

The Aquarian Theosophist

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Bog <http://aquariantheosophist.wordpress.com>

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Archive: <http://www.teosofia.com/AT.html>



Setting apart a half an hour

from a Canadian Student

When we try to still the mind, we become aware of the disturbances. This is the best part.

This is where our work is, to discern the real from the unreal. If we have no obstacles in meditation, we have just put ourselves into a happy meadow, which will be more of a retreat from conditions rather than remembering SELF while in any and all conditions.

To be always aware of our seven fold natures, to be always ready to adjust when needed, to find causes, and attachments. To understand this lower nature and the personality as the unreal, yet "teachable". To form it to be of service to the Self of all beings.

From the "Theosophical Movement" of Feb.17, 2009

"how can we suppose that with half-an-hour meditation and the remaining 23 and ½ hours spent the way we like would enable us to concentrate? Our whole day should be an exercise in concentration. We allow our energies to drain away by engaging in idle conversations, mental ramblings, re-living the past experiences or being anxious about this that have not yet happened. Every moment must be spent usefully."

How do we make every moment count? The practice of Dhyana is the practice of unremitting concentration and contemplation.

"How are we going to arrange our life in a proper manner so that it will aid in our half-hour meditation?" page 125 of Feb. 2009 "Theosophical Movement".

"Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of." William Q. Judge.

continues on p 2 →

Happy 100th Birthday

We wish the many students and associates of the ULT a happy 100th birthday this month, celebrating the 100 years of work for the Movement since Robert Crosbie started the ULT in Los Angeles in 1909.

The unusual character of the ULT – not being an organisation nor having any officials, but simply a group of free volunteers – has enabled it to prosper.

We hope you will join us in wishing it well in the 100 years to come.

The AQ Editors

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To apply this effort, "The Line of Life's Meditation" says:

"The one, who lives entirely on the plane of sense gratification, will draw from the higher planes the energies required for the fulfillment of his desires and aspirations on the lower plane.... On the other hand, in case of a person who has purer desires and who aspires higher, fixes the "centre of attraction" on the higher plane.

The energies on the lower plane are drawn there, resulting in increase of spirituality.... We create our "centre of attraction" on the higher plane, more markedly, when we take a vow, a pledge or a resolve. (see [April 09 AQ article on Chelas](#) on p 5)...

In that we focus our mind and heart on the higher plane and earnestly desire to purify our lower nature....Such a vow brings to the surface every latent quality in a person's nature, leading to an all-round development."

So it seems that to purify our lower nature, we must be aware of it and there is nothing like a good solid obstacle to bring this lower nature to our attention, so that we may begin that process.

(re. the ½ hour, see "Wisdom in Action" – p 13)

Understanding the Human Element in our Economic Crisis

It's often been said that there is nothing new under the sun; **60 years ago the problem of pay and incentives was unresolved, as it is now.**

It is the human element in our economic crisis: "Are higher wages or profits, shorter hours, and extending social services, sufficient incentives for labour and management alike?"

These words were written about another crisis in the opening edition of *Manas*¹, which is

reproduced here – in part – on merit of its farsighted and deeply practical philosophy.

"Are we sure that the riddle is purely an economic one? Ideology and slogan are irrelevant and unproductive. Do we know what wealth is; is it just money, or the products of land, mine, and factory? These are questions of vital importance just now. We are being forced to return to the teaching of John Ruskin, to believe with him that:

"There is no wealth but Life — Life, including all its powers of love, of joy, and of admiration."

The survival of Western civilization, as we have known it, depends upon our finding the right answers. If our ultimate values are wrong, nothing can help us. ***"That country is the richest," added John Ruskin, "which nourishes the greatest number of noble and happy human beings."***

The fact is that our lives can never be satisfactory unless their motive power is right. Modern civilization tends to make us insensitive to high purposes, and apathetic to noble aims.

Industrial and personal relationships have become a social technique. No question of changing ideals is involved.

The passage from democratic to a totalitarian way of life (or vice versa), in the view of sociologists, is merely one of changing one mode of satisfying social desires into another. It is all a problem of seeking to achieve the impossible—by propaganda compulsions and otherwise, "to re-arrange circumstances which arise out of the forces of human nature itself."

Nevertheless, here and there some economists are forced at times to see non-material motives at work in modern trends...

They presuppose a permanence of moral values, a revival of what were thought to be old-fashioned ideals, and a community of purpose—an echo of the philosophical principles of immutability, periodicity, and identity.

Summarizing them from Dr. Mannheim's² work, these new trends are

¹ *Manas* – a weekly newsletter started in 1948 and published from Los Angeles, USA. See the end of this article on p2.

² Professor Karl Mannheim listed some of them in his *Diagnosis of Our Time* (London, 1943).

(1) a movement from purely financial calculation towards thinking in terms of "organic welfare";

(2) in the sphere of working incentives, a move from purely financial recompense to the ***motive of Service***;

(3) in basic psychological needs, a move from an exaggerated craving for security or speculation, towards an integrated attitude in which ***basic security is combined with collective venture in social and cultural fields***; and

(4) a claim for a share in an education which "enables us adequately to understand the pattern of life in which we are called upon to live and act."

We are being driven by events, as they unfold, to the conclusion that the feeling after Brotherhood remains socially irrelevant as long as it remains an isolated personal experience.

It is only when this emotion is integrated into a purpose which unifies action, feeling, and the spiritual will, on a community basis, that the random emotions of men and women of all classes and creeds can be transformed into a truly social function.

Common sense demands such a transformation if the world is to move forward without violence."

(extracts from Volume I, No. 1 MANAS Reprint January 7, 1948, 'Letter from England')

Manas Sanskrit = Mind

MANAS was set up with a "single fundamental intent: to seek out... to help to establish the foundations for intelligent idealism under the conditions of human life in the twentieth century".

It is available in a CD e-text version, or on line.

A true UNIVERSITY OF LIFE in a full sense.

<http://www.manasjournal.org/>

Ten Native American Commandments

1. ***Treat the Earth and all that dwell thereon with respect.***
2. ***Remain close to the Great Spirit.***
3. ***Show great respect for your fellow beings.***
4. ***Work together*** for the benefit of all mankind.
5. Give assistance and kindness wherever needed.
6. Do what you know to be right.
7. Look after the well being of mind and body.
8. ***Dedicate a share of your efforts to the greater good.***
9. Be truthful and honest at all times.
10. Take full responsibility for all your actions.

A Kogi settlement



See article below on the mysterious Kogi, p 5 ...

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**

**All invited – open and welcoming to all
interested in theosophic principles**

Registration form available at

<http://www.theosconf.org>

Register at the Radisson for shared rooms at \$70/night. From feedback you have to be persistent when asking for the special Conference rate.

International Theosophy Conferences

The highlights of the programme are on p 12

**Are you going to the ULT
conference in 7 weeks time?**

It's time to register !

Better sooner than any later, for the both the visitors and organisers. See box above and programme highlights on p

We also understand from the Registration Form that offers of voluntary help will be welcomed, to set up and assist the organisation of the conference.

We look forward to seeing some AQ readers there,

the AQ Editors

47 m Year Old Ancestor or Astral Shell?

(Science is pushing back – farther and farther as the years pass – the age of man... and so inexorably converging with that of the esoteric science.

That they are yet to uncover the real origin of man's form, and hence truly solve the **whole puzzle** of 'the missing link' is a matter of time and whether the prevailing materialistic attitude yields to allow it. Ed)

The beautifully preserved remains of a 47-million-year-old lemur-like creature have been unveiled in the US.



The preservation is so good, it is possible to see the outline of its fur and even traces of its last meal.

The fossil, nicknamed *Ida*, is claimed³ to be a "missing link" between today's higher primates - monkeys, apes and humans - and more distant relatives.

But some independent experts, awaiting an opportunity to see the new fossil, are sceptical of the claim.

Here, Jorn Hurum, from the Natural History Museum at the University of Oslo, who led the investigation of the fossil's significance, describes the find.

<http://news.bbc.co.uk/1/hi/sci/tech/8058154.stm>

³ Claimed but *not proven!*

The Kogi & how their Shamans see us

From A Canadian Correspondent

(Interesting reference to 9 states of consciousness. A film on the Kogi people was done by the BBC.)

The Tairona were a precolombian civilization in the region of the Sierra Nevada de Santa Marta in the Colombia, South America, going back to the 1st century AD...

The Tairona people... were pushed into submarginal regions by the Spanish conquest.

The Kogi indigenous people who live in the area today are direct descendants of the Tairona.



The Tairona are known to have built terraced platforms, house foundations, stairs, sewers, tombs, and bridges from stone. Use of pottery for utilitarian and ornamental/ceremonial purposes was also highly developed.

Kogi

The tribe known as 'Los Kogui' are today's custodians of the Tairona culture. They plant crops and live off the land, prefer not to mix with outsiders.



The Kogi constantly move about from place to place, between their different abodes spread

among the different levels of the Sierra Nevada mountain range. This is looked upon as taking care of their nutritional needs without abusing the environment. ...

(Their area) has every eco-system in its 17,000 km sq. area (8,000 sq. miles). You can find coral reefs, mangroves, arid deserts, rain and cloud forest, and in the higher elevations, plains and snow-capped peaks with temperatures close to 20 degrees C. The highest peak is the Pico Simon Bolivar at 5,775 metres. ...

The Kogi believe the Sierra Nevada to be the 'Place of Creation' and the 'Heart of the World'.

They call themselves the Elder Brothers of humanity and consider their mission to care for planet. They understand how the planet works **as an integrated unit rather than the separation of all things in our worlds.**

Much like other ancient tribal civilizations, that still exist on the planet, they believe themselves to be the custodians of the planet Earth **here to keep things in balance.**

Spiritual Connections



They achieve this through meditation wherein they communicate with all living things on the planet - humans, animals, plants, rock, etc.

They live in Aluna, an inner world of thought and potential. From Aluna they astral travel or remote view to places both on and off the physical planet. Their sacred lands are perceived as a metaphysical symbol of cosmic forces within the whole world - an oracle of the natural balance and health of the planet.

As with other indigenous tribes, Kogi society has changed little in the past five centuries.

They survived as a culture because the Kogi focus all their energy on the life of the mind as opposed to the life of a body or an individual. ...

They worry about the destruction of the rain forest as well as the planet itself. This area embraces some of the most biologically diverse tropical rainforests on the planet. The Kogi are inseparable from the rainforest habit in which they have lived since the dawn of time.

Through oracle prophecies and message with Spirit, they are aware of a great change that is coming now to planet Earth. Their Mountain is dying, symbolizing this transition. Similar to what many other tribes around the world see is a world that was about to be destroyed by the misuse of consciousness.

Then they saw the emergence of light consciousness as part of the process of humanity emerging as a race of beings in higher evolved light bodies. This strongly connects with the metaphysical teachings of our times.

Kankurua huts

To penetrate a Kankurua is to enter into contact with the nine worlds and the nine states of consciousness that make it up. Some say they have moved beyond verbal language, using tones to create colorful images in their minds rather than thoughts expressed as sentences.



Some Kogi speak telepathically to each other. According to Drunvalo Melchizedek ... The Kogi do not see us as 'sleeping' as many of the Hindu and Oriental religions do. The Kogi see humans as dead, shadows of the energy of what they could be. This is because they do not have

enough life force energy and consciousness to be classified by them as real people.

The Kogi set out to find out why the 'dead ones' were still on Earth. As they searched the living vibrating records of this reality, they found exactly where and why it had happened. Some of the 'dead ones' had become alive, and had created a dream with enough life force to save the world as we know it.

They created a parallel world where life could continue to grow, a world where the dead could become alive. The Kogi were so specific to locate exactly who these people were that were creating this change that had altered the world's destiny.

The Kogi see these people with living bodies with light around them, people who had activated their Light Bodies or in the ancient terms, their Mer-Ka-

Ba. <http://www.crystalinks.com/merkabah.html>

Shaman are called Mamas

Kogi Mamas are chosen from birth and spend the first nine years of childhood in a cave in total darkness learning the ancient secrets of the spiritual world or Aluna. They are the priests and judges who control Kogi society.

All major decisions and shamanic work are done by Divination. All is the world of Aluna, so the Mamas see a reflection of the physical world first in the spiritual world. If Aluna is the Mother, then the Kogi listen to the Mother by divining. ***This lost technique of divination is what keeps the Kogi world in balance and order.***

The Mamas - as with other spiritual tribal leaders around the world - are worried that the Younger Brother has not heeded the first warning. If the Sierra Nevada or the Mother dies, the world will also die.



Tairona Gold Pendants - Metropolitan Museum of Art, New York City

Imaginary friends help children learn

They "exert a positive influence on children"

Unseen playmates help young children learn how to communicate, a joint study by scientists at La Trobe University in Australia and Manchester University has revealed.

Evan Kidd, a psychologist from La Trobe, said parents who worried about their child's imaginary friend should relax. Children with made-up friends or "personified toys" were not misfits or loners, but "highly socially interactive" and creative, he said.

To communicate information to another person "you have to understand what they need to know". Talking to an imaginary friend gave children practice at this because they had to "invent both sides of the conversation." ..

Dr Kidd said, far from being a rare occurrence, 65 per cent of children aged between three and nine had imaginary friends. ..

"My favourite was a boy with an imaginary wife and an imaginary baby".

"But the wife wasn't the mother of his child. The mother was a nurse who travelled internationally. When asked where the wife was, the boy replied: 'I divorced her. She talked too much'."

When children blamed their bad behaviour on fantasy friends they were "separating the good self from the bad self", he said.

Despite the havoc imaginary friends can bring, Dr Kidd advised parents to "enjoy it".

Extracts; Bonnie Malkin in Sydney

Published: 1:31AM BST 03 Jun 2009

http://www.telegraph.co.uk/health/children_health/54327/91/Imaginary-friends-help-children-learn-to-communicate.html

Press Conference on other life forms

(The idea that consciousness is restricted simply to the Earth may be comforting to those with a narrow world view, but it does not broach the subject fully.

The questions others ask are about **the types** of consciousnesses in the infinite Universe. The Eastern Esoteric tradition teaches there are **beneficial Dhyanis, the higher aspects or Alaya the Universal World Soul**, which form, with the Nirmanakayas and Bidhisattvas, **the Guardian Wall**.

This forms a protection against natural forces or energies "inimical to man", such as "the jealous Lhamayin of endless space." See The Voice, 63 and 74, ULT edition. Ed.)

Exopolitics Denmark and Germany were present at the Press Conference held at the National Press Club in Washington DC on April 20 2009.

Former Apollo astronaut Dr. Edgar Mitchell called upon the United States government to disclose the extraterrestrial presence.

Former fighter pilot Milton Torres related his story of how he was ordered to shoot at an aircraft carrier sized UFO over England in the 50s.

Former employee at the British Ministry of Defence Nick Pope supported Milton Torres' story.

The American historian Richard Dolan introduced the second volume of his new book: UFOs and the National Security State.

Alfred Webre (JD) encouraged nations to bring up the UFO subject in the UN.

Dr. Roger Leir presented new physical evidence of human contact with extraterrestrial beings. He was flanked by metallurgist Alex Moser Ph.D. and Senior Member of Technical Staff at YTC America INC.

Former CNN news anchor Cheryl Jones went to the podium to support the efforts to get governments to disclose the ET presence.

The press conference was covered by CNN and was hosted by Stephen Bassett and Paradigm Research Group.

www.exopolitics.dk <http://www.vimeo.com/4267335>

Universal Declaration of Human Responsibilities

A group of statesmen, known as the InterAction Council, in consultation with theologians and philosophers representing many cultures, has come up with a proposed **Universal Declaration of Human Responsibilities**.

It contains rules of behavior for all people based on what its authors believe to be a global consensus centering on the Golden Rule⁴. In unveiling a global ethic, the council has, perhaps unwittingly, opened up the so-far-neglected question of what a complete moral system for world society would look like.

This essay analyses the Declaration with regard to two areas:

- its ecumenical religious basis and its theme of responsibility, with particular attention to the question of **balance between rights and responsibilities**.
- The question is then asked: **Does a global ethic imply community?** An answer to this question is sought by examining Richard Alexander's new biological theory, which presents ethics as a means of pursuing interests through collectivity.

Toward a Moral System for World Society: A Reflection on Human Responsibilities (Abstract)

Ethics & International Affairs, Volume 12 (1998)
Mary Maxwell December 4, 1998

The text of the Universal Declaration of Human Responsibilities is at :

<http://www.cceia.org:80/resources/journal/12/articles/456.html>

⁴ "Do unto others as you would have them do unto you."

“Oriental Philosophy & Literature”: #2

The second object of the TS, in a series of three, extracts are from 'Our Three Objects' by HPB

The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning.

The text books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity.

As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. **The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular.**

This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted many...

Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many

Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways.

Moreover, through its various literary and corporate agencies, the Society has disseminated throughout the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena.

Still another is the adhesion of Mrs. Annie Besant--brought about by the study of Esoteric Doctrine--from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the Bhagavad-Gita are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the Buddhist Catechism into many languages of the East, West and North, the founding of theosophical High Schools at many places...

And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realizing the first two of its three declared objects. ***It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.***

(to be continued : the 3rd object)

Root Causes: “No Incentive to Cure” comment

A police officer wrote in the first series in the March 09 AQ:

“... it is worth considering the large number of ***jobs and careers which depend on the existence of an inadequate underclass*** – to name a few: social workers, probation officers, solicitors, barristers, criminal judges, police officers, private security guards, educational academics, special needs teachers, housing officers, benefits staff...

If this dependent class were transformed and rendered law abiding and self-sufficient all these jobs would be superfluous.”

Manas Magazine⁵ mentions that we have two groups of welfare or impoverished people. The ***extremely poor and the extremely wealthy. Both depend on others for their resources and well being.***

Many friends in the workforce listed by the police sergeant say, that if their social client made the money that they themselves do, that social recipient would not need to be looked after. How do we create an environment that honours the self sufficiency of each being, yet at the same time lets no one fall too far behind without some kind of help?

When we give too much we are in effect saying to the recipient, that he or she is not capable and we must replace their work with our own.

Mr. Judge said that “The duty of another is full of danger.” This applies on all planes of

⁵ For further articles visit this web site it is a true university that offers no degrees and charges no tuition: <http://www.manasjournal.org/>

action, spiritual, mental, and physical. We have out of greed and "kindness" created a co-dependency that is unhealthy for all.

It is interesting that the capitalist way of thinking is against social programs, yet creates the need for them! We have at this time a false sense of separateness from each other and our commercial, social, criminal and education institutions foster that separateness.

We can no longer afford to keep up these barriers and our institutions failing.

"Toward a Human Scale Technology" from "Good Work" by E.F. Schumacher, published in 1979, strikes a chord with what we see today in 2009.

"Why should industrial society fail? Why should the spiritual evils it produces lead to worldly failure? From a severely practical point of view, I should say this:

1. It has disrupted, and continues to disrupt, certain organic relationships in such a manner that world population is growing, apparently irresistibly, beyond the means of subsistence.
2. It is disrupting certain other organic relationships in such a manner as to threaten those means of subsistence themselves, spreading poison, adulterating food, etc.
3. It is rapidly depleting the earth's nonrenewable stocks of scarce mineral resources – mainly fuels and metals.
4. It is degrading the moral and intellectual qualities of man while further developing a highly complicated way of life the smooth continuance of which requires ever-increasing moral and intellectual qualities.
5. It breeds violence – a violence against nature which at any moment can turn into violence against one's fellow men."

Actress Glenn Close is giving us an example of how good work can help to overcome the illusion of separateness. "Puppies Behind Bars" (PBB) brings together a puppy with a prisoner and someone with a disability. It shows how the relationships we have can transform us. <http://www.puppiesbehindbars.com/>

The ULT Declaration is a sixth race⁶ document, which recognizes the importance of

⁶ We are collectively in the Fifth Race now, the Atlanteans being the fourth. The sixth race will start

all beings and the necessity of self-reliance and self-effort. It also brings to bear non-separateness and service to others. ***The giving and receiving of service requires an attitude of non-separateness that synthesizes these two actions with grace and harmony.***

Aid is given not to personalities but to help the struggling Pilgrim, aid is received not as a personality but as the Self, who in turn has something to give.

"Traditional wisdom teaches that the function of work is at heart threefold:

1) to give a person a chance to utilize and develop his faculties

2) to enable him to overcome his inborn egocentricity by joining with other people in a common task; and

3) to bring forth the goods and services needed by all of us for a decent existence."

from 'Good Work' by E.F. Schumacher

A practical example of a new kind of company would be for two enthusiastic college graduates and 50 employees, a young marketing firm and a sense of responsibility to each and all involved to fill a need within their community.

A good living could be made in creating something that we all need, such as shoes, clothing or other items. Considering all the money that has been used to bail out large corporations during the last 20 years, a small loan would not be out of the question, in regard to setting up this small business.

It could be done efficiently and with respect for the environment. The managers and the workers could earn a good living. All profits would be put away for slow times and used to pay the workers during those times. It might even be possible for each company to be able to save for the retirement of the workers.

This kind of company could compete⁷.

coming on the scene in the coming Yugas, vast periods of time according to the Eastern system.

⁷ Indeed, 60 years on they are now competing, as many in ***the third sector*** are showing.

CORRESPONDENCE

Fundamentalism in the AQ?

We hear that we are to lose an AQ reader after he wrote in saying that there was too much “theosophical fundamentalism” for his taste, and that HPB and the Mahatmas would not have wanted that.

To find out more the Editor established a quite civil – but too brief – email dialogue with him and enquired which part of our pages offended his sense of justice to the movement or messengers, and offering to publish the correspondence, using initials or anonymously as is usually the practice in such cases.

But he declined to elaborate; he neither wanted his brief email published (which we respect) but didn’t give any further explanation save a Buddhist (?) aversion to “polemics” – which we understand are writings specifically to dispute or refute a position or theory that is widely viewed to be “*beyond reproach.*” (Wiki dictionary)

This seems a far cry from the rigour and energy with which is needed to seek out truth – as Robert Crosbie puts it:

“Truth exists in the world for the purpose of destroying error. Error is dogmatic and does not court close investigation. Truth courts all and every possible investigations...”

There is nothing higher than truth, no religion or personal opinion.

Facts are what we seek, not opinions, and this is an idea we hold to not from fundamentalism but from the love of truth in its ability to free man from himself and his prejudices.

from an Australian correspondent:

The hidden cost of horse racing



A little over a year ago, people watched in horror as Eight Belles was ridden to her death at the Kentucky Derby.

Her jockey whipped her as she ran flat out on the hard dirt track before finally collapsing after crossing the finish line and immediately snapping both her front ankles. She was euthanized in the dirt where she lay, wracked with pain, a victim of the dirty business of thoroughbred racing.

Eight Belles' tragic breakdown was no freak accident.

Rather, it was a glimpse into an industry quietly responsible for more than 1,000 fatal horse breakdowns on U.S. tracks each year.



Sadly, there is little to prevent exactly this type of tragedy from happening again at Saturday's Preakness Stakes—or any other future race—without your help to stop it.

(The cause PETA tries to help is a very good one – many animals are treated as though they are not *sentient, living beings.* However the content of the PETA videos on their website is not for the weak-hearted. Ethics and philosophy, not emotion, are what will change the world. Ed) <http://action.peta.org.uk/>

<p>HIGHLIGHTS OF PROGRAMME</p> <p><i>There is time for discussions and breaks included</i></p>	<p>ULT CENTENNIAL CONFERENCE Los Angeles USA AUGUST 6th - 9th 2009</p> <p>Theosophy: “What It Is: How It Works: Why Study It”</p>
	<p>THURSDAY – AUGUST 6 <i>Dinner and welcome at ULT LA from 5:30 pm</i></p>
7:10 – 7:30 pm	“Freedom of Mind and theosophia: Why Thought Struggles to be Free”
7:30 – 7:45 pm	“The ULT Declaration: A Radical Document”
7:45 – 8 pm	"The 'Aha' Moment". <i>Discussion and tour of Lodge follows</i>
	<p>FRIDAY – AUGUST 7 <i>Welcome at Radisson Hotel</i></p>
9:10 – 9:40 am	Talk: “B. P. Wadia and The Theosophical Movement” – Prof. Nandini Iyer
10:30 – 11:15 am	“Theosophists Working Together”: A Panel Presentation: Moderator, James Colbert, Ph.D.
12:00 – 1:00 pm	Lunch Talk: "Zoroastrianism" – Judy Saltzman, Ph.D. <i>Lunch at hotel</i>
1:00 – 1:30 pm	“Modern Biology: The Cell”
2:00 – 2:30 pm	"Neuroplasticity and Theosophy" – Jonathan Colbert
3:15 – 3:45 pm	“What Comes Next? H.P. Blavatsky’s Five Messages” Helena Kerekhazi
4:15 – 4:45 pm	“Ancient and Modern Myths in the Light of Theosophy” – Garrett Riegg, followed by <i>Wrap up, with dinner at Mercado La Paloma, or on your own</i>
	<p>SATURDAY AUGUST 8 <i>Breakfast at ULT</i></p> <p>Study and Texts: a “...nucleus of universal brotherhood”</p>
9:00 – 10:00 am	Strategies of study: <i>The Secret Doctrine</i> class world-wide: 10-minute presentations by 6 different speakers
11:00 am – 12:15 pm	The Secret Doctrine: Proem Other Voices, Other Minds: Studying Together followed by <i>LUNCH AT ULT, with Musical Entertainment</i>
2:00 – 2:30 pm	<i>The Gita</i> Up–Side Down: Reading the 18 th Chapter First, and other Revolutionary Ideas
2:30 – 3:00 pm	W. Q. Judge’s Notes on the Gita and Patanjali
4:15 – 5:00 pm	"100 Years of ULT – History–Story–Memory” followed by <i>Discussion, summary of Day, with Dinner and Party</i>
	<p>SUNDAY AUGUST 9 <i>at ULT</i></p>
9:00 – 10:15 pm	The International Theosophy Conferences: Annual Meeting, election of directors, finances, 2010 Conference
10:30 – 12:00 pm	Regular Sunday Morning Class: <i>Isis Unveiled</i> followed by Reception and Goodbye

For full programme see <http://www.theosconf.org/09%20CONF/program.html>

WISDOM IN ACTION

“we cheerfully unburden ourselves”

Of the path of true Occultism it is said, “The first step is sacrifice.” This means sacrifice⁸ from the worldly point of view—the point from which we start.

That we cheerfully unburden ourselves of undesirable things shows the workings of the true self.

Have no fear of the ocean of Life; it will sustain you. I often think of the passage, “All things work together for good for him who loves the Lord.” You will have a larger appreciation of this saying than is common.

You speak of a surer sense of truth than any manner of reasoning. This: is the action of Buddhi—direct cognition—the goal to which all right philosophy and life leads. In our sincere efforts we at times may have flashes from that seat of consciousness.

The great result would be to have the continuous co-operation of Manas and Buddhi—higher mind and spiritual knowledge; to work as the god-man, perfect in all his parts, instead of the present sectional operation which obtains.

You may remember that in The Voice of the Silence there are two doctrines mentioned.

The Doctrine of the Eye is that of the brain consciousness, composed largely of external impressions.

⁸ Sacrifice and unburdening oneself is best seen in the light of an earlier letter, *along the lines of the Heart Doctrine*:

“Dana, the key of Charity; consideration for others, no matter what their state.”

So the ‘sacrifice’ is of our lower self for the Higher Self. Then perhaps we may feel able for it to be of our comforts for others.

The ‘unburdening’ follows a similar line of release, the higher freed from the tyranny of the lower.

The Doctrine of the Heart is of the spiritual consciousness of the Ego— not perceived by the brain consciousness until right thought, and right action which sooner or later follows it, attune certain centers in the brain in accord with the spiritual vibration. It might be well to read The Voice over and meditate on its sayings.

You have had much of the intellectual side; there should be as much of the devotional; for what is desirable is the awakening of the spiritual consciousness, the intuition—Buddhi—and this cannot be done unless the thoughts are turned that way with power and purpose.

You may, if you will, set apart a certain half-hour, just before retiring and after arising—as soon as possible after—and before eating.

Concentrate the mind upon the Masters as ideals and facts—living, active, beneficent Beings working in and on the plane of causes.

Meditate upon this exclusively, and try to reach up to Them in thought. If you find the mind has strayed, bring it back again to the subject of meditation.

The mind will stray more or less, at first, and perhaps for a long time to come, but do not be discouraged at the apparent results if unsatisfactory to your mind. The real results may not at once be apparent, but the work is not lost, even though not seen.

It is more than likely that the work in this direction will be perceived by others rather than yourselves. Never mind the past, for you are at the entrance of a new world to you as persons. You have set your feet on the path that leads to real knowledge.

As ever, R. C.

FROM THE FRIENDLY PHILOSOPHER BY R. CROSBIE

Next month:

“Do not try to open up conscious communication with beings on other planes”