

The Aquarian Theosophist

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OLD DIARY LEAVES - A NEW SHORT PLAY

on the founding of the TS –
opens with Narrator, H.P.Blavatsky and Col. Olcott

extract from Part 1:

Narrator: ... but first, there's someone else I want to introduce to you all. So if you'd take a seat. Colonel, I would like to call forward (raises voice) Mr. William Quan Judge!

(HSO sits next to HPB as WQJ comes forward, bows to HPB, shakes hands with HSO and turns to face the audience)

Mr. Judge, we think of you now as the third member of the theosophical 'trinity', but am I not right in saying that your doctor many years ago would not have believed such a career as yours would be possible.

WQJ: He pronounced me dead.

Narr: Could you elaborate a little, please?

WQJ: Not really. I was dead. The doctor had said to my parents who were at the bedside: "I'm deeply sorry, but your son is dead".

Narr: (pause) I suspect that everyone in this room feels there's something more you have to tell us.

WQJ: Well, you can imagine my parents' surprise when I not only opened my eyes but then started to tell them of having been somewhere else.

Narr: And in the following months this visiting "somewhere else" continued each time you slept?

WQJ: My mother was a strict Methodist and hated any talk about mysticism and things like reincarnation or the religions of the East.

Narr: And your dreams were of places in the East?

WQJ: Yes, in India. But they weren't dreams. I was there - as a boy - a boy of noble birth. Then - (pause)

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Narr: **Yes?**

WQJ: **Then he - or rather I - that is, the I in India, died too (pause) Well, actually he didn't die but he became one with me; or I became one with him. (turns to HPB) Please, Madame, can you explain this better?**

HPB: **Use your intuition, Judge, and try to understand.**

WQJ: **To this day I'm not really sure why it was but when I recovered after that near death in Ireland, I found I had an intense interest in books on occultism, and mesmerism and such like. Poor Mother. She felt she'd brought some sort of changeling into the world. And it was doubly "poor Mother" as she exhausted herself giving birth to seven children.**

HSO: **Didn't you tell me she died soon after that seventh birth?**

WQJ: (pause) **Yes. (pause) Father decided that perhaps we'd have a better life in America, so to the United States we came.**

-----from Part 4: -----

HPB: (still writing) **That One religion of Nature from which every dogma has grown and - and become sadly materialised, (pretends to gather up papers, stands up, kisses WQJ and follows HSO, waving as she goes)**

(pause)

Narr: **Our revels now are - almost - ended. To round off the story of the formation of our Society this evening, I would like to ask Mr Judge if he would care to say a few closing words - Mr Judge.**

WQJ: (to Narr.) **Thank you, Mr - er - thank you. (faces audience)**

Brothers and Sisters, it is surely unnecessary to say to you - members of the T.S. as you all are - that this Society must not fail. It will not fail. As you've just heard, we are

entering a New Cycle with all the opportunities that it offers!

Humanity has a choice; it can either move further down that road to where its goals are wealth, possessions and selfish gratification, or up towards a Golden Age of compassionate love and the true joy that comes from an awareness that none of us are separate but integral parts of the whole of Nature.

We have been assured by The Masters that in this task, as long as The Theosophical Society exists, the link between them and ourselves will be maintained.

So, though many attempts will be made to break our resolve through slander, malice and deliberate distortions of what we are attempting to teach - and, more importantly, to show by the way we live - it is only indifference that can seriously weaken our cause.

To study what The Masters have given us is a privilege. What individually you do with that privilege is up to you.

Remember, when we have gone on, you will be the Society's advocates; you will be its emissaries. And remember too that wonderful phrase ñ our "Inner Abiding Presence". Draw comfort from the thought of its existence, or - dare I say - from its realisation.

Therefore, dear friends, whatever your achievements or failures; whenever come your times of happiness or sorrow; wherever you go, may your Inner Abiding Presence always guide you. (puts hands together) **Namaste.**

(turns to Narr:) **Namaste.**

Narr: **Namaste.**

THE END

Permission to reprint these extracts were kindly given by the author, Alan Hughes, London UK.

The full text will be reprinted in the May Supplement.

ROOT CAUSES 2: “THE ERROR OF VIOLENCE”

A series on the root causes of our society’s ills.

Please send in any of your observations ...
wherever you live, whatever you see that may
improve life for others, that apply to one place may
well apply to others, now or later. Your ideas can
make a difference.

The first root cause taken up in March was the built-in disincentive to cure chronic problems that had become institutionalised... that had become a part of the status quo.

A sincere police officer commented that his and many other livelihoods “**depended on the existence of an inadequate underclass**” – and if it were “**rendered law abiding and self-sufficient**” many of these jobs would be superfluous.

Can we imagine how much more productively these valuable people’s time could be better used if engaged on constructive social and community work, in cooperation with those who are sick or needy?

These ‘enthroned errors’ or the wrong ideas have become crystallised into forms. **The topic for the second article goes deeper and gets at the source of the idea** we hold about violence.

It comes from a number of sources – from a new reader who drew attention to Michael Nager’s book on Non-violence – “Is there no other way?” and kindly supplied a review. See p 11 ‘Publication Reviews’.

Separately, another contributor sent in this quotation from the Buddhist scripture:

**“Whatever an enemy may do to an enemy,
whatever a hater may do to a hater,
a wrongly directed mind will do us greater harm.”**

(Dhammapada, v 42)

Here not only is hatred identified as a source of harm and violence, but a more fundamental issue is raised – why people believe violence will lead to a cure?

From another direction the media tell us of a **country – that is professedly Buddhist – which is accused of waging genocide against part of its own population... of a different faith.**

The Sri Lankan majority have been engaged in a bitter war with the mostly Christian and Hindus Tamils for 30 years. But in April the violence has claimed many lives of the Tamil civilian population as the National Army stepped up its offensive. In London a young Tamil student – who has lost family and home – is going on a hunger strike “till his last breath.”

This underlines the need for the rational, compassionate and universal views of perennial Theosophy which teach mutual respect and the oneness of All Life, a Universal Brotherhood of Man.



by ‘An Eastern Screech Owl’

Send in your observations on root causes we will compile and publish them.

For more on nonviolence:

- ❖ “Preventing Violence” p 4
- ❖ Insights on “What is War?” p 9
- ❖ A reader’s review on p 11 “Is there no other way?” by Michael Nager

travel

the parting of friends
in the midst of the teeming terminal
launches us
from the closeness of camaraderie
into solitary travel
bound on the chosen journey
with others like us
who go alone
until meeting again
we are reunited at the end.

Preventing violence

**Theosophy shows that without true justice
there can be no mercy, and vica versa**

THEOSOPHIST (on being told of someone's supposed guilt). Then you must demand good proofs of the assertion, and hear both sides impartially before you permit the accusation to go uncontradicted. You have no right to believe in evil, until you get undeniable proof of the correctness of the statement.

ENQUIRER. And what should you do then?

THEOSOPHIST. *Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature.*

ENQUIRER. Ought he to forgive entirely in such cases?

THEOSOPHIST. In every case, especially he who is sinned against.

ENQUIRER. But if by so doing, he risks to injure, or allow others to be injured? What ought he to do then?

THEOSOPHIST. His duty; that which his conscience and higher nature suggests to him; but only after mature deliberation. **Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.**

THEOSOPHIST. No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. **He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers.** Each member ought to

feel it his duty to take what share he can in the common work, and help it by every means in his power.

ENQUIRER. This is but just. What comes next?

THEOSOPHIST. No Theosophist should place his personal vanity, or feelings, above those of his Society as a body. He who sacrifices the latter, or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member. One cancerous limb diseases the whole body.

Extracts from Section 12 "The Key to Theosophy"

JUSTICE TO JUDGE UPDATE



Letters have again been sent to the TS at Adyar to raise the issue of restoring W.Q.Judge's good name, as has been done for the last four years.

If you know and appreciate Judge's writings and the great work he did from 1875 to his death in 1896, then you can show your support by joining the campaign for 'Justice for Judge' contact the editors or write to:

**Mrs. Radha Burnier
President, The Theosophical Society
Adyar
Chennai 600 020
India**

A report on what has been written in support of the 'Justice' campaign will follow in next month's AQ.

Experiences of a Chela

JN, a student of W.Q.Judge, writes on chelaship, or placing oneself as a disciple to a teacher, *before the teacher is found.*

As a tree is recognized by its fruit, we see one of WQJ's chelas giving help to others.

I might cite the case of a friend of mine who was at once fired with Theosophy on first hearing of it and ardently desired to become a chela.

Certainly he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called "a man of the world," he accepted the philosophy, measured some of its possibilities intuitively, and while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views.

The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock nor whom to ask. ***Reflection convinced him that real chelaship consisted in the inner attitude of the postulant;*** he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his motive was not pure.

He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the Law; but he at last determined to put his own motives to the test; to try himself and see if he could stand in the attitude of a faithful chela, unrecognized and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela should, always seeking for light and for further aid if possible; recognizing meanwhile that the obligation was on his side only, and that he had no claims on Masters, and only

such as he himself could by the strength of his own purpose institute upon the Law.

Wherever he could hear of chelas and their duties he listened or read; he tried to imagine himself in the position of an accepted chela, and to fill, so far as in him lay, the duties of that place, living up to all the light he had. For he held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate. He believed that the heart is the creator of all realities, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were, until at last his birthright should be assured, his claim recognized by the Law.

He met with trials, with coldness from those who felt rather than saw his changed attitude; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life.

Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do; and in this he was most fortunate, for to work for others is the disciple's joy, his share in the Divine life, his first accolade by which he may know that his service is accepted.

This man had called upon the Law in faith supreme, and he was answered. Karma sent him a friend, and soon he began to get new knowledge, and after a time information reached him of a place or person where he might apply to become a chela on probation. ***It was not given him as information usually is; nothing of the sort was told him;*** but with his extending knowledge and opening faculties a conviction dawned upon him that he might pursue such and such a course.

He did so, and his prayer was heard, He said to me afterwards that he never knew whether he would not have shown greater strength of mind by relying wholly upon the reality of his unseen, unacknowledged claim, until the moment should come when Masters should accept and call him. For of course he held the ideal of Masters clearly before his mind all this while.

Perhaps his application showed him to be weaker than he supposed, in so far as it might evidence a need on his part for tangible proof of a fact in which his higher nature prompted

him to believe without such proof. Perhaps it was but natural and right, on the other hand, that after silent service for some time he should put himself on record at the first opportunity granted him by Karma.

He applied, then. I am permitted to give a portion of the answer he received, and which made clear to him the fact that he was already accepted in some measure before his application, as his intuition had told him.

The answer¹ may be of untold value to others, both as clearly setting forth the dangers of forcing one's way ahead of one's race, and also by its advice, admonitions, and evidence that the Great Beings of the Orient deal most frankly and gently with applicants.

Also it may mark out a course for those who take the wise plan of testing themselves in silence before pushing their demands upon the Law. For this at once heightens their magnetic vibrations, their evolutionary ratio; their flame burns more brilliantly and attracts all kinds of shapes and influences within its radius, so that the fire is hot about him. And not for him alone: other lives coming in contact with his feel this fierce energy; they develop more rapidly, and, if they have a false or weak place in their nature, it is soon discovered and overthrows them for a time.

This is the danger of coming into "the circle of ascetics"; a man must be strong indeed who thus thrusts himself in; it is better as a rule to place oneself in the attitude of a disciple and impose the tests oneself: less opposition is provoked. For forces that are foiled by the Adept may hurl themselves on the neophyte who cannot be protected unless his Karma permits it, and there are always those opposing forces of darkness waiting to thin the ranks of the servitors of the Good Law.

Up to this point, then, we may follow this student, and then we lose sight of him, not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. ***To tell so much as this is rare, and, since it is permitted, it must be because there are many earnest students in this country who need some such support and information.*** To these I can say that, if they constitute themselves faithful, unselfish disciples, they are such in the knowledge of the Great Law, so long as they are true, in inmost thought and smallest deed, to the pledge of their heart.

30-1 May 09 meeting, Athens

Blavatsky Studies are going to conduct for the second consecutive year a meeting on the most interesting subject "**Psychic Phenomena**". The meeting will be held on Saturday, May 30 and Sunday, May 31, 2009 in Athens between 10 am and 6 pm.

Foreign Theosophists will be participating. Speeches and discussions will be translated from/into English. Further information to be given out at a later date.

For your prompt participation, kindly call: 210-9334-841 & 6973-318487 or send your e-mail at: aspasia@theosophy.gr

Admittance to all our meetings is free.

International Theosophy Conferences

August 6th – 10th, 2009 Conference Theme

Theosophy:

"What It Is: How It Works: Why Study It"

In support of the United Lodge of Theosophists Centennial

"One Hundred Years of ULT History."

We are asking for pictures or other memorabilia that you may have reflecting this history. This can be of the Los Angeles building and Pathfinder lot, or of other ULT facilities at other parts of the world. Although ULT does not use names, pictures, as far as we know, are okay. We would like to share these memories and images that reflect this tradition. Either send to us, via email, or direct mail, Jim and Sally Colbert, PO Box 459, Julian, CA 92036, this material. Also, feel free to email us regarding questions (sal@jim2sal.com) or telephone, (760) 765-1090. We are looking forward to possible contributions, as we anticipate this will be a rewarding experience for all.

Sally Colbert, International Theosophy Conferences

PO Box 459, Julian, CA 92036

¹ See 'Letters that Have Helped Me', WQJ, p 50 - 51

FRANKLIN ON HUMILITY AND THE VIRTUES

extracts from Benjamin Franklin's autobiography

My list of virtues continued at first but twelve; but a Quaker friend having kindly informed me that I was generally thought proud, that my pride showed itself frequently in conversation, that I was not content with being in the right when discussing any point, but was overbearing and rather insolent, of which he convinced me by mentioning several instances, I determined endeavoring to cure myself, if I could, of this vice or folly among the rest, and I added Humility to my list, giving an extensive meaning to the word.

I cannot boast of much success in acquiring the reality of this virtue, but I had a good deal with regard to the appearance of it.

I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I even forbid myself, agreeably to the old laws of our Junto, the use of every word or expression in the language that imported a fixed opinion, such as certainly, undoubtedly, etc., ***and I adopted, instead of them, I conceive, I apprehend, or I imagine a thing to be so or so, or it so appears to me at present.***

When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly and of showing immediately some absurdity in his proposition; and in answering, I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there appeared or seemed to me some difference, etc. I soon found the advantage of this change in my manner; the conversations I engaged in went on more pleasantly.

The modest way in which I proposed my opinions procured them a readier reception and less contradiction; I had less mortification when I was found to be in the wrong, and I more easily prevailed with other to give up their mistakes and join with me when I happened to be in the right.

And this mode, which I at first put on with some violence to natural inclination, became at length so easy, and so habitual to me, that perhaps for these fifty years past no one has ever heard a dogmatical expression escape me. And to this habit (after my character of integrity) I think it principally owing that I had early so much weight with my fellow-citizens when I proposed new institutions, or alterations in the old, and so much influence in public councils when I became a member; for I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my points.

In reality, there is, perhaps, no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself; you will see it, perhaps, often in this history; for, ***even if I could conceive that I had completely overcome it, I should probably be proud of my humility.***

'The Autobiography of Benjamin Franklin'

<http://www.ushistory.org/franklin/autobiography/>

The **price** of Liberty is eternal vigilance



Statue de la Liberte, New York

B.P.WADIA AND THE EARLY ULT IN 1922-8

(continued from March & April: an account by the late Dallas TenBroeck on how the ULT was formed – Part 3)

Mr. Wadia conducted one of the Theosophy School Classes. Transcripts of 5 years of work in such NY T. School classes exist.

Students would meet in the evening, informally, several times a week at individual homes, to discuss Theosophy and various aspects of the work. This developed a large-hearted camaraderie and was an active manifestation of brotherhood in action, gathering all ULT associates together.

Mr. Wadia, working at the New York Lodge had an office in the building, and a large volume of correspondence was handled.

Students from **England** came over to familiarize themselves with the program ULT had evolved of methods of work in **New York**, so that they could then take them back for use in the **London Lodge** that had been planned.

Associates from various **European countries** visited New York for the same reasons so methods were learned that could be used in their own ULT Lodges being soon were opened in **France, Holland and Belgium**. It was a whirlwind time when everything seemed to be happening at once, and the great influence spread over all those who served as the "seeds" of future ULT Lodges and ULT work for the next 50 years.

One associate contributed \$ 25,000.00 for the photographic plates needed to reprint THE SECRET DOCTRINE. This was one of the most important things done, as it permitted HPB's major work to be studied in its unedited original. **The ULT in London was opened November 17th 1925.** Its Bulletin was started in 1930.

Mr. Wadia always said that it was dangerous to approach the study of THE SECRET DOCTRINE through the use of an "abridgment." Any such "filter," however impersonal and good, inevitably held up "barriers" between HPB and the student. **He held that ISIS UNVEILED ought to be first studied and read.** Its contents formed a valuable introduction to Theosophy and to The Secret Doctrine. The Secret Doctrine then, ought to be approached slowly and following a

steadily held determination to read and take the time to comprehend gradually what was read, it ought to be read a few pages a day, notes should be taken of the subjects covered, and gradually one should build up one's own reference book on the subjects covered in various places.

The enthusiasm and the intensity of study and of learning and practicing Theosophy, inspired by Mr. Wadia in the period between 1922 and 1928, probably equalled those of the time of Judge during the years 1886-1896 in New York and the rest of the USA. Margaret Thomas, for instance was inspired to prepare and publish her 'THEOSOPHY or NEO-THEOSOPHY' so students could compare the differences made to Theosophy by writers for the TS, like Mrs. Besant and Mr. Leadbeater, after the death of Mme. Blavatsky.

Many articles for THEOSOPHY magazine were written by BPW, and he used to say that **Mr. John Garrigues and he were like two brothers, one could write the first part of an article and the other finish it and no discernible change was noticeable.** Or they would share the burden of writing a series of articles, each writing alternating articles. Certainly he had a unique rapport with those in Los Angeles who bore the responsibilities Mr. Crosbie had passed on to them. It is there and in consultation with the Los Angeles students that the plan to return HPB Theosophy to India, and to open a Lodge of the ULT in Bombay was worked out.

In **New York** most of the Sunday lectures were taken by Mr. Wadia, or by visitors from **Los Angeles**. He also handled the "Answering of Questions" meetings on Wednesday. As students developed knowledge and capacity, they took over the burden of handling many aspects of the ULT Lodge work, and sound principles were given a secure practical foundation.

A Library was started, and the lending of the more expensive books to students was also undertaken. The conduct of Theosophy School was at first a training ground for those who would be teachers there, and weekly reviews of the work was done by all teachers, co-teachers and reporters in turn. A meticulous and constant attention to all details of the work was supervised and carried out by him, so that within the brief space of 4 years a cadre of capable and knowledgeable volunteer students arose.

The other Lodges started in the East Coast of the US: Washington, Philadelphia, Reading, and several Study Classes were all attended to; they adopted and used the same patterns of intensive study and application and drew the attention of individuals who were interested in Theosophy to the focus of joint and purposive, constructive work.

Periodically Mr. Wadia used to take trips, visiting **Lodges on the East coast** and then swing back to the **Los Angeles area, visiting San Diego, San Francisco** and Lodges clustered in between those.

When Mr. Wadia let some of his more intimate friends know that it was intention to bring the ULT work and method to India and establish in **Bombay** a basis from which to spread HPB's pure Theosophy, several students became enthusiastic about this. Preparations were made each on their own, but in collaboration with each other to arrange to get to India towards the end of 1928. There they planned to spend the next few months locating a suitable place to hold meetings, and also make residential arrangements for themselves and another group of student workers that was to come with Mr. Wadia early in 1929. Along with BPW, Miss Virginia Beadle and Miss Sophia Camacho, both of **New York** intended to come. Later on, Mr. T. L. Crombie of London planned to come and help in the editing when the magazines were to be started. Mr. and Mrs. TenBroeck of **Los Angeles** and Donald Townsend also decided to go.

The two young, unmarried ladies had decided to help in the effort for the revival of HPB's original Theosophy in India, and they planned to travel and live together; chaperoning each other, so to say. Mr. Wadia laid stress on the need for the most correct of personal demeanours by those who would support and work closely with him in India for the ULT effort of bringing HPB's Theosophy there. He made it clear that there would have to be a moulding of the private life of the visitors to fit and agree with the cultural mores and customs of the Indians, rather than with those of the "ruling British" and other "whites," including Americans, in business or as missionaries, who, when living in India had adopted an aloofness from the Indians, borrowed from the attitude adopted by the British when in India, as a kind of "privileged group."

http://www.katinkahesselink.net/his/dtb_2b.htm

(to be continued)

What is WAR?

Ideas on its origin, Atlantean history & symbology

ATTRACTION & REPULSION

Plato held that gravitation was not merely a law of **the magnetic attraction** of lesser bodies to larger ones, **but a magnetic repulsion** of similars and attraction of dissimilars.

"Things brought together," says he, "contrary to nature, are naturally at war, and repel one another." (Timaeus)

THE FIRST WAR ON EARTH

The first war that earth knew, the first human gore shed, was the result of man's eyes and senses being opened; which made him see that the daughters of his Brethren were fairer than his own, and their wives also.

There were rapes committed before that of the Sabines, and Menelauses robbed of their Helens before the Fifth Race was born. Titans or giants were the stronger; their adversaries, the wiser. This took place during the Fourth Race – that of the giants.

Vol. 2, 276, The Secret Doctrine

ATLANTIS & ITS DESTRUCTION

... "they were the Lemuro-Atlanteans, the first who had a dynasty of Spirit-Kings, not of Manes, or "ghosts," as some believe, but of actual living Devas (or demi-gods or Angels, again) who had assumed bodies to rule over them, and who, in their turn, instructed them in arts and sciences.

Only, as they were rupa or material Spirits, these Dhyanis were not always good. Their King Thevetata was one of the latter, and it is under the evil influence of this King-Demon that . . . the Atlantis-race became a nation of wicked magicians.

'A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to

pacify them, the latter swallowed up the two continents, and, since, it has been impossible to make him give up his captives.

Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.

SD Vol. 2 p 223

KARMA and WAR

'But as there is plainly, indeed painfully, evident to every human being a **constant destruction going on in and around us**, a continual war not only among men but everywhere through the whole solar system, causing sorrow in all directions, **reason requires a solution of the riddle...**

But nowhere is there any answer or relief save in the ancient truths that each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes for his own happiness and misery. In one life he sows and in the next he reaps. Thus on and forever, the law of Karma leads him.

...

The karma of the nineteenth century in the West is the karma of Israel, for even the merest tyro can see that the Mosaic influence is the strongest in the European and American nations. The old Aztec and other ancient American peoples died out because their own karma – the result of their own life as nations in the far past – fell upon and destroyed them.

With nations this heavy operation of karma is always through famine, war, convulsion of nature, and the sterility of the women of the nation.

(Ocean of Theosophy by W.Q.Judge, Ch 11)

THE INNER WAR

"Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done."

W.Q.Judge's Notes on Ch III of the Bhagavad-Gita

CAN SCIENCE ACCOMMODATE

THE PSYCHIC

From an abstract on a talk given at Goldsmiths College, UK

If psychic phenomena are real, it is natural to assume that they conform to natural laws rather than being supernatural, in which case they should be part of the domain of science.

In particular, since many psychic phenomena seem to involve a direct interaction between mind and the physical world, this suggests that any theoretical framework for the subject requires some sort of extension of physics.

This talk discusses whether physics, in either its present or some future form, will ever be able to accommodate psi or indeed any other type of mental experience. Although some phenomena which are labelled 'psychic' may turn out to be explicable in terms of current physics, Bernard Carr will argue that most are not and that these will require a different physical paradigm from the ones that currently prevail.

This is not too implausible since physics regularly undergoes paradigm shifts. The new paradigm must assign a central role to consciousness and there are already indications that this is a fundamental rather than incidental feature of the Universe.

He will present his own view as to what form the new paradigm might take. This entails a radical reassessment of the divide between matter and mind, famously introduced by Descartes as a way of delineating the domain of science.

About the speaker:

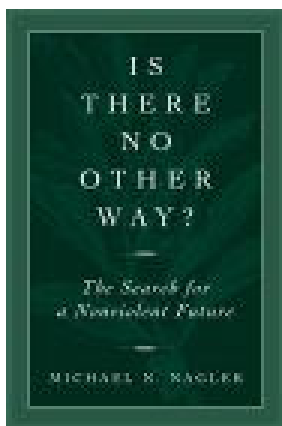
Bernard Carr is Professor of Mathematics and Astronomy at Queen Mary, University of London, and a member of the Society for Psychical Research for some 30 years, serving as its President in the period 2000-2004...

He is particularly keen to extend physics to incorporate consciousness and associated mental and psychical.

<http://www.goldsmiths.ac.uk/apru/speakers.php>

PUBLICATION REVIEWS

“Is there no other way?”



*The search for
a nonviolent
future*

by Michael
Nagler

American Book Award – 2002

In the very inspiring “Is there no other way? The search for a non-violent future”, Michael Nagler² invites us to share his rich reflections on how to tackle violence in our society and in our lives.

By examining the violent problems of our society and in the world in a comprehensive way, he helps us trace the causes back to their roots; he challenges our materialistic consumerism model, the heavy responsibility of the media, the retributive model of our judicial system, institutional sources of violence which breed even more violence, and even makes us aware of our own unconscious contributions to this collective violence.

He also points out the link between crime and drugs and a loss of purpose in life, and points out how inefficient and counter-productive “war on crime/drugs” is (fighting violence by violence), and how we should be encouraging more positive and sustainable solutions such as **true education, helping people find a sense of purpose in life and encouraging the construction of a more loving community.**

² Professor of Literature at the University of California as well as a non-violence and meditation teacher.

He provides evidence that demonstrate how **violence is not part of our true nature but is a behaviour that has been learnt and can be unlearned** using the right attitude and technique.

Loyal to Gandhi’s legacy, he offers valuable tips on some very practical aspects of ways to clean violence out of our lives like the use of **meditation as a technique to discipline our mind, in a view to control our thoughts, speech and deeds.** He therefore demonstrates that non-violence can not only be an efficient tool for conflict settlement, but can and should be the right attitude towards others, a way to Unity.

He scientifically analyses the process behind extremely inspiring cases of successful non-violent episodes across history, some well known as carefully chosen events of **Gandhi’s campaign against the British** colonial power in India, and what is known as **Prague Spring during the Cold War**, and others not as widely publicised.

However, all seem to comprise of a dramatic non-violent event in which the actor(s) seem(s) to “magically” conquer the opponent’s heart and result in changing their attitude towards their cause. He rationally exposes the underlying common mechanism at work, and convincingly summarises the required conditions and attitude that made these non-violent episodes work, laying down the basis for a science of non-violence that can therefore unleash its power more efficiently and more systematically.

This book can help us understand better a lot of intuitive ideas about the roots of violence in our life. Extremely relevant in our troubled modern times, it helps as an antidote to the poisonous misconceptions of separativity. As Michael Nagler points out, non-violence is in fact the right way, **provided we use our imagination and intuition to perceive the unity of life behind the veil.** This book speaks to both our head and our heart.

(by a student & correspondent, UK)

**“ This is a vital book for us as
individuals, as communities and
nations, maybe even as a species.”**

Bill McKibben, author of The End of Nature

OBITUARY FOR A SUN: "DIAMOND PAT"

remembering those who brighten our days

A much-loved community angel Pat Reid died in 2008 in Pimlico, London.

Pat devoted her life to the Churchill Gardens Estate, where she grew up and then raised her own five children.

Her husband John said: "This was a special place to her. ***She did everything because she loved the estate.***"



Pat Reid devoted her life to helping others...

she was 'through and through' committed to the locality.

In 2006, Pat was made the first woman chair of the residents' association and played a huge part in reviving the declining Churchill Hill Gardens Hall, ***bringing a sense of community spirit back to the estate.***

It is now a thriving club, used dally for events including bingo, dancing, tae kwon do, bowling, coffee mornings, hairdressing and quizzes.

"She was a familiar face to everyone on the estate, and was a bit of a campaigner for its people.

"Pat would do anything for anybody. She wasn't just my wife, she was my best friend."

Jim Standing, acting chairman, said:

"Pat was a diamond.

"She was committed to the people of the estate and she had great integrity, which is what impressed me most. We will all sadly miss her."

(curtesy of City West News)

WISDOM IN ACTION

"Namby-pambyism"

is but a Pseudo-Tolerance

The coming together of the few will bring on a closer tie and bring out a stronger devotion. No doubt there will be some reactions, but even so, they will pass, and all be bettered if all hold firm. Changes will go on. Do not be surprised if the soul gets into a place or condition where it appears to be motionless— inert; it will get used to the new conditions and go on from there. Let our motto be: we are going on with the work.

And look out for criticisms and suspicions of one another; there will be ample occasion for their exercise, or seem to be. Then we have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. ***We need only Loyalty—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.***

This does not mean indiscriminate acceptance of everything and everyone. The attitude of "namby-pambyism" is but a pseudo-tolerance. Carried to its legitimate conclusion, this false idea of brotherhood would signify that sin, sorrow, suffering, error, all religions and all philosophies are all right; that every body is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning.

As ever, R. C.

FROM THE FRIENDLY PHILOSOPHER, P 12 BY R.CROSBIE

Next month:

"set apart a certain half-hour"