have a deep conviction. Your thoughts will not be backed up by your confidence. The majority of people are not capable of deep conviction. They are superficial. They are easily changed by others’ thoughts. They succumb to the first argument. They are just between, never on one side of the fence or the other. They are always willing to agree with the other fellow instead of having the other fellow think as they do. There is no backbone to such people. You want to cultivate positiveness and decision in everything you do.

If you do not have the power to stand by your resolutions no one will have confidence in you. You often hear people say, “Oh, I think he is a good man”, but by their tone you can tell they are not wholly sure. You want to act so there will be no doubt in the mind that you are all right. You want to be able to inspire confidence in those you meet. You want them to believe that you amount to something, that you are capable of doing important things. To accomplish anything worthwhile you have got to have a deep conviction that you can achieve whatever you undertake. Your determination must be strong. Such a man has influence that amounts to something. He is not easily changed to be like another, who holds different opinions.

Once you are aroused to the fact that you can be what you wish to be; that you can do what you attempt if you will cultivate the power of affirmation and hold in mind persistently the thought that you are going to accomplish what you wish, you will be able to change yourself in a short time. You can realize your highest dream.

Remember this, that if your Creator [1] has implanted in your breast a desire to do something, He has also seen to it that you have the ability to do it. On the other hand do not think of anything that you do not want to have happen. Do not let anything make you unhappy or depress you. Let nothing ruffle your harmonious nature. You have no weakness unless you think you have. It is your thinking that makes you weak. If you feel yourself getting out of sorts, discouraged, blue, disheartened, you will find you can dispel all of these thoughts almost instantly by thinking of something pleasant, a more agreeable experience, or by thinking of something that will give you pleasure. When your thought is changed your feeling is changed. No matter what your environment is, by thinking as you should you can change your outlook and make yourself happier. Thoughts of the wrong kind deplete you, but the right kind are a great tonic.

Keep this affirmation before you: All that I dream of, all that I long to be, will be within my reach if I affirm sufficiently strong, and focus my faculties with sufficient intentness on a single purpose [2]. Whatever you wish to accomplish you must concentrate on. The jack-of-all-trades never amounts to anything. If you want to be a lawyer you have got to concentrate on being a lawyer and not upon being a doctor or something else at the same time. It is concentration that brings to you what you wish whether it is money, health, position or the love of someone. No one would ever win the love of another until they concentrate all their love on that one. Whatever you wish to accomplish affirm persistently and concentrate all your power on securing it and when your mind is positive enough it can create what you wish. [3] We can become a magnet and draw to us what we wish.

NOTES:

[1] Your Creator: your own higher self, your spiritual soul, and the Universal Law of Karma and Reincarnation. (Editor, *The Aquarian*)

[2] Provided my goal is essentially harmless to others, beneficent, ethically correct, and realistic. It is not worthwhile to convince myself that I can go to the Moon by bicycle next week. (Editor, *The Aquarian*)

[3] But first make sure your goal is truly selfless and noble and your method of action morally correct, *for you will reap whatever you sow, as always*. Such is the eternal Law and *the Law takes no vacation*. (Editor, *The Aquarian*)

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Reproduced from the book “**The Advanced Course in Personal Magnetism**”, by Theron Q. Dumont, Advanced Thought Publishing Co., copyright 1914, 229 pp., see pp. 133-143. “Theron Q. Dumont” was a pen-name used by North-American thinker William Walker Atkinson (1862-1932). “Yogi Ramacharaka” was another of the pen-names used by Atkinson.

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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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New Items in Our Websites



On June 07th we had 3352 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 36 items in [French](#), 338 in [Spanish](#), 1465 in [English](#) and 1486 in [Portuguese](#).^[1]

The following items were published in English and Spanish between 10 May and 07 June 2024. The more recent titles are above:

1. **The Symbol of the ILT** - Carlos Cardoso Aveline
2. **The Aura of HPB and the Aura of the Movement** - Carlos Cardoso Aveline
3. **El Teósofo Acuariano 031, Junio de 2024**
4. **La Vida y los Escritos de John Garrigues** - Carlos Cardoso Aveline
5. **Thoughts Along the Road - 75** - Carlos Cardoso Aveline
6. **Thoughts Along the Road - 74** - Carlos Cardoso Aveline
7. **The Aquarian Theosophist, May 2024**

NOTE:

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

