

“The Teachers of Theosophy say, ‘The first test of true discipleship is devotion to the interests of another.’ ” [1] And John Garrigues wrote, while describing the 19th century mission of H. P. Blavatsky:

“From the very beginning her philanthropic mission was misunderstood - the philanthropic basis of her phenomena; the philanthropic basis of her philosophy; the philanthropic basis of the Path to her Masters which she showed as ready for treading. Men’s minds were bent on miracle-working, on intellectualism and personal growth. Western arrogance pooh-poohed the idea of tests and trials of chelaship; eastern traditional devotion relied on the good-wel of the Gurus to lift drowning souls from the ocean of *samsara*. What is there which I cannot do for myself? - said the former; what is there which a Mahatma cannot do for me? - said the latter. Neither heard the cry of H.P.B. and the Lodge - Who will sacrifice for the poor orphan humanity?” [2]

Garrigues then added:

“Brotherhood and Service are the roots of the tree of Chelaship - not the gaining of powers or self-growth or emancipation: these are its flowers and fruits. (...) H.P.B. reiterated the ancient teaching about Chelaship: the life of chelaship begins with a resolute pledge-vow; then comes the period of probation and test; and finally direct chelaship, accepted chelaship, the end of which in its turn is Initiation.”

“What brings a man to the approach of the Sacred Path? The whisperings of Buddhi listened to by Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. What brings a man to the notice of the Holy Ones? Like the light in the sombre valley seen by the mountaineer from his peaks every bright thought in mortal mind sparkles and attracts the attention of the Brothers of the Great Lodge. Thus They discover Their natural allies in the shadow-world of mortals. It is Their Law to approach every one if there be in him but the feeblest glimmer of the true Wisdom-Light.”

Are we willing to be “*Their natural allies in the shadow-world of mortals*”?

(Joaquim Soares)

NOTES:

[1] “The Friendly Philosopher”, Robert Crosbie, Theosophy Co., Los Angeles, 1945, 415 pp., see p. 118.

[2] Read “The Search for Discipleship”, by John Garrigues. The text is available at www.TheosophyOnline.com .

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H.P.B. Defense Project - 2013

An Opportunity to Change for the Better

**“In each instance the individual
traitor and enemy was given his chance...”**

(An Eastern Master of the Wisdom, in “The Mahatma Letters”, Letter XCI-b, T.U.P. edition, p. 416)

It is disloyalty to Truth itself, not those souls who fall in disloyalty, that one must oppose.

And there is no need to make an effort to look like we are impersonal. We must be impersonal, instead, and always keep a door open to self-deluded people so that they can redeem themselves as far as it depends on us.

The H.P.B. Defense Project has therefore nothing whatsoever against the persons of those who have the nerve of circulating slanders against H.P.B., **as if they had been written by herself**, in the name of the Theosophical Publishing House, U.S.A.

We strongly wish such slanderers the best.

We know that the correct way to help these people is not to allow them to freely proceed in treason to their own higher principles and ethics. The reason for this is that disloyalty regarding truth - in any department of life - is no good karma for them, or for anyone else.

The way to help slanderers is to keep before them the open chance to change course for the better. This we have done since 2004. The offer must be made and renewed regardless of the actual chances one may see that it will be accepted.

In environmental law enforcement, anywhere in the globe, a deal can be reached in the right moment so that the offender will help repair the damage made, and will have then the chance to get comparatively clean before Karma, and the law.

A book in paper in defense of H.P. Blavatsky is planned for 2013 which will aim at reducing the occult effects of the fake volume published in December 2003 by the TPH-U.S.A. and prepared by the amateurish editor Dr. John Algeo, of the U.S.A., and his ethically naïve “editorial council”. [1]

Taking the above facts into consideration, we would like to suggest that U.S.A. friends (or friends from elsewhere) who may have good contact and dialogue with Dr. John Algeo and the U.S.A.-TPH should consider the idea of helping in offering a loyal chance to Mr. John Algeo and his editorial counselors, regarding the Letters of H. P. Blavatsky.

If Dr. John Algeo and his advisers would accept the offer, they should publish an honest “**Errata**” admitting their grave mistakes. Such an Errata should circulate as part of every copy of their volume with “Letters of H. P. Blavatsky”. If they do this, their decision will have a significant influence over the editorial line to be followed from March 2013 on by “**The Aquarian Theosophist**” and its associate-websites.

Mr. Algeo and his advisers must have at least one more opportunity to redeem themselves in such a disgusting and unfortunate topic.

We have made several similar offers in private and in public since 2004.

This, however, is the first time the offer is renewed after Mr. Algeo's resounding defeat in the international and also in the North-American scene of theosophical power-politics. Although the chessboard has changed, the offer is still available. Mr. Algeo is given a renewed chance in this early part of 2013 to redeem himself before Ethics and Editorial Decency.

One must be vigilantly fair, and generous, and pure of mind, towards those who attack one's Sacred Teachers.

Hence the present offer, which some of our readers may want to help with, if they feel they have the means and contacts to do that.

NOTE:

[1] Professional editors of any legitimate publication do know that they can't publish fake documents or slanders. Every editor must publish true texts, not false - unless he is a scoundrel, or a naïve and ill-advised amateur.

An Awakening in the Movement In Italy, Members of Adyar Defend HPB

Soon after being shared in **E-Theosophy**, the text "H. P.B. Defense Project - An Opportunity to Change for the Better" started circulating among Italian theosophists. From Rome, Marco Bufarini sends a report and a timeline:

18th January.

An e-mail is shared with members and students of the Rome Lodge and also the General Secretary of the Adyar Society in Italy. Some of its points are:

- * The main issues raised in the article "Defending the Old Lady" (which can be found in the websites associated to "The Aquarian Theosophist");
- * The fact that TPH Wheaton U.S.A. makes circulate slanders that are well known as false and forged, as demonstrated by every theosophical historian, besides H. S. Olcott and other pioneers of the movement;
- * It is a strange fact that a theosophical publishing is doing that;
- * That the TPH-U.S.A. editorial committee has partly admitted this mistake, but only privately;
- * That in a few days a public offer would be made on the pages of "The Aquarian Theosophist" magazine, so that Dr. John Algeo could redeem himself;
- * An original English version and a translated version of the note published in the Yahoo e-group **E-Theosophy**: "HPB Defense Project: An Opportunity to Change for the Better."

19th January.

The first answer was received from the General Secretary of the Italian T.S., Dr. Antonio Girardi. In a private e-mail to Marco Bufarini, Mr. Girardi wrote that H.P.B.'s presence and work radiate with great purity in the history of the Theosophical Society and of Mankind. Her relationship with the Mahatmas was been unique. There can be no doubt on her absolute honesty and transparency.

22nd January.

Bufarini sends a second circular e-mail, asking for support to the initiative. The first to answer was Prof. Alfredo Stirati, a member of the Rome group Lumen HPB, in Rome. Alfredo wrote, underlining his support and giving permission to share his e-mail:

“I say yes with all my heart and soul to this offer that aims at exposing the actions of the Theosophical Publishing House, Wheaton, U.S.A., and of its editor John Algeo, who is responsible for the circulation, through press, of false and slanderous reports regarding H.P. Blavatsky. This is evident in the books “The Letters of H.P. Blavatsky” (Vol. I) and “The Esoteric World of Madame Blavatsky” - this last edited by Daniel Caldwell and published by the T.P.H. Wheaton, U.S.A. All accusations against H.P.B. have been disproved by sources that are reliable and independent from the Theosophical Movement; e.g. the retraction made by the S.P.R. of London in the 1986 signed by Prof. Vernon Harrison, looking for remaining aloof from the infamous Hodgson report that gave credit to the accusations of the Coulombs.”

And Alfredo proceeds:

“Notwithstanding this, misinformed authors or people moved by ill-will continue to divulge doubts and suspicions upon a person who dedicated her life to the spreading of the ancient doctrines in a way utterly impersonal and with total abnegation, with the intention to build a bridge across East and West and to point out the most pure source from which all religions, philosophies, and sciences present in the world derived. Responding then to the generous appeal, I reassert my support to this noble initiative that aims at eliminating contemptible and despicable insinuations. Prof. Alfredo Stirati.”

23th and 24th January.

* Notes are published in **E-Theosophy** sharing information.

24th January.

The General Secretary of the T.S. in Italy specifies that:

- * He and the Italian Theosophical Society are not involved in the initiative;
- * A collective e-mail sponsored by the T.S. in Italy is not possible.
- * He underlines that the memory of H.P.B. must be defended and honoured mostly through the study and experimentation of her message, without polemics, which is never useful.
- * However, he said, the initiative can be carried on by individual theosophists who will adhere and sign the initiative on their own.

Seven Texts On the Center of the Aura

Why the Main Founder of the Movement Deserves Respect

Joaquim Soares

To defend one's teacher is truly a privilege. The center of the aura of the modern theosophical movement is made by the teachings, the example and the skandhas left by H. P. Blavatsky in 1891. Those who circulate slanders against H. P. B. must know that it is never too late to recognize and correct an error.

In order to provide our friends and readers with a brief overview of the editorial work regarding the **H.P.B. Defense Project**, we have selected the following titles from among the documents published in our websites. [1]

1) **Defending the Old Lady**

Important Leaders of the Adyar Society Adopt as True the Old Slanders Against H.P.B., and Thus Create a New Opportunity for Sincere Students to Defend the Truth
A commentary on "The Letters of H.P. Blavatsky - Volume I" Edited by John Algeo, TPH-Wheaton, U.S.A., 2003, 632 pp.

2) **A Masterpiece of Editorial Forgery**

The False "HPB Letter" Which Dr. John Algeo and His Experts Published as Letter Seven

3) **The Story of the Bolt "HPB" Letters**

Why in 1951 the Adyar Society Published Sixteen Offensive and False Letters Ascribed to H. P. Blavatsky

4) **The Embellishment of Truth**

Understanding Self-Delusion in the Esoteric Movement

5) **The HPB Defense Fund - 2012**

A Report On Its Activities Since June 2005

6) **The HPB Authentic Letters Project**

H. P. Blavatsky Defense Fund is Preparing a Book for 2013 or Before

7) The Philosophy Of Editorial Work

Five Editorial Trends in The Theosophical Movement

NOTE:

[1] The following titles can be found through the List of Texts in Alphabetical Order at www.TheosophyOnline.com and www.Esoteric-Philosophy.com , or the Lista de Textos Por Ordem Alfabética, at www.FilosofiaEsoterica.com

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The Symmetry of Life

Transcending the Pendulumlike Movement Between Pleasure and Pain



A lasting center of happiness can be found above life's pendulumlike oscillation between pleasure and pain.

Each personal desire will likely provoke a corresponding undesired pain or frustration until the accumulated experience sums zero. Thus the point of equilibrium in the pendulumlike movement in life is attained in the center of one's own consciousness.

The greater one's responsibility - for having, say, evoked the Path-, the more exacting will be the satisfaction-frustration equation in one's life.

Having adopted a noble goal, if you do not look for Tapah, Tapah will look for you.

Apparent difficulties are but involuntary, or karmically generated, forms of Tapah.

One must thank the Law, then, for kindly helping us along the way to calm Austerities, or Tapah, which allows us to discover by ourselves the Equilibrium at the root of all pendulumlike movements.

The Secret Doctrine for the 21st Century Getting a Handle on the Boundless

Steven H. Levy, M. D.

The Pythagorean geometrical figures are important symbols to understand because they demonstrate that Theosophy is a synthesis of science, religion and philosophy. The system of Esoteric Cosmology that describes the evolution of the universe is consistent with any philosophy based on logical and universal conceptions, any religion based on the infinite, unknowable, unity of the divine essence, and any science based on facts and laws of nature.

The first Pythagorean geometrical figure to consider is the point within the circle. This is a boundless circle whose center is everywhere and whose circumference is nowhere. If the plane of the circle is also boundless, what is the purpose of the figure of the circle? The symbolism of the circle brings to the mind a sense of unity which is all-inclusive and leaves no one or no thing out of its embrace.

Within that unknowable unmanifested boundless unity, there periodically arises, like the sun, manifested boundless unity. This manifestation of the absolute unknowable Deity is called the logos, or the Pythagorean Monad. It is symbolized by a point within the circle. This point within the circle is called a mathematical point because, like the number 1, it is the unity that is the origin of all numbers and it is contained with each subsequent compound number.

Similarly, the Pythagorean Monad synthesizes, manifests, and pervades all the gods of theology, all the monads of philosophy, and all the atoms of science. Like the infinite numbers proceeding from the 1, gods, monads, and atoms differentiate into compounded units, and they maintain their mutual correlations and relationships throughout their cycle of activity.

A god is a compound unit of spiritual intelligence. A monad is a compound unit of spiritual ideation, and an atom is a compound unit of spiritual substance. Compound in their manifestation, in their essence and origin they are universal mind (spirit), creative cosmic ideation (soul), and primordial substance (body) respectively. For the purpose of explanation and study a distinction is made between these three, but they are in reality the three universal inseparable manifested aspects of the One, unknowable, absolute Deity. The relationship between gods, monads, and atoms is analogous to the relationship between spirit, soul, and body.

In "The Secret Doctrine" (SD) [1], H. P. Blavatsky emphasizes the power of symbolism to embrace the boundless field of Esoteric Cosmology that unites science, religion, and philosophy.

3. *I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.*

4. *I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.*

5. *I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.*

6. *I pledge myself to give what support I can to the movement in time, money, and work.*

“So Help Me, My Higher Self.”

It is at once plain that this is not a general Pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation:

“So help me my Higher Self.”

The term “Higher Self” has recently come into considerable use - at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to “take an oath” in the ordinary fashion of Christians is much less serious than a Pledge in presence of the “Higher Self”.

The “Higher Self”, moreover, is not a sort of sublimated essence of any one man; a sort of spiritualised “personality”. *It* is universal and secondless and in such a sense the term “*my* Higher Self” seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the Jiva, the Monad, with the secondless “Higher Self” that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though *It per se* is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and *brings it upon himself*. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the “Higher Self”, but it can affect the individual man. The “Higher Self” is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that is has progressed far enough to recognise the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefitting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active, but maleficent,

which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves *to be* active, and not merely to endeavour to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavour to “make Theosophy a living factor in our lives”. Before we can *endeavour* to do this, much less *do* it effectually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto has prevented us from carrying out this endeavour. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy *the* living factor in their lives.

Very few do so, and it is only too true that a member of the Theosophical Society is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a *living* factor in his life.

As a negative definition nothing could be better than the definition in LUCIFER No. 3:

“He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own - is no Theosophist.”

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this Pledge - and not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall *positively* work altruistically and defend any innocent person as he would himself.

Many men may be so colourless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in “I will not” but in the “I will do”. Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to

be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult - otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling block to many lukewarm members of the Theosophical Society. Many may be in complete accord with the objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their method of work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for "Universal Brotherhood" and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons arising out of the general circumstances.

The question naturally arises: "Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?" And again: "Has the Society any coherence and purpose which shall make *it* a living power in the society by which it is surrounded?" For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of "alloys" to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor. But this will be found to be a distinction which is very subtle and difficult to make in life. "Light on the Path", too, warns the aspirant against self-righteousness of a like character, "for the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow". Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected), unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavour to do so on our mind, and thus abstain from "condemning others". For the silent condemnation of the mind would seem more "vicious" than physical speech, for, at any rate in the "judge", it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in LUCIFER, No. 3, it has been open to those who take the Pledge to consider that their human brothers are not "Brother Theosophists", and therefore that it is legal to judge and condemn.

Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge “never to listen without protest to any evil thing spoken” of them. But the definition stops this with its “whether a brother Theosophist or not”, and agrees with the legal maxim which is so seldom acted upon - always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to “judge not that ye be not judged”.

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of all that militates against Theosophy and against its forming a living factor in men’s lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who aspire to take it to carefully ascertain, before pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavour to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavour to “Know Thyself”.

Such a Pledge must not be taken lightly nor in a spirit of mere emotionalism. It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfilment the supreme object of his life.

It is necessary “to read, mark, learn, and inwardly digest” the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

ONE WHO IS PLEDGED.

A Few Letters From Friends

1.Mexico: Greetings to All Aquarians

Dear Sílvia,

[A reference to Sílvia Caetano de Almeida, who is in charge of sending “The Aquarian” to its subscribers]

Please send my most warm greetings to those stupendous collaborators for this great magazine. You are doing a great job in a time of few publications. Keep on the good work. We love you by heart and mind.

Eduardo Velásquez [eduardovc7@yahoo.com.mx] and members of the ULT - Mexico city.

2. Australasia: TheosophyDownunder

Re: The Aquarian Theosophist December 2012

Hi and Merry Christmas from Australia! Many thanks for your Christmas present of the latest issue of your excellent newsletter. We always make a paper copy and lodge it in our library here in Melbourne. If you are interested in developments here, our newsletter, **Theosophy Downunder**, is available at our website along with archive issues at: www.theosophydownunder.org

Cheers for 2013 too!

Andrew and friends of TS Pasadena in Australasia

[Andrew Rooke, andrewrooke@hotmail.com]

3. Greece: United Lodge of Theosophists

Dear Friends of E-Theosophy,

I keep on following up the work of E-Theosophy and it is with great pleasure that I see you are doing a very dynamic and qualitative work.

In Greece things continue to be difficult but the wide spreading of Theosophy is still going on through Internet. I often use quotations which I borrow from your emails.

H.P.B. said that between Christmas and Easter the astral life of the earth is young and strong and this period colours the whole year beneficially; wishes and plans made during this period can be fulfilled.

So grabbing the occasion of this time of the year, I am sending you my warm wishes for a consistent and successful theosophical work. All of the Athens-ULT group join me in wishing you all the best.

Aspasia Papadomichelaki,
Athens ULT.

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On The Need for Independence

A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life.

The saying, "Help thyself, and God will help thee", he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the

