

Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander?

Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self's sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called "noble national aspiration, patriotism," etc.; and the citizen views it in his family circle as "domestic virtue." Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue.

We see smooth-tongued DECEIT and BRUTE FORCE - the *Jachin* and *Boaz* [1] of every International Temple of Solomon - called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism "in [cunning] strength shall this my house be established" [2] into daily practice; *i.e.*, gets by deceit what he cannot obtain by force - shall we applaud him? A diplomat's qualification - "dexterity or skill in securing advantages" - for one's own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, *Lucifer* [3] calls such action - a *living*, and an evident LIE.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues.

Every class of Society lives on LIE, and would fall to pieces without it. Cultured, God-and-law-fearing aristocracy being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its "little peccadillos", but which TRUTH regards as gross immorality. Society of the middle classes is honeycombed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over the corpse of spiritual faith.

NOTES:

[1] *Jachin* and *Boaz*, the two columns of the Temple of Solomon. The words mean respectively "to establish" and "in strength". (CCA)

[2] That is, *Boaz* and *Jachin*. (CCA)

[3] These paragraphs are reproduced from an article first published at "Lucifer" magazine, which was edited by HPB. The word "Lucifer" is a pre-Christian term designating the planet Venus, the elder sister of the Earth. The term has been distorted since the Middle Ages by ill-informed Theologians. (CCA)

[The above fragment is part of the article "What Is Truth?", by HPB. See "The Collected Writings", Helena P. Blavatsky, TPH, Volume IX, pp. 36-37. The complete text is available in our associated websites. We divided longer paragraphs in smaller ones, in order to facilitate a contemplative reading.]

Original Theosophy And the Life of Forests



In 1879, H.P. Blavatsky wrote:

“[The] question of forest-conservancy has been thoroughly studied in Western countries under the lash of a dire necessity. In spite of the opposition of ignorant and selfish obstructionists, nation after nation has taken the first steps towards restoring the woods and jungles which had been ruthlessly extirpated, before meteorology and chemistry became developed, and political economy was raised to the dignity of a science.” [1]

In the 21st century the “ignorant obstructionists” and “eco-skeptics” are not hard to find: blind followers of the ideology fostered by big oil-money can be counted by the millions.

HPB added, in her article on the direct relation between trees and climate: “We need only glance at the pages of History to see that the ruin and ultimate extinction of national power follow the extirpation of forests as surely as night follows day. Nature has provided the means for human development; and her laws can never be violated without disaster.”

NOTE:

[1] From “The Theosophist”, Adyar, India, November 1879, p. 42.

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Cranston, on HPB’s Retreat Among Trees

In a letter (...) HPB told her relatives (...) that she had once spent seven weeks in a forest not far from the Karakoram Mountains, where she had been isolated from the world and where her teacher alone had visited her daily, though whether astrally or otherwise she did not state. While there she had been shown in a cave-temple a series of statues representing the great teachers of the world.

(From “**HPB, the Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement**”, by Sylvia Cranston, a Jeremy P. Tarcher Book, G. P. Putnam’s Sons, New York, copyright 1993, 648 pp., see p. 104.)

The Aura of Trees

A Classical Text from 19th Century India



It is enjoined that the dry twigs of the sacred Aswatha used for the Homa and other sacrificial purposes should not be cut with a knife but should be collected from branches that dry on the tree and fall to the ground.

We also read in English history that the Druids always severed the mistletoe from the sacred oak with a *golden* knife, not an iron one. Thus both in the East and in the West, the use of iron or steel knives on such occasions was forbidden, presumably for a good reason. Is it because the iron will abstract and draw off some of the pure magnetism of the tree that the use of it is prohibited? Baron Von Reichenbach discovered in the course of his researches that the Odic aura pervades the whole vegetable kingdom and that it is conductible by iron as well as by other substances.

Now, as you are aware, certain trees are regarded by Hindus as possessing an aura or influence highly favorable to the development of spirituality, and certain others as having a maleficent influence upon man. Traditional belief, based upon our sacred literature, ascribes to these members of the vegetable kingdom an attractive power for respectively good and bad elementals or nature-spirits. Those of the former class are planted in the compounds of temples and private houses, and resorted to by such as would develop in themselves the higher psychic powers.

According to the Buddhist belief, the Bodhisatwas always combat the evil powers of nature and attain Buddhahood under the shade of the Bo-tree (the *Ficus religiosa*); the leaves of the margosa are employed for stroking a patient suffering from snake or scorpion bites, and also stuck under the eaves of the fronts of houses where there is a childbirth or a case of small-pox, as they are believed to have the property of absorbing bad magnetisms.

After a time they are supposed to have become saturated with the same and are replaced with fresh ones; around the bed of the small-pox patient quantities of these are kept and daily renewed. Great care is taken to throw the stale leaves especially those used for snake and scorpion bites, into some place where they will not be trodden upon, as the poisonous aura may thus be communicated to the person walking over them.

Two Fragments from Helena Blavatsky: **On The Tree of the World**



* [One of the versions of the Nordic Scripture] ‘Edda’ makes our visible universe spring from beneath the luxuriant branches of the mundane tree - the Yggdrasil, the tree with the *three roots*. Under the first root runs the fountain of life, Urdar; under the second is the famous well of Mimer, in which lie deeply buried Wit and Wisdom.

Odin, the Alfadir, asks for a draught of this water; he gets it, but finds himself obliged to pledge one of his eyes for it; the eye being in this case the symbol of the Deity revealing itself in the wisdom of its own creation; for Odin leaves it at the bottom of the deep well. The care of the mundane tree is intrusted to three maidens (the Norns or Parcae), Urdhr, Verdandi, and Skuld - or the Present, the Past, and the Future. Every morning, while fixing the term of human life, they draw water from the Urdar-fountain, and sprinkle with it the roots of the mundane tree, that it may live. The exhalations of the ash, Yggdrasil, condense, and falling down upon our earth call into existence and change of form every portion of the inanimate matter.

This tree is the symbol of the *universal* Life, organic as well as inorganic; its emanations represent the spirit which vivifies every form of creation; and of its three roots, one extends to heaven, the second to the dwelling of the magicians - giants, inhabitants of the *lofty mountains* - and at the third, under which is the spring Hvergelmir, gnaws the monster Nidhogg, who constantly leads mankind into evil. The Thibetans have also their mundane tree, and the legend is of an untold antiquity. With them it is called *Zampun*. The first of its three roots also extends to heaven, to the top of the highest mountains; the second passes down to the lower region; the third remains midway, and reaches the east. The mundane tree of the Hindus is the *Aswatha*. [1] Its branches are the components of the visible world; and its leaves the *Mantras* of the Vedas, symbols of the universe in its intellectual or moral character.

Who can study carefully the ancient religious and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe.

* The Hindus represent their mythical tree, which they call *Aswatha*, in a way which differs from that of the Scandinavians. It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, *i.e.*, the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their *genesis* in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. The creative energy having originated in the primordial point, the religious symbols of every people are so many illustrations of this metaphysical hypothesis expounded by Pythagoras, Plato, and other philosophers. "These Chaldeans", says Philo [2], "were of opinion that the Kosmos, among the things that exist, is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all the things."

The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit - evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory.

(Helena P. Blavatsky)

NOTES:

[1] **Note by HPB:** See Kanne's "Pantheum der Aeltesten Philosophie".

[2] **Note by HPB:** "Migration of Abraham", § 32.

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The fragments reproduced above are part of the book "**Isis Unveiled**", by H.P. Blavatsky, Theosophy Co., Los Angeles. The first one is in volume I, pp. 151-152. The second fragment is in volume I, pp. 153-154.

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The Healing Power of Trees

"Delicious air, all impregnated with the resin of the pine forest and warmed by the sun, to which I am exposed whole days, driving in the lovely park - has revived me, has given me back long lost strength." (Helena P. Blavatsky, quoted by Sylvia Cranston in "**HPB, The Extraordinary Life...**", p. 388.)

The Duty of the Pilgrim

Many speak of rights, and few think about duties.

In fact, human rights can only be respected if the duties are fulfilled.

Before desiring, one must deserve: besides claiming one's rights, one must ask oneself how well his specific obligations are being accomplished.

Samuel Pufendorf (1632-1694) wrote about the Human Duties. He is among the ethical thinkers who helped build the spiritual foundations of our civilizatory process.

According to Pufendorf, a man has a duty to pass this life in goodness. He who beyond that task "has an expectation of reward for piety in the life to come" is a true citizen in the heavens, or celestial consciousness, "while here he lives merely as a pilgrim or stranger". [1]

Civilizations emerge on ethical principles, and they can live as long as their ethical principles are respected.

NOTE:

[1] "On the Duty of Man and Citizen", Samuel Pufendorf, edited by James Tully, Cambridge University Press, 2007, 183 pp., see p. 9, preface.

Teachers of Altruism Can Be Found Anywhere, Any Time

Every nation has a collective connection to the higher realm of spirit.

The silent avenue to the world above operates through its philosophers, poets, mystics, writers, leaders and thinkers who lived or live in their spiritual souls, while having an "animal" soul and a physical body.

When a researcher in esoteric philosophy understands that the writings of such thinkers are part of the Theosophical Literature, he will soon see that they lived in an abstract-level dialogue with thinkers of other nations and centuries.

Documenting the work of such thinkers, making it known and studied, is part of the theosophical duty.

Many great works have been more or less forgotten; or distorted.

Persevering researchers can study *at a distance* with Teachers of Altruism who lived in different nations and centuries. By doing so a citizen expands his dialogue with his own higher self - a spark from the Universal Self - while silently stimulating the improvement of others.

The Cosmic Nature Of Timeless Change



While superficial minds look for “novelties”, students of theosophy search for that which is eternal.

Citizens whose minds are dominated by materialistic illusions live in a constant struggle with boredom and find it difficult to persevere. They don't see the difference between renewing themselves and changing their goals and actions. Their actions are mutually contradictory. They feel imprisoned by circumstances. As they try to liberate themselves from one form of materiality, they adhere to another form of the same.

When the individual awakens, however, he realizes that real liberation comes from within.

True innovation takes place in one's heart. It is not our circumstances that must be constantly renewed - or controlled. We can influence them, but they will inevitably change for themselves in many ways. One must be wise in using one's limited ability to control outward situations.

The central factor is inner. The pilgrim must be able to renew himself in the areas that must be renewed, and to preserve those aspects in his life which are essential and ought to remain unchanged. The discernment necessary to rightly decide what to change and what to preserve will come from an expanded contact with his Higher Self.

When illusion is dispelled, it becomes clear to the pilgrim that the substance of his true being is cosmic, nameless and impersonal. It never changes. It entirely renews itself at every fraction of a second. It is absolutely unique. It is also One with every other being.

However, unity and diversity coexist. Every individual action creates individual results. Whatever a traveller sows he will harvest, and the dynamic oneness of all beings is no excuse for anyone to avoid his self-responsibility.

The Spark and the Fire

Living Words Enlighten the Soul



The wording of theosophical teachings is of great value as long as it conveys a living power.

Whenever the classical words of wisdom are read from a correct perspective, they lead the student to a better understanding of himself and to a reconciliation with all life.

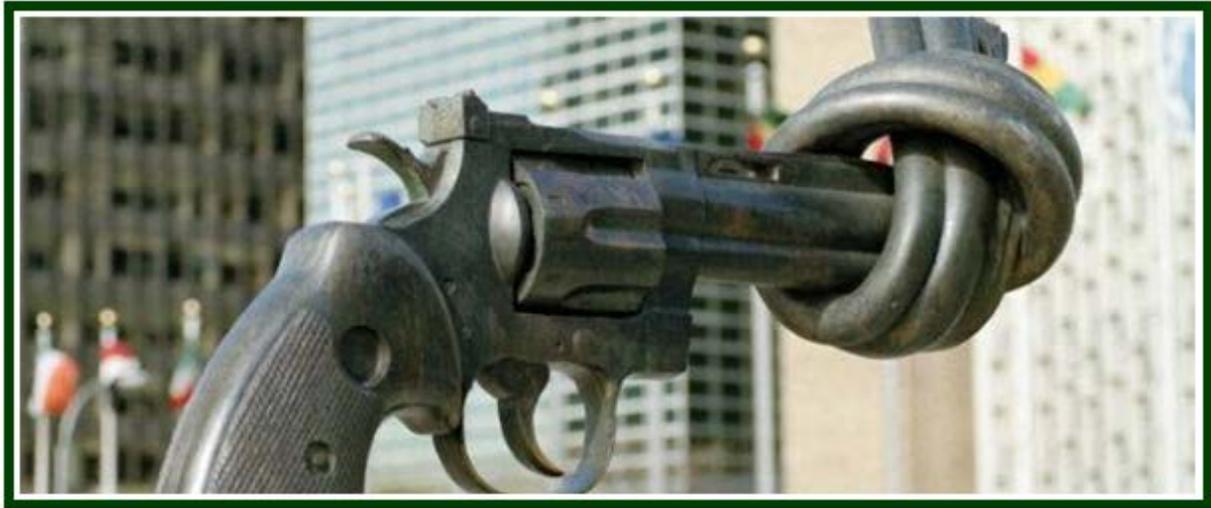
Words of wisdom point to the universal principles governing the Book of Life. The best way to teach and to express oneself is through actions. Inner improvement must come from the daily practices that strengthen one's will.

One should speak little and focus on deeds. Sometimes, however, the words themselves are action. Their magnetic contents becomes a spark that ignites the fire of higher consciousness in anyone whose Soul can hear.

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“The Globe is shrinking, we hear; and the firmament thickening with foreign matter of all sorts. The ceaseless soot and smoke from millions of chimneys, furnaces, railway engines and other fires may perchance have angered the Powers above. Naturally enough, for they must object to being smoked out of their Svargas and Valhallas and other pleasant detached Elysiums, by the products of incomplete fuel-combustion. As for our poor mother Earth, what with the ever extending mines, canals, and tunnels, aqueducts, drains, sewers and subways, her venerable hide is becoming so honey-combed as to resemble the skin of a morphiomaniac addicted to subcutaneous injections. How long she will suffer her robust flanks to be thus scarified, who can tell? (.....) For myself I confess my utter incapacity to know where this exact line will be drawn.” (Helena Blavatsky, quoted in the article “Al Gore, Theosophy and the Cycle”, by C.C. Aveline)

Defeating Nuclear Proliferation



“Non-Violence”, a statue at the United Nations headquarters in NY City, also known as “The Knotted Gun”

On the 6th and 9th of August, 1945, the Japanese cities of Hiroshima and Nagasaki were destroyed by atomic bombs.

In the 21st century, friends of life can only feel ashamed of the numerous heads of state who are still not active in preventing nuclear proliferation. The very existence of nuclear weapons today is a waste of money and a sad disrespect for life.

It is common sense to see that creating any sort of cold war between major nuclear powers is by now tantamount to high treason. Peace and intercultural cooperation are the only way ahead. Our civilization is walking a fine line between awakening and destruction, and the fact is not quite recent.

One misstep in such a decisive area as nuclear proliferation could have long-lasting negative consequences.

Yet the signs of a choice for ethics are silently growing and quietly spreading, amidst the uproarious signs of moral decay, mutual hate and disloyalty in different places. The many think negatively. The Few make the difference by thinking creatively and positively, and they are the ones who can change Karma and reality.

That which falls down makes noise: constructive processes are silent, as in the building of the Temple of Solomon (1 Kings: 6, 7).

A knowledge of the Law shows that our mankind never creates problems it cannot solve.

Inhabiting a Succession of Eternities **The Elders and the Young Ones**

Two elements of successive time are decisive in one's emotional and spiritual health.

The first one is our relation to our Elders, on the several levels of consciousness.

From childhood to old age, we keep a constant interaction with those who are more experienced than us, who have more knowledge and who guide us, physically, emotionally, intellectually and spiritually.

Distortions of the relationship with our elders include an exaggeration of feelings of envy, fear, hatred, or undue levels of emotional dependence. Devotion, respect, friendship, admiration, gratitude, are healthy signs. We need to be in peace with our Elders in our own consciousness. Otherwise a lack of equilibrium will fundamentally distort our views of life.

The other factor is our relation to younger beings. From early childhood we have the younger brothers, or sisters, or friends, the pets, the plants, insects and other beings "smaller than us", to whom we are the Elders.

In this case, too, an exaggeration in envy, hatred, aggression, competition and similar feelings will create a lack of equilibrium. And gratitude, admiration, the sense of affinity, the pride of being able to be useful, and the pride of being able to protect another's life create balance and contentment.

Theosophy teaches the essential and universal brotherhood of all beings inhabiting any place in space and any moment in time.

Along the path to wisdom, true self-respect means a sense of respect for all beings of the past and of the future, across the endless succession of eternities.

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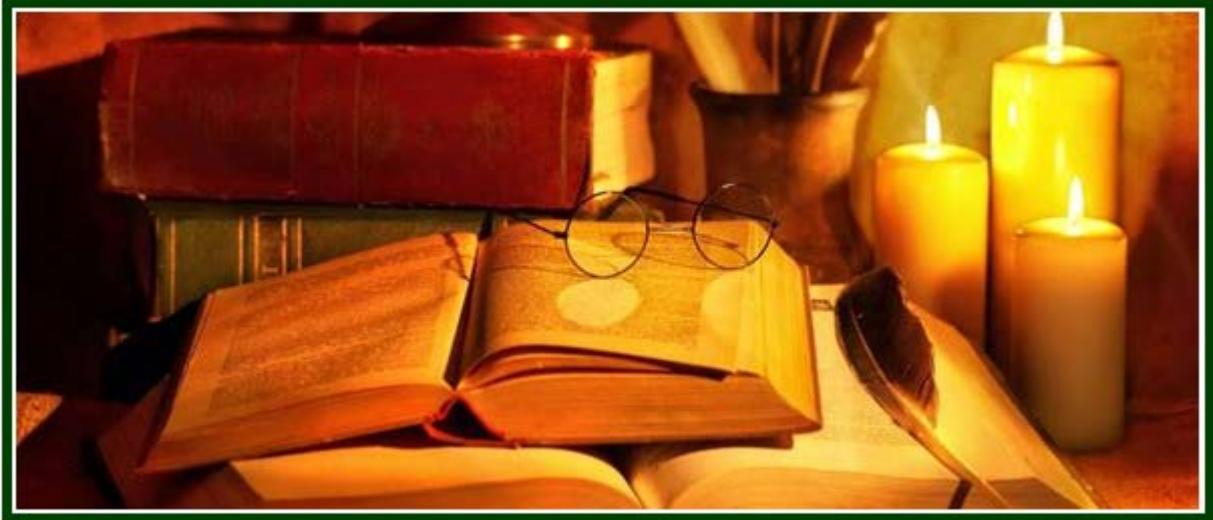
Robert Crosbie on the Right Attitude

“When we get the right attitude of mind - and that is what discipleship is - there is not a quality in us, not a force, not an attribute, but can be put to the best and highest use.”

[“A Book of Quotations”, from Robert Crosbie, Theosophy Co., Mumbai, India, 108 pp., see p. 37. The book is available in our associated websites.]

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Staying Away from The Tides of Ignorance



Each age or time and every nation has some particular forms of illusion and specific kinds of blindness, which they can't easily identify or avoid.

An effective way to keep free from the materialistic Maya and other mental disabilities of our times as much our intelligence will allow us to, is to follow Lucius Seneca's advice and "talk to" and "listen to" the greatest thinkers of all ages.

There is no need to remain blind.

The works by Helena Blavatsky and the Mahatma Letters provide us with a key to open the doors of Time and correctly understand Epictetus, Cicero, Marcus Aurelius, Plutarch, Musonius Rufus, Leibniz, Spinoza, Francis Hutcheson, Baron Holbach, Immanuel Kant, Ivan Il'in, the Talmud, the Dhammapada, the Vedas or the ancient mythology of all nations - to name but a few examples. Such study will also help us better work for a healthy future.

A Few Words from Farias Brito

“Our own end is to free ourselves from slavery to matter - which means to break the chain of death and to return from nothing to being, from unconsciousness to consciousness. (...) But in order for this liberation to occur, or rather, for this rebirth or regeneration to take place, there is only one means; knowledge, which is the very process of regeneration of a fallen being, or his elevation from nothing to reality, from unconsciousness to consciousness.”

(Brazilian philosopher **Farias Brito**, in the volume “**Inéditos e Dispersos**”, Editorial Grijalbo, São Paulo, 1966, 550 pp., see p. 432.)

Ideologies and The Theosophical Knowledge



An “ideology” can be defined as a simplified view of reality that allows one to have an answer to every question and make believe he knows it all about life.

Political or religious ideologies are used as substitutes to the search for truth. They are instruments at the service of institutions whose interest is to “make friends and influence people”: in other words, to seek for power.

An ideological approach to esoteric philosophy, for instance, denies actual theosophy while providing people with the illusion of verbal wisdom.

In each field of knowledge, ideology is the easy discourse that makes direct research look like unnecessary, and tries to erase the difference between the truth-seeker and the opinionator.

As long as one’s views of reality depend on a personal attachment to words, one cannot really search for truth in a deeper sense.

If our view of life obeys to fixed opinions or is not open to direct research and independent observation of facts, we remain limited to the comfortable dynamics of self-delusion.

In order to understand life, all second-hand guidance has to be seen as a tool of secondary importance, subject to our own research and approval.[1]

The writings of original theosophy are no Bible to memorize and repeat. They teach us principles and a knowledge to be checked, tested, confirmed and verified with independence on various levels of consciousness, some of which are above mere reasoning.

The process is slow and gradual. It takes more than one lifetime, but mutual help makes things easier.

NOTE:

[1] This is what classical theosophy says, and the theosophical movement should not become a church or congregation of obedient believers.

Thoughts Along the Road

Observing the Sacredness of Daily Life



* **B**efore being able to make correct short term decisions, the pilgrim must know what he wants to attain in his long-term journey.

* The most sacred teachings can but point to that kind of informed silence within which Truth flows and the right sounds are contained.

* The best counsellor of a pilgrim is the silence that enlightens the center of peace in his consciousness. In this *non-spatial place* there is an axis of symmetry: it connects him with the law and bliss of universal justice, or equilibrium.

* Those who are afraid of looking at ugly truths, individual or collective, are actually afraid of Life and of Happiness. It is by honestly confronting defeat that the pilgrim can win. By looking at mistakes, he corrects them. By understanding suffering, he eliminates its causes. When the pilgrim fully accepts his circumstances, he is able to transcend and improve them.

* There is no need for a wayfarer to get too worried if he sees a preposterous paroxysm of selfishness in the most prosperous societies of today. Nothing is eternal, except the Law of Equilibrium. Everything is cyclic in human evolution, and even the most violent outbursts of moral blindness cannot last long.

* The road to wisdom is simple in the pilgrim's heart and complex at the mind level. And he needs both mind and heart: no doubt about that. He must combine simplicity and complexity

and use both sides of the brain: one of them is especially in harmony with the heart. Each step ahead changes the whole walk, including the way the pilgrim sees his previous steps. With each new effort, he leaves some things behind and becomes able to see other facts, heretofore invisible.

* Within the limits of the lower-self there is no room for happiness. From the narrow prison of a “personal” self, the wayfarer must learn the way out, into the wide horizons of selflessness. Unconditional contentment is the first step and the first indication that his will is stronger than desire. This is the good path, for thoughtlessness and desire provoke pain, while right thought and right will liberate him.

* The pilgrim who obtains a glimpse of larger cycles of time sees no problem in the idea of studying theosophy for five decades, with modest results. He knows first-hand that the learning of the soul is invisible, and it would be disastrous to get enthusiastic about his own progress. He is also acquainted with the fact that each minute counts, and every new thought makes a difference.

* There may be a sense of “order” that corresponds to mere habit, routine, and attachment to form. It is of no interest in theosophy. Wisdom brings about another kind of order. It is the sense of unity of all things that produces a natural harmony among different factors in theosophy.

* When the traveller has One main Goal in life, all his activities tend to become mutually consistent, if not harmonious. Then order becomes part of his method, planning turns out to be possible, a stable rhythm is established, and the pilgrim becomes predictable to himself, while open to sudden change in any situation.

* The difficulties of various kinds now challenging our civilization are probably the beginning of a new karmic adjustment. Individually and collectively, the right thing to do is to deal with each obstacle in honest and effective ways. Flexibility is as important as firmness: positive thinking and creativity are of the essence.

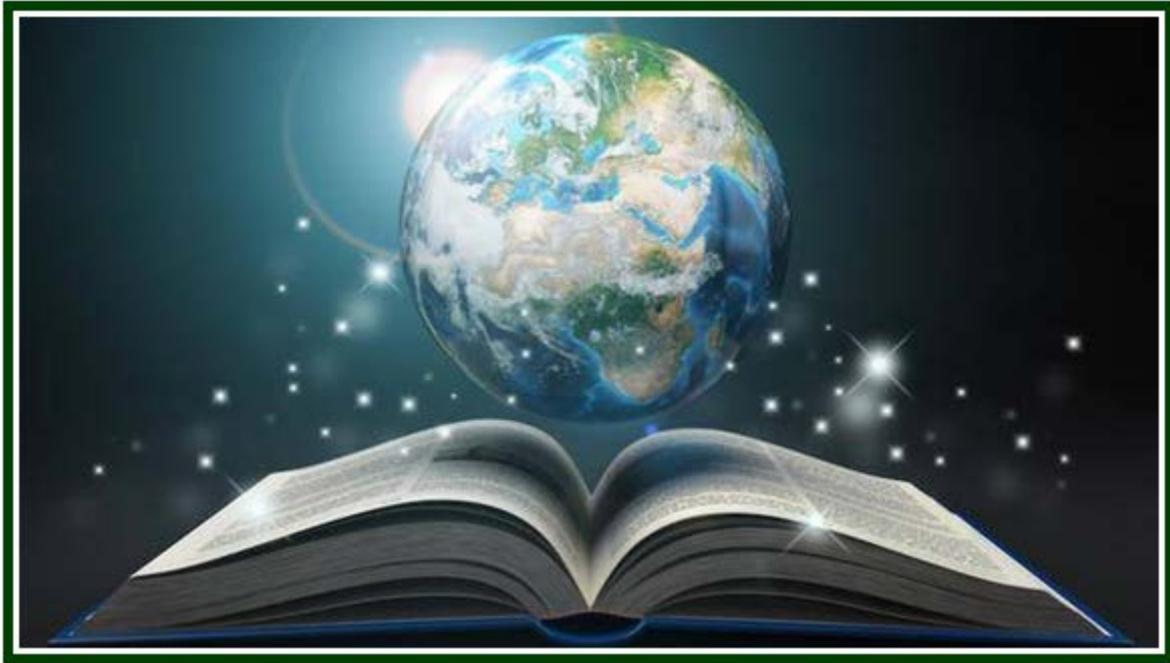
* There is a reason why more than one collective structure and institution now implodes: spiritual blindness is self-destructive. A generalized lack of ethics and good will is associated to materialism, hedonism and selfishness, and leads to its opposite through the law of equilibrium.

* As recommended in the Yoga Sutras, Book II, 33-34, the systematic replacement of wrong actions by right ones, and of wrong thoughts by their opposite, can quickly change Karma for the better in anyone’s life, and in a society.

* “Simple” is not the same as “easy”. Outer simplicity involves inner complexity and an iron will. The simplest action is often the deepest and the most effective. It seldom is the easiest.

* One needs generous hearts in order to build or rebuild a civilization that deserves to live. This has been the teaching of the universal wisdom present in Judaism, Hinduism, Taoism, Baha’i, Confucianism and modern Theosophy, to name a few examples among many.

Lessons from the Void and Nothingness



The traveller who tries to reach the stars and help Them in illuminating human night soon learns profound lessons in the art of being nothing.

A blank page can be a symbol to the wordless level of teachings. Similarly, by learning to be nothing the pilgrim is born to a more silent and wider level of reality.

Nothingness is therefore the best friend of the theosophist. *No thing* is to Space that which timelessness means regarding chronological succession. Contentment in nothingness brings about a creative freedom. It preserves one's ability to see life for the first time every day. Timelessness is that unfathomable Duration where all chains of events occur.

Voidness is the portal to plenitude. By renouncing attachment to anything visible while practicing right action *for its own sake*, the pilgrim arrives to wisdom as a river gets to the ocean.

The pilgrim does not "acquire" or "conquer" wisdom: he gets to the point of belonging to it. By trying his best in every circumstance, wisdom gradually descends upon him, filling the vacuum created by his unpossessiveness. For this reason an acceptance of the essential Void of outward life constitutes a decisive factor in the learning of theosophy.

The purpose of studying the Universal Law is the unfoldment of a vision of life that transcends the attachments to short term in Time, and to narrow views in Space. The eyes of the soul see the subtle beauty of the world and observe justice invisibly operating everywhere. The spirit, or true self, acknowledges the presence of an eternal balance secretly guiding life

in spite of all ignorance and suffering. As the eyes of the soul open, one becomes blind to the world of selfishness, whose inhabitants are happy to deceive themselves and one another.

The soul looks at life in a comprehensive way: it has absolute detachment and *impartiality*. Being impartial means that it actively protects the right from wrong, and justice from iniquity, and fights with the sword of ethics and truthfulness.

Karl Christian Friedrich Krause **On the Unity of Mankind**



German philosopher Karl Christian Friedrich Krause wrote: “Every man is a free independent spirit and body, and bears the germs of all human excellence in himself. All men have fundamentally the same kind of bodies and spiritual constitutions; in every individual the same natural capacities are all found, but in every one they are present in quite peculiar relations of inwardness, strength, and succession.” [1] A Kantian thinker, Karl Friedrich Krause (1781-1832) wrote on the ideal of universal brotherhood.

NOTE:

[1] “The Ideal of Humanity and Universal Federation”, by Karl Christian Friedrich Krause, edited in English by W. Hastie, D.D., Edinburgh, T. & T. Clark, 38 George Street, 1900, 191 pp., Kessinger Publishing Legacy Prints, see p. 39.

The New Texts in Our Websites

This is the monthly report of our associated websites. The following items were published in English language between 23 July and 22 August:

(The more recent titles above)

1. **The Philosophy of Aikido** - *Morihei Ueshiba*
2. **Whether Crosbie Broke His Vows** - *Carlos Cardoso Aveline*
3. **The Masterpiece of Helena Blavatsky** - *Carlos Cardoso Aveline*

