

The Aquarian Theosophist

Volume XVI, Number 05, March 2016

The monthly journal of the websites www.TheosophyOnline.com,
www.Esoteric-Philosophy.com, www.HelenaBlavatsky.org and www.FilosofiaEsoterica.com.
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When noise closes its cycle, wordless insights open the door to contemplation.

[illegible]

The Rebirth of the Future



The future of mankind does not depend mainly on political leaders, economic trends, or the policies of this and that superpower.

These factors are secondary. They follow and express more important realities, like the level of ethics of the average citizens and common people around the globe. The degree of altruism present in human life defines the quality of collective Karma.

The lines of Destiny are not geographically uniform. The past and future of every nation or civilizational process (Chinese, Japanese, Andean, Jewish, and so on) have their own specific character and substance, although each tradition is inseparable from the rest of human Karma.

Propaganda is no education. To be informed of facts is not the same as having consciousness. Opinion is different from knowledge, and one cannot buy common sense in supermarkets.

Political leaders who do not have altruism or wide horizons are like the moth of a day. On the other hand, the silent wisdom present in the hearts enlightens daily life and produces peace, across millennia.

The Energy of the New Cycle

Right Action, in the Right Timing



When a community grasps its dharma and sees its duty, it comes to understand the essence of happiness.

Then the feeling of the common project - coevolution through respect for all life - gets visible in daily existence as a shared experience.

This is the springtime of a new cycle, whether it unfolds in a theosophical association, a city, a country, or human kind as a whole. The wisdom of the universe is present everywhere. It shines in trees, birds and stars. It flows in silence, and each individual can be a source of such a rebirth.

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Without love, humanity could not exist for a day. Yet, if we call the achievement of interpersonal union “love”, we find ourselves in a serious difficulty. Fusion can be achieved in different ways - and the differences are not less significant than what is common to the various forms of love. Should they all be called love? Or should we reserve the word “love” only for a specific kind of union, one which has been the ideal virtue in all great humanistic religions and philosophical systems of the last four thousand years of Western and Eastern history?

[Erich Fromm, in the article “**Love Without Violence**”, published in our websites.]

Karmic Fever and Transcendence



Acute pain disrupts routine and establishes an expansion of consciousness in the more concrete levels of life.

On a collective perspective, also, karma may have to attain a certain “boiling point” before it transcends its old forms and structures and elevates itself, finally causing a decisive change for the better in the average perception of reality.

If there is a sense of “end of the road” in some aspects of our present civilization, one must understand that this is the end of the road for the old routine-perception of life: the perception based on disguised selfishness and separateness.

The numerous symptoms associated to the fever of Karmic acceleration result from the fact that Karma is walking through a narrow uphill road, which leads to a rebirth of ethics and a wider horizon.

Anti-Semitism and the Western Culture

For almost 2,000 years, anti-Semitism has been a self-inflicted wound and a disgrace in human civilization. Through the systematic persecution of Jewish nation and tradition, Western Culture has deprived itself of some of its greatest treasures, in ethics, in wisdom, humanism, and spirituality. For many centuries, generation upon generation of Jewish citizens have been slandered, humiliated, put in prisons, tortured, assassinated, or forced into accepting Christianity as a practical means to avoid being killed.

Operating under the discreet blessings of the Vatican priests in the first half of 20th century, Nazi-Fascism was an especially intense stage in such a process of fratricide. Even in the 21st century, anti-Semitism is popular in more than one country. And this, one must confess, is due in part to the significant limitations of the modern theosophical effort.

[From the article “A Jewish Esoteric School”, by CCA, which is available in our websites.]

A Blunt Letter to a Student On Training Oneself in Firmness



Steadiness? Well, what of it? I have told you many times, but you have not listened. I will illustrate by your own actions.

You were told to write regularly at a certain time of day on a definite subject, and in a definite manner. What did you do? First you began as told, the next day it was ten minutes later than the time appointed. You had no definite subject, did not write with care. Then what happened? You did not get it correctly either in subject-matter, detail or appearance. The following day you began once more, the effort having to be made again as though never having been tried before. Writing is a small matter, you think, but it counts. This is lack of steadiness.

You were told by one who knows to be reserved to all, you agreed to this, stood the test for a few hours, perhaps a day, when suddenly you let all fly and forgot both the advice and the person advising. Steadiness? I think not.

My dear, of what use are you to be if you do not get hold of yourself at once? I cannot always be with you, nor can I always be telling you; each must learn to stand alone, each must carve these things out for himself. I had to do it, why not you?

Steadiness should be so much a part of your nature by this time that nothing could shake you. You are steady in devotion to the work, but that devotion will be of great use only when you can apply it to the simple affairs of life.

The person who is useful in this work is he who hears all, says little, but when having to speak says what is necessary, then stops.

Steadiness is that power gained where action is regulated by the power to stop. The special genius is not of value unless to that can be added evenness of purpose, calmness of action. This can be acquired by all who begin in the affairs of life, as I say.

When I told you to write, I knew what would happen, for it is a law that the first effort is the supreme effort. It is difficult to get the machine to act in accordance with the mind except by this supreme effort. You “have failed in the test” have you? Yes; well, what of that? You see thus the difficulty; you know now by that failure the effort necessary to success. Will you go on or stop?

Do you want to know the meaning now of steadiness? Your own experience in this has taught you. I cannot explain more. Let it sink in and you will know the meaning and need for steadiness.

(A.)

[The above note was first published at “**The Irish Theosophist**”, pp. 192-193, July 1896. It is here reproduced from “**The Theosophical Movement**” magazine, September 2014, pp. 12-13. Original title: “On Steadiness”.]

The Tempest and the Teapot



Feel no self-pity.

Make no lamentation about the “difficult circumstances” around you, nor indulge in thinking that “life is unfair”. Get rid of the wrong states of mind caused by annoyances which you consider “surprising” and “undeserved”.

Once established in an unconditional peace, you can see the One Cause of the various inconveniences, and the path to eliminate their cause.

There is no problem in your life that will not help you challenge your attachment to routine, your search for comfort, and your specific ways to reproduce and repeat less-than-enlightened aspects of your past.

But you must seize the opportunity. Take an honest look at events, and adopt an impersonal, oceanic view of any tempests in a teapot that may occur.

Give Your Higher Self a Chance We All Have Something Unique to Offer

Donald J. Trump



Your higher self is in direct opposition to your comfort zone. An indication of life is growth, and signs of growth have to be there. You've heard people refer to a city as vibrant, and what that means is that it's growing and it's lively - it is not stagnating. See yourself as a city if you must, with all the inner and outer workings necessary to keep yourself thriving and efficient.

There are so many "fine lines" in life that when people say life is an art, they're not too far off. I've said before that I see my work as an art form, and that's one reason why. We all know that fine line between something great and something extraordinary. Sometimes it's almost imperceptible, or impossible to define. What makes da Vinci's *Mona Lisa* so exceptional? There are millions of different answers, but it mesmerizes people. It's mysterious and brings us to another realm, a different dimension.

Our higher selves can serve to transport us to becoming visionaries. The word visionary evokes a lot of images and definitions, some even being a "castle-builder" or a Don Quixote. It often connotes someone who is idealistic. There is nothing wrong with that as long as it's contained within reason. Visionaries move the world along into new dimensions. Look at Bill Gates, for example, in technology; or Mark Burnett in reality TV; or Pablo Picasso, Stravinsky, and other greats of the twentieth century. They were groundbreakers who followed their own instincts and led us in new directions.

Our higher self will often lead us into new waters, and for a good reason. No one wants to spend their life treading water just to keep from going under. That is futile and disheartening.

Sometimes we do things to build up experience and stamina to prepare us, but it's to prepare us for something bigger. Always know you could be on the precipice of something great - that's being connected to your higher self. It's also a good way to keep those negative thoughts far away.

Sometimes our goals aren't necessarily concrete. Sometimes it's a feeling of something great that will happen, and so we're open to it. That doesn't mean we sit around waiting for something to just happen - very often it happens while we're working away on something else. Being industrious can be a magnet for new ideas, while idleness and inertia can be magnets for negativity.

One of the worst fears we can have is the fear to attempt something. That can leave you feeling bereft for no particular reason except that maybe you will have missed your purpose. There is always the possibility of failure, but there is a greater chance of success if you actually try to do something versus doing nothing. I wasn't sure I'd be a success on the radio, but I went for it and my program on Clear Channel was a big hit. But I had to take the chance first to find out.

Life can be an adventure of the best sort if you will give your higher self a chance. We all have something unique to offer. Our work is to find out what that is and to work at it with a passion. So don't tread water. Get out there and go for it.

[Reproduced from the book "**Think Like a Champion**", by Donald J. Trump with Meredith McIver, Da Capo Press, Philadelphia, 2009, 204 pp., pp. 27-29.]

Being Together as a Community



From a nation to a family, every group of people must have some consensus at its basis.

This is given by a set of common values and principles, a shared world-description, a guiding philosophy or collective purpose. All these factors produce a sense of communion and provide people with a basis for dialogue and cooperation.

However, the tenets and views that keep the group together must remain open to an honest examination and reexamination any time.

In a country, city or esoteric association that suppresses honest dialogue, soon hypocrisy begins to be used as a social tool and political weapon. Sincerity and an open mind regarding serious and fundamental questions are two keys in preserving the sense of togetherness.

A Few Words From Democrates



Many who have not learnt to argue rationally, still live according to reason. Many who commit the basest actions often exercise the best discourse.

Fools frequently become wise under the pressure of misfortunes. It is necessary to emulate the works and actions, and not the words of virtue.

[Reproduced from “**The Golden Sentences of Democrates**”, in “The Golden Verses of Pythagoras and Other Pythagorean Fragments”, Kessinger Publishing Inc., USA, 82 pp., p. 17, sentences 19-22.]

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The Dhammapada, on The Power of Thought

“All that we are is the result of what we have thought,” says the Dhammapada: “all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with pure thought, happiness pursues him like his own shadow that never leaves him.”

[From the article “**Seven Ideas for a Theosophical Life**”, available in our websites.]

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The Art of Taking Notes



For millennia now, the practice of regularly writing down one's insights about life has been a central aspect of the search for truth. Teachers of theosophy invite students to daily put on record the lessons learned in their efforts to attain wisdom. [1]

Taking notes means talking to oneself and also listening to oneself. Thus we both teach and learn in silence. Different inner voices have a dialogue as we examine life from various points of view.

Writing is a way of having your thoughts organized. Slow thought is deeper. That which you write remains in time, and because you know your words will endure, you choose them with care.

As you write, you are free to revise the text and build better paragraphs. Every sentence under construction is a living mirror. It reveals potential mistakes to be avoided, and correct ways to transmit truth.

Taking notes on the science of life is a form of being with ourselves, and especially with the higher layers of our consciousness. The discipline leads us to accept our natural limitations. It is a way of seeking for that inner point of equilibrium that reconciles all aspects of life, while expanding our affinity with eternal space and infinite time.

The study of theosophy from the point of view of its practice is challenging and stimulating. Everything in one's life must be observed in the context of that which has no time or place, and yet constitutes the essential goal of the truth-seeker.

His notes are a way of planning, of foreseeing, and also the testimony of a long-term battle and confrontation.

NOTE:

[1] See "**Letters From the Masters of the Wisdom**", compiled and edited by C. Jinarajadasa, TPH, Adyar, India, 1973, First Series, Letters to and About L.C. Holloway, Letter II, p. 149.

An Invisible Accumulation of Karma

Keeping Our Minds Open and Doing Our Best



You never know how long it will take you to perform a specific task of theosophical substance.

Many actions which seem simple get gradually complicated as you intensify your efforts to perform them. In other cases, things are easier than expected.

Accumulated Karma is not visible. It can only be seen as we act and force it to come out from the invisible world.

We may think we know enough about our own Karma; however, the fact remains that one's Karma is like the air and atmosphere within one's home. It is not separated from the rest. It is the same atmosphere of the city and of the country, and ultimately it is one with the atmosphere of the planet, which also changes as time passes, according to the intensity with which the forests and oceans are destroyed, or preserved - among many other factors.

Life is all the more interesting for the fact that each aspect of it constantly interacts with every other.

While remembering all that we have learned, we must open our minds, do our best in the daily existence, and constantly interrogate life as to its present and future lessons.

Developing an Accurate View

It Takes an Honest Heart to See The Mystery of Universal Wisdom



Illusion depends on mental habits.

The level of accuracy in one's view of any particular fact is inseparable from the degree of exactitude we have in looking at every other aspect of reality.

If, therefore, one blocks from himself an accurate view of something, the door is opened to subconscious delusion in other areas of life. All the ways we look at life are interdependent. We may deny a fact because it is emotionally painful, or because we are attached to some sort of imaginary pleasure or sense of security which the fact will erase: it does not matter. One lie brings another. One illusion produces two or three more.

And each true vision produces another. As we look honestly at one fact, we look at ten others.

Entire waves of illusion relating to all kinds of interconnected facts can get unmasked in the same second. When this experience is wide and deep enough, it is called "enlightenment". And when the lights are turned on, all kinds of things get visible - the beautiful ones and the ugly -; and then truth and ethics gradually prevail.

Observing Polemics

One's discernment will certainly be tested all the time in self-renewing and unexpected ways. Some tools can help us not to be trapped in collective karma situations where illusion dominates. Let us see two practical examples.

When you see a fierce debate, examine how people use words. Who is ascribing negative feelings to whom, in an intense way perhaps, and with no proof or evidence?

Check the facts. Identify those who speak with honesty while the discussion goes on. Examine the varying degrees of respect for truth and consideration for each other.

Only he who respects himself is able to have due regard for the facts. To say falsehoods - even while being carried away by emotion - expresses a lack of self-knowledge, for the knowledge of oneself makes self-control possible. In a war of words, truth is often the first victim. It is worthwhile observing who uses falsehoods as a weapon, and who does not; who acts as a false friend of whom, and who is loyal in words and deeds.

The Criterion of Sincerity

The harmony between words and deeds is an effective criterion. If an individual praises something but will not defend the thing praised when it is unjustly attacked, then there was no praise: there was instead flattery, a blunt form of falsehood. Many an insincere person unmasks himself or herself in this way.

Similarly, as one adopts a philosophy, one must be able after some time to defend its point of view and teaching. If one purports to adopt a teaching and will not defend it, one has adopted nothing. He or she just made an opportunistic approach to the teaching, and tried to take lower forms of benefit from it. This is a self-defeating kind of effort. For selfishness prevents any real benefits in the approach of a philosophy whose basis is altruistic.

The mysteries of universal wisdom are not sealed off mainly through secret codes. They are established in the territory of Ethics and Discernment: only an honest heart will be able to *read* them. However, a friend of truth must be ready to tread a thorny road. Any deep form of honesty looks like an *unforgivable sin* for hypocrites. If sincerity is strong enough not to be seen as a form of weakness or naiveté, then it sounds like a personal insult for those who decided to lie to themselves; and they get angry at it, even if they try to conceal the anger.

Renewed Waves of Facts

Karma unfolds in waves of events, and not through isolated facts.

In order to develop a higher accuracy in his view of life, the pilgrim must face the renewing waves of facts that life sends him as a result of his trying his best in the science of right action.

The first approach to any difficulties is “a patience that nothing can disturb”. Only self-restraint allows us to calmly see when to wait, when to act like a lightning bolt, and when to choose a gradual approach. Obstacles and opportunities come together. Continuous observation will pave the way to a deeper understanding.

Rejecting mistakes is a decisive tenet on the road to wisdom. Justice and accuracy are inseparable: one’s sense of right and wrong must be confirmed by practical decisions, so as to protect the exactitude of one’s views. The subconscious distortion of facts is the gravest form of blindness.

A living combination of time and effort produces accumulated experience. Then one’s understanding improves, positive potentialities are seen, and the occasions to take initiative multiply.

Thoughts Along the Road

Observing the Sacredness of Daily Life



* One should observe the silence that surrounds sound, and the eternal space around the world of objects.

* When noise closes its cycle, wordless insights open the door to contemplation. Wisdom emerges and a *mysterious healing* takes place in mental and emotional silence. Our true self lives in the absence of sound - and in pure space.

* The Path is One internally, and as the Eastern wisdom correctly says: "There is no other path to go". Externally, however, the roads are as many as the grains of sand at the bottom of an Ocean. At each step ahead, a new path opens with a hundred thousand potentialities which inspire the pilgrim and challenge his discernment.

* In order to directly see the essence of facts in their context, it is necessary to stop thinking and feeling from a personal viewpoint. However, stopping these two activities is no mechanical fact. It can be better described as transcending their dynamics, which is only possible when one has acquired enough knowledge of the varying thoughts and feelings about facts, and look at them with a sense of balanced understanding and detached equilibrium.

* To be led by lower-self attachment or rejection is the same as being false to oneself, and results in frustration. A realistic view of facts creates confidence in life.

* It is useful to check from time to time the ways one loses time and energy, from the point of view of the attainment of the higher self wisdom. While calmness and patience are good, in the absence of vigilance they lead to self-indulgence, which paves the way to defeat. A long-term view of life does not authorize us to postpone anything, nor does it invite us to forget the fact that the door to Eternity is always located in the Now.

* During the 19th century, a Master of the Wisdom said in a letter to a disciple that sermons can be preached even through stones. The idea means that one must learn to learn from everyone and from everything in life. The challenge is going beyond appearance.

* Wisdom may shine better in one who is not labelled as spiritual; and those who present themselves as too spiritualized are often thinking more about themselves than about a really noble goal. Wisdom is not a person: it is an energy which transcends the narrow world of lower self.

* As soon as the student obtains a reasonable understanding of the original teachings, he starts to find happiness as he forgets his lower self in the contemplation of universal truth. He leaves the world of selfishness behind. He wants to perform his duty to his spiritual soul and to all beings. It is natural for him to act from a philosophical view of the world. From this moment on, his actions as well as his sincerity become especially uncomfortable, if not unbearable, to many around him.

* The world unfolds according to the law of tides. In individuals as in civilizations, the cyclic renewal of life begins when the trend to decrease vital energies comes to an end. The gradual relief that follows soon becomes a plurality of hopeful signs. Life is expanding again. The attitude ceases to be one of “resistance to adversity” and “buying time”. The aim now is “building that which is desirable”. And yet there is no hurry: slowly, one makes the best use of available energies.

* Nothing can be said that replaces direct insight. And no insight or point of view can endure which has not been validated in one’s daily life, in one way or another.

* The law of analogy can help one test his views. No true insight gets frozen in a closed belief system. Our views can only be true as long as they are dynamic. However, the universal tenets and the methods of work must be stable. We have to make decisions, and they are supposed to endure if we want to go anywhere.

* Whenever a Society or Civilization is unable to renew itself from within, Life will have to renew it *from without*. If an individual or association will not look for the necessary Lessons, then the Lessons will successfully look for them.

* Wise are not those groups and individuals who pretend to know it all. Wise are those who humbly welcome new lessons, who pave the way to life’s self-renewal, and whose long-term goal is to improve themselves. Individually and collectively, we must learn.

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**“Through the agency of fire,
the true is separated from the false.”**

(Paracelsus, quoted in the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline, The Aquarian Theosophist, 2013, p. 11.)

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Two Poems by Ella Wheeler Wilcox



Ella Wheeler Wilcox (1850-1919)

1. Solitude

Laugh, and the world laughs with you;
 Weep, and you weep alone;
 For the sad old earth must borrow its mirth,
 But has trouble enough of its own.
 Sing, and the hills will answer;
 Sigh, it is lost on the air;
 The echoes bound to a joyful sound,
 But shrink from voicing care.

Rejoice, and men will seek you;
 Grieve, and they turn and go;
 They want full measure of all your pleasure,
 But they do not need your woe.
 Be glad, and your friends are many;
 Be sad, and you lose them all,-
 There are none to decline your nectared wine,
 But alone you must drink life's gall.

Feast, and your halls are crowded;
 Fast, and the world goes by.
 Succeed and give, and it helps you live,
 But no man can help you die.
 There is room in the halls of pleasure
 For a large and lordly train,
 But one by one we must all file on
 Through the narrow aisles of pain. [1]

2. The Year Outgrows the Spring

The year outgrows the spring it thought so sweet,
 And clasps the summer with a new delight,
 Yet wearied, leaves her languors and her heat
 When cool-browed autumn dawns upon his sight.
 The tree outgrows the bud's suggestive grace,
 And feels new pride in blossoms fully blown.
 But even this to deeper joy gives place
 When bending boughs 'neath blushing burdens groan.
 Life's rarest moments are derived from change.
 The heart outgrows old happiness, old grief,
 And suns itself in feelings new and strange;
 The most enduring pleasure is but brief.
 Our tastes, our needs, are never twice the same.
 Nothing contents us long, however dear.
 The spirit in us, like the grosser frame,
 Outgrows the garments which it wore last year.
 Change is the watchword of Progression. When
 We tire of well-worn ways we seek for new.
 This restless craving in the souls of men
 Spurs them to climb, and seek the mountain view.
 So let who will erect an altar shrine
 To meek-browed Constancy, and sing her praise.
 Unto enlivening Change I shall build mine,
 Who lends new zest and interest to my days. [2]

NOTES:

[1] From the book "**Poems of Passion**", by Ella Wheeler Wilcox, available in *Project Gutenberg*:
<http://www.gutenberg.org/files/16776/16776-h/16776-h.htm>

[2] Reproduced from "**Poems of Passion**", see note above.

No Boundaries for Universal Thoughts

According to esoteric philosophy, physical sounds and even mental sounds have their occult counterparts. Inner and subtle aspects of sounds are in a way the "souls" of sounds, and their corresponding effects are projected over the "mantric" levels in Akasha.

The words we use have, therefore, wider spheres of influence than we can always know of. The power of thinking and the act of producing sounds both mentally and physically is connected with rhythmic and sympathetic vibrations, and using it properly is part of the learning process for earnest students.

The fact is well-known that higher thoughts and feelings obey to no boundaries. Distances in space-time are flexible and relative, sometimes even non-existent for subtle energies.

[From the article "**Why H. P. B. Was Not a Madame**", available in our websites.]

A List of U.L.T. Lodges As Published in the Bulletin of the Los Angeles Lodge

OTHER ULT LODGES

Antwerp B-2100, BELGIUM.....	Frans van Heymbeecklaan 6
Athens, 10680, GREECE.....	60 Charilaou Trikoupi Street - 3rd Floor
Bangalore 560 004, INDIA.....	"Maitri Bhavan", 4 Sir Krishna Rao Road, Basavangudi
BRAZIL.....	lutbr@terra.com.br
Dijon 21000, FRANCE.....	17 Cour Chabeuf
Douala, CAMEROON.....	B.P. 11372, (Bassa)
Guadalajara, Jalisco, 44600, MEXICO.....	Calle Manuel M. Diéguez, #612, Colonia Santa Teresita
Jacmel, HAITI.....	Angle des Rues Marbois et Sainte Anne, Jacmel, Haiti
London W2 3AH, ENGLAND.....	Robert Crosbie House, 62 Queens Gardens
London, Ontario, N5Y 2L8, CANADA.....	799 Adelaide Street N.
Malmö 211 49, SWEDEN.....	Kungsgatan 16 B
Mexico, D.F., 01010, MEXICO.....	Cárpatos 34-7, Alpes Águilas
Mumbai 400 020, INDIA.....	Theosophy Hall, 40 New Marine Lines
New York, NY 10021.....	Theosophy Hall, 347 East 72nd Street
Paris 75116, FRANCE.....	11bis rue Keppler
Philadelphia, PA 19103.....	1917 Walnut Street
Phoenix, AZ 85003.....	77 West Encanto Boulevard
San Diego, CA 92105.....	3766 El Cajon Boulevard
San Francisco, CA.....	For meeting information phone: (510) 842-3107
Santa Barbara, CA 93101.....	326 West Sola Street
Santo Domingo, D.R.....	For meeting information phone (809) 531-8316
The Hague, NETHERLANDS.....	Elzendreef 279, Vourburg, 2272 CM
Turin, ITALY.....	via Isonzo 33, 10141-Torino
Washington, DC.....	4865 Cordell Avenue #A, Bethesda, MD 20814

The image above is reproduced from the monthly bulletin "**Los Angeles ULT**", volume 86, number 6, March 2016. It shows the upper part of page 03.

The lodge from Brazil, on line 4, was registered in Los Angeles in November 2009. It is not a local lodge. It is the first one to gather students from different geographical places. Wherever they are situated, its associates keep in touch and cooperate by combining the use of email, skype, mail, telephone and a few physical plane meetings.

The lodge gathers students from Portugal and Brazil and includes one Italian Associate as an invited-student. While none of them lives in a city where there is already a physical plane lodge of the ULT, their combined efforts inspire regular physical plane meetings in three cities, besides several e-groups and other online actions in English and Portuguese languages.

