

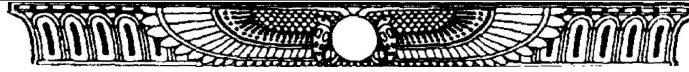
The Aquarian Theosophist

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THE MEANING OF MERCY

You have asked me for comment on the questions sent in by our English brother; particularly, as to "Karma being as merciless as the Bible-God."

But does he consider that Mercy is not opposed to Justice, and that the fullest justice is the same as the fullest mercy?

Some take the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice, nor would it be merciful to those injured by the wrong-doing.

He should remember the definition of Karma:

an undeviating and unerring tendency in the Universe to restore equilibrium, which operates incessantly.

Karma is inherent law and its operation must therefore be impersonal. Some might take this to be "merciless," but that would only be because they desire escape from consequences that are unpleasant.

There are just two ways of looking at the question: either the Universe is governed by Law and under Law, or all is Chaos. Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law. Our control of the elements, our use of the materials in Nature is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity, for instance, we may direct that fluid or force, and use it for many different purposes.

Now as Law reigns in the material world, it can be seen to rule in the mental and moral world as well. Karma simply means "action" and its consequent "re-action." There is no Karma unless there is a being to make it or feel its effects; unpleasant effects predicate causes that send forth

unpleasantness in the world, affecting others, and finding the restoration of equilibrium at the point of disturbance. There can be, then, but one consideration, and that is, Justice. Why should we desire anything but Justice to be done?

The Bible says, "Whatsoever a man sows, that shall he also reap," and "Resist not evil and it will flee from you." What is "evil" but the reaping of effects of wrong done? If we try to avoid the restoration of equilibrium, the evil will not flee from us, but come again. But if we accept all as just and right, then the "evil" flees. We should apply Karma not merely to what we call good and evil in physical life.

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The earth rolls on in its orbit, carried further and further by the Sun in his greater orbit; it grows old through the cycles; it changes its appearance, and comes under states of matter undreamed of by us. Such is the Karma of the earth. Soon or late, even while revolving in its orbit, our planet will slowly move its poles and carry the cold band of ice to where are now summer scenes—the Karma of the earth and its inhabitants. How, then, shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis? I should say that Karma is Mercy itself, for do I not know that nothing can prevent me nor any other from obtaining what is his by law, exact and unerring?

“It knows not wrath nor pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as naught, tomorrow it will judge,
Or after many days.
...
Such is the Law that moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!”¹

He asks if we have changed our “Faith.” Theosophy is not a “Faith,” for “Faiths” may be changed; but, being knowledge which each can make his own, there is no question of change, or fear, or doubt. We know of all the claims of every description that are made by societies and individuals. How is any one to determine as to their respective values—if any?

Just this way: if you are asked to accept anything on the statement of another and the means are not at

¹ Sir Edwin Arnold's sublime ‘The Light of Asia’. One of HPB's favourites, she requested it to be read on what is now White Lotus Day. This extract is from the 8th Book, p 221, the 1976 Bangalore Paperback edition. An extract from 7th Book is given on p 12. Ed.

the same time afforded you to see and know for yourself before acceptance, you will be safe to refuse, for you would in that case have surrendered your own judgment and taken that of another in blind faith.

Now the statement made to him by the Rev. S., being outside of all known law, spiritual, intellectual, and physical, indicates to me a self-delusion. I would not impute to this Reverend any intention to deceive. Nor is he alone in self-delusion on the same or similar lines. If he has heard, as I have, statements made by different claimants in regard to H. P. B., each one contradictory to the other, he would know that self-delusion reigned in some cases and deliberate fraud and pretense in others.

To say that H. P. B. now believes in a personal God, or ever could, is the greatest absurdity that was ever uttered: this very statement is the most conclusive proof of delusion. Now, in default of direct knowledge, what evidence has any man as to H. P. B.? Certainly no more than the evidence contained in her voluminous writings, which directly refute such an assumption, and at the same time point out the laws that govern life, being, and consciousness on all planes, so that all men may be free from the “lo here!” and “lo there!” claims of would-be prophets.

For any to declare that they have private directions to do as they are doing, regardless of what were the lines laid down by the Teachers, would be no better nor more elucidating than is the declaration of the Besant people that the Lodge did not know enough to foresee, and had changed Its plan and purpose. Both these declarations vitiate all that has been said and done, as well as making it appear that the Lodge does not work according to Law and Cycles in public effort. For interim efforts of Their followers and disciples, all ways are open, and in these, conditions must be availed of as they arise; the eternal verities can be used in whole or in part according to the minds reached. All this is to be expected from the variety of mental conditions in the world; yet this variety is not from strength and understanding, so much as from weakness and inability.

Those who are able to perceive, to understand, and to use what They gave have no reason to deviate or dilute anything to suit contemporary forms or ideas, nor to bolster up a decadence that pollutes the mental atmosphere of men. The sooner Christianity is discredited as a religion, the better for Universal Brotherhood. As it is, orthodox Christianity stands in

the way, as do all other forms constructed around a basis of Truth.

It is well enough and all that can be done, for the majority of minds, to rebuild and change step by step; there are thousands who will work that way to one who will be able to understand what is needed, and the very goal toward which all the rest tend; but that one has all the more need to keep that goal ever in sight and mind, never allowing any fogs or clouds to obscure it. If this is not done, all direction is lost. It has not been done by those who should have done it; hence, the very loss of direction seen in the world today, and the various cults and systems to which the majority of people are attracted.

They asked for bread and have been given a stone. Shall any true Theosophist deem it his duty, then, to persuade these hungry ones that there is valuable nutriment in the stone? Yet, it seems to me, this is just what such would-be Theosophical efforts are doing. Our duty is clear. We will "feed the hungry" with nourishing food, and in so doing follow Law, precept and precedent — thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

As ever, R. C.

(Letter 11 from The Friendly Philosopher, a compilation from letters by Robert Crosbie, the founder of the ULT.)

AN INCONVENIENT TRUTH ⁽¹⁾

AL GORE, THEOSOPHY AND THE NEW CYCLE

By mid-October 2007, former U.S. vice-president Al Gore was awarded the Nobel Peace Prize, sharing it with the Intergovernmental Panel on Climate Change, IPCC.

The Norwegian Nobel Committee praised both "for their efforts to build up and disseminate a greater knowledge about man-made climate change". Earlier in 2007, Al Gore had received

the Academy Award for Documentary Film for his "An Inconvenient Truth". Al Gore is not new to these planetary issues. Active in environmental discussions since the 1980s, in 1993 he published "Earth in the Balance", a book which proposes a new worldwide ecological and social ethics, and which is guided by a feeling of planetary citizenship and universal brotherhood.

The need for a new sense of collective responsibility was once more made extremely clear in the latter part of October 2007, when extensive wildfires destroyed thousands of hectares and took hundreds of thousands of people away from their homes in several counties of California – with huge economic losses.

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"What has happened before will happen again. What has been done before will be done again. There is nothing new under the Sun."

(Ecclesiastes, 1: 5-10)

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The Law of Cycles applies to everything in life. Not only events, but also ideas are often recurrent. It is not an extraordinary event, therefore, that something William Q. Judge wrote in his 1893 book "The Ocean of Theosophy" later became a central idea in Al Gore's 2006 famous film and book entitled "An Inconvenient Truth".

Both William Judge and the ex-vice-president of the United States discuss the mechanisms by which a new Ice Age can suddenly spread over a large area of the planet. And this is a living possibility in the 21st century, according to many scientists and quite a few governments.

There is a specific paragraph by William Judge which anticipates for more than one century an idea now defended by Mr. Al Gore in his well-articulated, worldwide effort for stimulating planetary consciousness and ethics.

Judge describes various aspects of geological and karmic adjustments into a new age or cycle. The whole passage is significant, as climate-related events can only be

understood in their dynamic unity and interaction:

"In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reimbodiment, or Reincarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice." [2]

Judge goes on:

"Earthquakes may be brought on according to this philosophy by two general causes; first, subsidence or elevation under the earth-crust due to heat and steam, second, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure."

"Floods of general extent are caused by displacement of water from the subsidence or elevation of land, and by those combined with electrical change which induces a copious discharge of moisture. The latter is not a mere emptying of a cloud, but a sudden turning of vast bodies of fluids and solids into water."

"Universal fires come on from electrical and magnetic changes in the atmosphere by which the moisture is withdrawn from the air and the latter turned into a fiery mass; and, secondly, by the sudden expansion of the solar magnetic center into seven such centers, thus burning the globe."

These various phenomena listed by Judge are not separate from one another. For a number of years now, factors like widespread man-made pollution and deforestation, as well

as earthquakes, volcanoes, forest fires, droughts and floods have been combining to provoke a greenhouse effect on the planet. The great paradox is that the initial warming caused by such a greenhouse effect may be but the triggering mechanism for a new Ice Age.

The specific paragraph in Judge's book whose idea has been adopted and expanded by Al Gore, is:

"Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores."

While keeping these ideas in mind, one might make a pause to ask oneself: 1) Can we do anything about these planetary events? 2) Are we human beings more than just passive spectators and victims of this process? 3) Have our civilization and its citizens, therefore, some definite responsibilities over what happens to our planet?

Conventional science has finally got to a situation in which it can answer "yes" to these three questions. As to Theosophy, it has never ascribed the causes of human and planetary events to the personal will of any man-made Gods. Both Theosophy and Science tend to say that human relationship to environment must be one of the major causes in many a big and small cataclysm.

Blavatsky students know – and some scientists suspect – that physical events are inseparable from spiritual realities. Esoteric Philosophy goes further and recognizes the Sun as being the "storehouse" of both spiritual and physical energy for our planet and its inhabitants. Our star is the visible vehicle for the Logos, the "Verbum", or Ishwara, whose name is AUM according to the Aphorisms of Patañjali (I-23-28). Taking these facts into calm consideration, one might see a deeper meaning, occult in this sentence of Gore's book:

"We are dumping so much carbon dioxide into the Earth's environment that we have

literally changed the relationship between the Earth and the Sun.” [3]

Indeed the “greenhouse effect” has been provoking a growing obstruction in our planet’s relation to the Sun’s vital energies. It interrupts the free exchange of energies between the Earth and its own “higher atmosphere”. It also leads to a climate change that will allow the planet to recover its balance. Of course, only a deep and radical change in our civilization can remove many man-made causes of the “greenhouse effect”; yet there is no other path to go, and procrastination will not help us. Thinking of deforestation, for instance, H.P. Blavatsky wrote as soon as 1879:

“We need only glance at the pages of history to see that the ruin and ultimate extinction of national power follow the extirpation of forests as surely as night follows day. Nature has provided the means for human development; and her laws can never be violated without disaster.” [4]

H.P.B. was well aware of the fact that the environmental impact caused by industrialized society was already a powerful cause for climate change in her own time. She could see it would get much worse in the future, for she ironically wrote in 1888 in one of her “Unpopular Philosopher Notes”:

“The outlook for the British Isles is hopelessly depressing. (. . .) India is exporting her superfluous ‘monsoon clouds’ to Europe via Port Said, and the rain-God seems to have permanently established his sprinkling machine over Great Britain. Siberia sends her hyperborean frosts to the southwards, and herself flirts with the tropics. Kangaroos have appeared in Surrey; and parrots may soon be heard warbling their saw-filing staccato, and birds of paradise sun their jewelled plumes on palm trees in Archangel. Everything evidently is upside down, the times are out of joint, and the screws of the Cosmic ‘Carpenter’ are working loose. In vain our men of Science waste their Greek and Latin over the problem. What is it, what can the matter be? What makes all this sidereal and terrestrial ‘tohu-bohu’ à la mode, of Chaos? The Globe is shrinking, we hear; and the firmament thickening with foreign matter of all sorts. The ceaseless soot and smoke from millions of chimneys, furnaces, railway engines and other fires may perchance have angered the Powers above. Naturally enough, for they must

object to being smoked out of their Svargas and Valhallas and other pleasant detached Elysiums, by the products of incomplete fuel-combustion. As for our poor mother Earth, what with the ever extending mines, canals, and tunnels, aqueducts, drains, sewers and subways, her venerable hide is becoming so honey-combed as to resemble the skin of a morphiomaniac addicted to subcutaneous injections. How long she will suffer her robust flanks to be thus scarified, who can tell? (. . .) For myself I confess my utter incapacity to know where this exact line will be drawn.” [5]

During the first decade of the 21st century, we are very much in the same situation – only with more speed and danger, and still accelerating.

Thinking ahead of her time, HPB also anticipated the ethical viewpoint which the ecology movement would adopt in the last quarter of the 20th century. Al Gore, a long-time climate ecologist and a sympathizer of Fritjof Capra’s “Deep Ecology”, has worked along similar philosophical lines. A U.S.A. Senator for many years, in 1993 he published his first book, “Earth in the Balance” (Plume Book), which anticipated much of his 2006 film and book.

Gore writes on page 10 of “An Inconvenient Truth”:

“The list of what is now endangered due to global warming also includes the continued stable configuration of ocean and wind currents that has been in place since before the first cities were built almost 10,000 years ago.”

And then:

“The climate change also offers us the chance to experience what very few generations in history have had the privilege of knowing: a generational mission; the exhilaration of a compelling moral purpose; a shared and unified cause; the thrill of being forced by circumstances to put aside the pettiness and conflict that so often stifle the restless human need for transcendence: the opportunity to rise. When we do rise, it will fill our spirits and bind us together. Those who are now suffocating in cynicism and despair will be able to breathe freely. Those who are now suffering from a loss of meaning in their lives will find hope. When we rise, we will experience an epiphany as we

discover that this crisis is not really about politics at all. (. . . .) It is about who we are as human beings. It is about our capacity to transcend our own limitations, to rise to this new occasion. To see with our hearts, as well as our heads, the response that is now called for. This is a moral, ethical and spiritual challenge. We should not fear this challenge. We should welcome it. We must not wait. In the words of Dr. King, 'Tomorrow is today'." (p. 11)

Gore discusses the process of heating now taking place at the surface of our globe due to the 'greenhouse effect'. Rising temperatures are caused by the rapidly growing excess of carbon dioxide in the atmosphere. Based on the best available scientific data, he describes the advanced process of ice-melting in the planetary poles.

As Theosophy students know, ice-melting in the poles may be linked to the periodical Polar Shifts in our planet. Polar shifts are discussed by HPB in "The Secret Doctrine". The large-scale ice-melting alters the whole distribution and balance of 'weight' along the planet's surface. It thus can help affect the poles' orientation with regard to the Sun. The geological substance of our planet is more plastic and fluid and less "solid" than one could think at first sight. Hard rocks are the exception; fluidity is the rule. The whole process is into a great extent electrical-magnetical.

The warming temperatures and large scale melting of glaciers in the poles are in fact but the initial effects of a much wider change in the physiology of the planet. Al Gore writes:

"Melting the Arctic could profoundly change the planet's entire climate pattern. Scientists call the global climate a 'non-linear system,' which is just a fancy way the scientists have of saying the changes are not gradual. Some of them can, and have in the past, come suddenly, in big jumps." [6]

He proceeds:

"These scientists say the world's climate is best understood as a kind of engine for redistributing heat from the Equator and the tropics into the poles. Much more solar energy is absorbed by the Earth between the Tropic of Cancer [about 23 degrees North of the equator] and the Tropic of Capricorn [about 23 South of

the equator] because the Sun is directly overhead everyday all year long."

On the poles, we have the opposite situation:

"By contrast, the Sun's rays strike only glancing blows at the North Pole and the South Pole. Each receives the sunlight for only half the year, during which the other is completely in darkness. The redistribution of heat from the Equator to the poles drives the wind and ocean currents – like the Gulf Stream and the jet stream. These currents have followed much the same pattern since the end of the last ice age 10,000 years ago, since before the first human cities were built. Disrupting them would have incalculable consequences for all of civilization. And yet, the climate crisis is gaining the potential to do just that."

In the lines above, Gore mentions the well-known fact that we got back from an ice age some 10,000 years ago. It is interesting to note that, according to "The Mahatma Letters", some 11,500 years ago Poseidonis, the last (and large) island of Atlantis, went down in a sudden way [7]. Was it because of a flood? Yes. Was the flood in its turn caused by a quick, large scale ice-melting? Possibly yes.

A warming leads to an ice-melting, and this leads to a new ice age, which lasts sometimes 1,000 years (see the end of p. 149 in Gore's book).

Thus the "melting" which sunk Atlantis 11,500 years ago could be linked to the starting point of an ice age. Dates seem to fit, since broadly speaking some 10,000 years ago we had the end of the ice age. But one can see that Gore is talking about 10,000 years with much flexibility: this could have been the time either of the start, or of the end of the most recent ice age.

Discussing the events which are taking place right now, Gore writes:

"And so all those wind and ocean current patterns that formed during the last ice age, which have been relatively stable ever since, are now up in the air. Our civilization has never experienced any environmental shift remotely similar to this. Today's climate pattern has existed throughout the entire history of human civilization. Every place – every city, every farm

– is located or has been developed on the basis of the same climate patterns we have always known.”

What about the ocean currents mentioned by William Judge? The former U.S. vice-president says:

“According to scientists, one surprisingly fragile component of the global climate system is in the North Atlantic, where the Gulf Stream encounters the cold winds coming off the Arctic and across Greenland. (...) The currents of the ocean are all linked (...) in a loop called ‘The Global Ocean Conveyor Belt’.”

Then, referring to some colour drawings on a world map included in his book, Gore adds:

“The red parts of the loop below represent the warm surfaces, the best known of which is the Gulf stream, which flows along the east coast of America. The blue portions of the loop represent the deep cold-water currents flowing in the opposite direction. (...) Around 10,000 years ago, something happened that the scientists are worried could happen again. When the last glacial ice sheet in North America melted, it formed a giant pool of fresh water. The Great Lakes are the remnant of that huge freshwater lake, which was held in place on its eastern boundary by an enormous ice dam. Then one day the ice dam broke and the fresh water rushed out into the North Atlantic. (...) The Gulf Stream virtually stopped. So Western Europe no longer received all of that heat from the evaporating Gulf Stream. Consequently, Europe went back into an ice age for another 900 to 1,000 years. And the transition happened fairly quickly. Some scientists are seriously worried about the possibility of this phenomenon recurring.”

In order to make a direct comparison, let's see now again that key paragraph by Judge. It says:

"Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British

Isles if the warm currents of the ocean are diverted from its shores.”

Similarity of ideas is remarkable. This fundamental concept has not been completely forgotten between the 1890s and more recent years, for in September 1958 Harper's magazine published in the USA an article called “The Coming of the Ice Age”, based on research done at the Columbia University's Geological Observatory. That article, which was discussed in “Theosophy” magazine, said:

“If they [researchers Maurice Ewing and William Donn] are right, the world is now heading into a new Ice Age. It will come not as a sudden catastrophe, but as the inevitable culmination of a process that has already begun in northern oceans. (...) As Ewing and Doon read the evidence, an Ice Age will result from a slow warming and rising of the ocean that is now taking place. They believe that this ocean flood – which may submerge large coastal areas of the eastern United States and western Europe – is going to melt the ice sheet which has covered the Arctic Ocean through all recorded history. Calculations based on the independent observations of other scientists indicate this melting could begin within roughly one hundred years. It is this melting of Arctic ice which Ewing and Donn believe will set off another Ice Age on earth.” [8]

There are also other viewpoints to look at environmental and cyclic changes, and they are perhaps complementary to this one. Sooner or later, fires and volcanoes might play a major role in climate change, as HPB wrote, while commenting Eliphaz Levi's texts:

“Éliphas Lévi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the 'Sons of God' – the initiated Adepts of Sambhala (. . . .) – and the Atlanteans, the wicked magicians of Thevetat. It is a well-established belief among the Eastern, and especially the Mongolian and Tibetan, Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches off – one as the 'Sons of Light' and the other as the 'Sons of Darkness,' or initiated Adepts and natural-born magicians or – mediums. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race,

there comes the last and supreme struggle during which the 'Sons of Darkness' are usually exterminated by some great cataclysm of nature – by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of 'natural-born magicians' will be exterminated at the future great cataclysm by – fire.” [9]

If fire and water alternate each other in that role, the third race must have found its crisis by fire, and indeed H.P.B writes in “The Secret Doctrine” about the time “when Lemuria was submerged, after it had been nearly destroyed by volcanic fires”. [10]

A fire scenario in climate change would be related to the excess of carbon dioxide and would include various factors such as: a) deforestation; b) growing fires in forests and other natural areas; c) a “withdrawal of moisture” as mentioned in Judge’s quotation above; d) ice melting in the poles, causing a change in the ‘structural weight’ distributed along the surface of the globe; e) this would then lead a number of volcanoes into activity. These combined factors could cause an artificial “winter”, since the excess of carbon dioxide and other air pollutants would block sunlight and prevent it from getting into the earth’s atmosphere. That could trigger a new ice age, too, a period of time which would correspond to a small and partial planetary pralaya, “a time for relative rest” in the life of our planet.

The complex transition to the new cycle evidently deserves much further study, and on an interdisciplinary basis. We have limited information and hints available so far, and many of them are apparently contradictory. Yet these fragmentary and incomplete data should be enough to stimulate us into research.

It is not difficult to see that the theosophical doctrine of cycles helps us understand something of the karmic challenges and opportunities we are facing right now. Such a study allows us to see under a brighter light the “dharma” and the duty of human beings, in the next few decades and beyond them.

By Carlos Aveline

Note from the Editors

Its been commented recently that the power of man’s thoughts have as much an effect on the

inner lives of the earth, and negative effect on our climate as do the emissions of CO₂. This is reminiscent of W.Q.Judge’s article “The Skin of the Earth” (from the Tell Tale Picture Gallery collection) which paints a graphic picture of the action of the lives and the effect that thoughts have on them.

Its this myriad of elemental lives that circulate around and though the earth and keep it **ALIVE**, while its the deadening effect of selfishness and greed that interferes with their motion.

The world is interlinked by thought and act, and we are responsible for everything which we put into Nature, whether they are material forms or **thought-forms**.]

NOTES:

[1] This article was first published in FOHAT magazine, Canada, Volume XI, Number 01, Spring 2007, pp. 7-9 and 21-22. It has been updated for this edition of “The Aquarian Theosophist”.

[2] “The Ocean of Theosophy”, William Q. Judge, The Theosophy Company, Los Angeles, EUA, 1987, 172 pp., see Chapter 14, pp. 123-124.

[3] “An Inconvenient Truth”, by Al Gore, published by Rodale, Inc., PA, USA, 2006, 328 pp. See Introduction, p. 10.

[4] Quoted from HPB’s note “The Ruin of India”, in “The Theosophist”, India, November 1879, p. 42.

[5] “From the Note Book of An Unpopular Philosopher”, in “Collected Writings of H.P. Blavatsky”, TPH, India, vol. X, 1988, 461 pp., see pp. 105-106.

[6] “An Inconvenient Truth”, by Al Gore, published by Rodale, Inc. See pp. 148-149.

[7] “The Mahatma Letters to A. P. Sinnett”, TUP, Pasadena, California, USA, 1992, 494 pp. One should see all of the letter XXIII-B and examine more especially the answer to question 4. The mention to Atlantis’ dates is at p. 155 (TUP edition) or 313 (Chronological edition). There, the Master also gives the pages in which the “partially veiled” story of Atlantis is narrated in the book “Isis Unveiled”, by H.P.Blavatsky.

[8] “Theosophy” magazine, Los Angeles, January 1959, p. 138. The article, spread as various notes in the section “On the Look Out”, extends from p. 138 through p. 141.

[9] “Footnotes to ‘Gleanings From Eliphaz Levi’”, by H.P.B., in ‘The Theosophist’, November, 1882, pp. 36-38. Also published at ‘Collected Writings’ of H. P. Blavatsky, TPH, India, Vol. IV, pp. 262-263.

[10] “The Secret Doctrine”, H. P. Blavatsky, Theosophy Co., Los Angeles, vol. II, p. 340.

See more on Theosophy, the Theosophical movement and the new cycle at www.filosofiaesoterica.com/english

TALE OF THE BANANA PEEL

This is a very, very old story.

The original is in an ancient Hindu collection of tales called the Hitopadesa.

A laughing child running after a butterfly saw a banana peel lying in the path. He kicked it aside and ran on. Soon, a bent and blind old man came that way. He would have slipped and fallen into the ditch but for the impulsive act of the good-natured little boy. For this unconscious deed, the Karma of his next life saved the boy from being struck by a great tumbling stone on that very path.

The life and the “lives” that make up every thing never really die. They only change forms in their way as we do in ours. So, once again, the banana peel is found lying in a path. Wandering wearily and hungrily along, a beggar saw the peel and picked it up, hoping to find a morsel of food. But no; it was only a peel; so he threw it away, saying to himself, “This is my Karma.” Then along came a fat merchant, whose unfaithful servant the beggar had been in a former life. Not watching the path, the merchant would have had a bad fall, but for the beggar’s care to throw aside the banana peel. This action, and the beggar’s acceptance of his own lot, made him a respected master of caravans in his next incarnation.

Again the picture changes, this time showing a desert warrior mounted on a dromedary, a “flying camel,” as the Arabs say. All day he had been pursuing a fleeing enemy. Now, at last, he was gaining in the chase, even though his hungry dromedary was stumbling from exhaustion. Seeing the banana peel in the track, the warrior bethought him of his faithful mount. He stopped that it might eat this delicious tidbit — delicious, that is, for a camel! Meanwhile, the enemy escaped; but in the next life, for his kindness this warrior was reborn as a beneficent teacher of gods, men, and beasts.

Next, a “true believer,” a Sudra or servant, walking humbly, as befits all men, whatever their caste, stepped on the banana peel. “Ah,” he thought, “but for my good Karma, I might have fallen. Perchance another would not be so blessed.” So he tossed the peel into a little stream to feed the fishes in the river below. For

his humbleness and for his brotherhood, this Sudra was reborn as a Hotri, or Family Priest.

Then a proud Brahmin—one noble in name—came upon the banana peel in his path. He communed with himself, saying, “Every man reaps in the future the fruits of all his acts. If, therefore, I take this peel from the pathway, I shall have done a deed of merit, and be rewarded by Karma in my next life.” So mused the Brahmin, and he carefully removed the peel. For this crafty thought of self, the proud Brahmin was born in a lower caste in his next life.

Finally, the same lives which have been through all these changes — “transmigrations” — are once more in the form of a discarded banana peel. Along comes a true Yogi, one who has risen above all rules of caste and custom. In him, Soul, and Mind, and Body have each found their rightful sphere of Karma. As he walks, the Yogi is meditating in his heart gentle service to all that lives. In his mind, he is pondering the words that he will say at the next village. In his body, all the senses are alert in their sentinel duties. His eyes catch sight of the banana peel. His arm reaches, his fingers grasp the peel, putting it to one side, and the senses then resume their watchfulness, without troubling either the mind or the heart of the Yogi. Thenceforth, all that are touched by the Yogi, in this or any future life, will be blessed by the contact, and themselves be led to find and follow the path of service.

from *The Eternal Verities* pp 119-21



extracts from

THE ADEPTS IN AMERICA IN 1776

By An Ex-Asiatic (W. Q. Judge)

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine.

In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America.

For "Common Sense" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works."

In the "Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have*."

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine - who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear, - a "vast scene opening itself to Mankind in the affairs of America."

The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new

order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appears the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world...there is a morning of reason rising upon man, on the subject of Government, that has not appeared before."

The design "of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown. When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

From *The Theosophist*, October, 1883

Evolution on trial

Documentary to be shown on
PBS, Tues. Nov 13

Subject: Save the date: Tuesday, November 13, 2007 at 8pm ET/PT on PBS.

NOVA captures the turmoil that tore apart the community of Dover, Pennsylvania in one of the latest battles over teaching evolution in public schools in **Judgment Day: Intelligent Design on Trial**. Co-produced with Paul G. Allen's Vulcan Productions, Inc., the film will air as a two- hour special on Tuesday, November 13, 2007 at 8pm ET/PT on PBS (check local listings).

Featuring trial reenactments based on court transcripts and interviews with key participants, including expert scientists and Dover parents, teachers, and town officials, the program follows the celebrated federal case of *Kitzmiller v. Dover School District*.

In 2004, the Dover school board ordered science teachers to read a statement to high school biology students suggesting that there is an alternative to Darwin's theory of evolution called intelligent design – the idea that life is too complex to have evolved naturally and therefore must have been designed by an intelligent agent. ...

The program provides an eye-opening crash course on questions such as "What is evolution?" and "Is intelligent design a scientifically valid alternative?"...

NOVA is closed captioned for deaf and hard-of-hearing viewers and described for people who are blind or visually impaired by the Media Access Group at WGBH. The descriptive narration is available on the SAP channel or stereo TVs and VCRs.

Judgment Day: Intelligent Design on Trial will be available on DVD wherever videos are sold. To order direct from WGBH Boston Video, visit www.shop.wgbh.org or call 800.949.8670 9 (in US only).

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H.P. Blavatsky

On 17th November each year we remember the work of Mme Blavatsky and the many others who initiated and sustained the new impulse that is the 1875 Theosophical Movement.



This picture comes
courtesy of
Daniel
Caldwell at

<http://www.blavatskyarchives.com/>

Miscellany ~ to do the best

The Masters take the best from each one, and are completely impartial regarding ones weaknesses, looking only for that which is there to be used for the good of all parties.

HPB was a bit like that - she knew about the various plots (apparently behind her back) by two faced ambitious 'students' but she never let on, indeed she treated each differently in a way that would get the best out of them.

That's a good approach, knowing exactly where each one stands, but *not judging*. We should try to develop a little more of it, because its so helpful to both parties, the ones being sinned against and the sinners (who are us in many cases). But its not so easy, is it?

We are all 'dumbskulls' at times; but if we were perfect we wouldn't be where we are; so we carry on and do our best.

BUDDHA'S RADIANT HOPE

So went those merchants to the Pleasure-House,
Full softly pacing through its golden ways
With naked feet, amid the peering maids,
Much wondering at the glories of the Court.
Whom, when they came without the purdah's folds,
A voice, tender and eager, filled and charmed
With trembling music, saying, "Ye are come
From far, fair Sirs! and ye have seen my Lord
Yea, worshipped – for he is become a Buddh,
World-honored, holy, and delivers men,
And journeyeth hither. Speak! for, if this be,
Friends are ye of my House, welcome and dear."

Then answer made Tripusha, "We have seen
That sacred Master, Princess! we have bowed
Before his feet; for who was lost a Prince
Is found a greater than the King of kings.
Under the Bôdhi-tree by Phalgú's bank
That which shall save the world hath late been wrought
By him – the Friend of all, the Prince of all –
Thine most, High Lady! from whose tears men win
The comfort of this Word the Master speaks.
Lo! he is well, as one beyond all ills,
Uplifted as a god from earthly woes,
Shining with risen Truth, golden and clear.
Moreover as he entereth town by town,
Preaching those noble ways which lead to peace,
The hearts of men follow his path as leaves
Troop to wind or sheep draw after one
Who knows the pastures. We ourselves have heard
By Gaya in the green Tchîrnika grove
Those wondrous lips and done them reverence:
He cometh hither ere the first rains fall."

Thus spake he, and Yasôdhara, for joy,
Scarce mastered breath to answer, "Be it well
Now and at all times with ye, worthy friends!
Who bring good tidings; but of this great thing

Wist ye how it befell?"

Then Bhalluk told
Such as the people of the valleys knew
Of that dread night of conflict, when the air
Darkened with fiendish shadows, and the earth
Quaked, and the waters swelled with Mara's wrath.
Also how gloriously that morning broke
Radiant with rising hopes for man, and how
The Lord was found rejoicing 'neath his Tree.
But many days the burden of release –
To be escaped beyond all storms of doubt,
Safe on Truth's shore – lay, spake he, on that heart
A golden load; for how shall men – Buddh mused –
Who love their sins and cleave to cheats of sense,
And drink of error from a thousand springs –
Having no mind to see, nor strength to break
The fleshly snare which binds them – how should such
Receive the Twelve Nidânas and the Law
Redeeming all, yet strange to profit by,
As the caged bird oft shuns its opened door?
So had we missed the helpful victory
If, in this earth without a refuge, Buddh
Winning the way, had deemed it all too hard
For mortal feet, and passed, none following him.

Yet pondered the compassion of our Lord,
But in that hour there rang a voice as sharp
As cry of travail, so as if the earth
Moaned in birth-throe "Nasyami aham bhû
Nasyati lóka!" SURELY I AM LOST,
I AND MY CREATURES: then a pause, and next
A pleading sigh borne on the western wind,
"Sruyatâm dharma, Bhagwat!" OH, SUPREME!
LET THY GREAT LAW BE UTTERED! Whereupon
The Master cast his vision forth on flesh,
Saw who should hear and who must wait to hear,
As the keen Sun gilding the lotus-lakes
Seeth which buds will open to his beams
And which are not yet risen from their roots
Then spake, divinely smiling, "Yea! I preach!
Whoso will listen let him learn the Law."

'The Light of Asia', the 7th Book. On Buddha's solution
to the problem of enlightening *unwilling* minds.

CORRESPONDENCE

The Island of Truth

To the Editors

"Theosophy" magazine published Edward Bellamy's¹ text on an island of truth, where everyone was utterly sincere to one another. It's in the July and August, 1938, editions of "Theosophy", under the title of "**To Whom It may Come**".

Later on, author George P. McCallum adapted and wrote the story as a piece of fiction, publishing it under the title "**The Island of Truth**".

The story has obvious connotations to both previous and future root-races and sub-races, and its perspective can help present-day students in the challenges they face.

In "Transactions of the Blavatsky Lodge", p. 45, you will find a mention to this story².

Regards, Carlos

¹ Edward Bellamy (1850-1896) also wrote the utopian novel Looking Backwards, 2000 - 1886, one of the most influential books in 19th c. America leading to the creation of the Nationalist Movement, set up to implement some of these ideas. (Ed)

² Q. There was a curious story in the last number of Harper's Magazine of a tribe on an island in the South Seas which have virtually lost the art and habit of speaking and conversing. Yet, they appeared to understand one another and see plainly what each other thought.

A. Such a "Palace of Truth" would hardly suit modern society. However, it was by just such means that the early races are said to have communicated with one another, thought taking an objective form, before speech developed into a distinct spoken language. If so, then there must have been a period in the evolution of the human races when the whole Humanity was composed of sensitives and clairvoyants.

Transactions of the Blavatsky Lodge p 45, Theo Co. LA, 1923

Save the Gnostics

From Rodolfo Don

Dear A-----

Thank you for sending me this report about the Gnostics, I am copying (the Editors) to see if some portions from the article can be included in the Aquarian Theosophist?

Regards to you and C-----

Rudy

On Oct 7, 2007, at 4:15 PM, A----- wrote:

Dear Rudy,

I just learned something that you might be interested in? The attached file explains it all.

The last living Gnostics are in southern Iraq & Iran, & are being murdered, kidnapped & raped. Muslims see them as "infidels," & people who call themselves "Christian" don't see them as being of the same faith as theirs. At the beginning of the war, there were some 60,000. Now there are fewer than 5,000? No one is helping them.

I think it would be a good thing if you can forward this information to anyone & everyone who might help them. Governments & institutionalized religions will not do it? Only caring individuals can do this.

Affectionately,

A-----

[The attached article follows below.

H.P.Blavatsky says that the Mandeans were allied to the Druze of Mount Lebanon through a common Orphic ancestry, the teaching that owes its roots to the Gita's **Arjuna**, the great and well-travelled Indian disciple of Krishna.

The help proposed for them by activists is to move to the US, but its not said who the activists are or how and what they are doing.

If readers have suggestions on how help could be brought about, please contact the Editors.]

Save the Gnostics

by NATHANIEL DEUTSCH October 6, 2007

THE United States didn't set out to eradicate the Mandeans, one of the oldest, smallest and least understood of the many minorities in Iraq. This extinction in the making has simply been another unfortunate and entirely unintended consequence of our invasion of Iraq — though that will be of little comfort to the Mandeans, whose 2,000-year-old culture is in grave danger of disappearing from the face of the earth.

The Mandeans are the only surviving Gnostics from antiquity, cousins of the people who produced the Nag Hammadi writings like the Gospel of Thomas, a work that sheds invaluable light on the many ways in which Jesus was perceived in the early Christian period. The Mandeans have their own language, an impressive body of literature, and a treasury of cultural and religious traditions amassed over two millennia of living in the southern marshes of present-day Iraq and Iran.

Practitioners of a religion at least as old as Christianity, the Mandeans have witnessed the rise of Islam; the Mongol invasion; the arrival of Europeans, who mistakenly identified them as "Christians of St. John," because of their veneration of John the Baptist; and, most recently, the oppressive regime of Saddam Hussein, who drained the marshes after the first gulf war, an ecological catastrophe equivalent to destroying the Everglades. They have withstood everything — until now.

Like their ancestors, contemporary Mandeans were able to survive as a community because of the delicate balance achieved among Iraq's many peoples over centuries of cohabitation. But our reckless prosecution of the war destroyed this balance, and the Mandeans, whose pacifist religion prohibits them from carrying weapons even for self-defense, found themselves victims of kidnappings, extortion, rapes, beatings, murders and forced conversions carried out by radical Islamic groups and common criminals.

When American forces invaded in 2003, there were probably 60,000 Mandeans in Iraq; today, fewer than 5,000 remain.

They are the only minority group in Iraq without a safe enclave.

When Mandeans do seek refuge in the Kurdish-dominated north, they report that they are typically viewed as southern, Arabic-speaking interlopers, or, if their Mandaean identity is discovered, persecuted as religious infidels. In Syria and Jordan, Mandeans feel unable to practice their religion openly and, after years of severe deprivation, some have begun to convert simply in order to receive aid from Muslim and Christian relief agencies.

Mandaean activists have told me that the best hope for their ancient culture to survive is if a critical mass of Mandeans is allowed to settle in the United States, where they could rebuild their community and practice their traditions without fear of persecution. If this does not happen, individual Mandeans may survive for another generation, isolated in countries around the world, but the community and its culture may disappear forever.

Of the mere 500 Iraqi refugees who were allowed into the United States from April 2003 to April 2007, only a few were Mandeans. And despite the Bush administration's commitment to let in 7,000 refugees in the fiscal year that ended last month, fewer than 2,000, including just three Iraqi Mandaean families, entered the country.

In September, the Senate took a step in the right direction when it unanimously passed an amendment to a defense bill that grants privileged refugee status to members of a religious or minority community who are identified by the State Department as a persecuted group and have close relatives in the United States. The legislation, however, also authorizes the State and Homeland Security Departments to grant privileged status to "other persecuted groups," as they see fit.

If all Iraqi Mandeans are granted privileged status and allowed to enter the United States in significant numbers, it may just be enough to save them and their ancient culture from destruction. If not, after 2,000 years of history, of persecution and tenacious survival, the last Gnostics will finally disappear, victims of an extinction inadvertently set into motion by our nation's negligence in Iraq.

[This is a shortened version of the article by Nathaniel Deutsch, a professor of religion at Swarthmore College.]

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<http://www.nytimes.com/2007/10/06/opinion/06deutsch.html?ei=5070&en=f1695b3a16200c6a&ex=1192420800&emc=eta1&pagewanted=print>

BOOK REVIEWS

TRANSCENDENCE OF SELF-RELIANCE

*Is it time to put organized religion
under scientific scrutiny?*

When the newly minted philosophy major from Stanford University published his brashly titled first book, **The End of Faith**, appalled by the terrorist attacks on New York and Washington in 2001, he condemned religion in general as the fount of terrorism. Christianity, Judaism and Islam, he said, have long histories of irrational intolerance and faith-based genocide. He called for an end to religion and for the use of reason to prevail.

The appearance of Harris' first book was something of a Stonewall moment for rational thinkers who realized that it was time to come out of the closet and subject organized religion to scientific scrutiny instead of just complaining about it among themselves. There has been a veritable flood of books since then.

Science has progressed immeasurably over the past 80 years but religion remains trapped in an ignorant past. In the U.S., it means bigots will continue their efforts to subvert the education system into the foreseeable future, as Humes point out. Nor is the conflict between religious belief and scientific fact likely to change any time soon. Hitchens calls religion ineradicable, adding that, "It will never die out, or at least not until we get over our fear of death, and of the dark, and of the unknown, and of each other."

Given that fact, I fault Hitchens, Harris and the big-picture critics of organized religion for not devoting more space and thought to how to make faith co-exist with society. In **Letter**, Harris simply repeats his call for rational discourse and an end to religion. In **God is not Great**, Hitchens calls for a renewed Enlightenment "which will base itself on the proposition that the proper study of mankind is man, and woman." It is a lame ending after Hitchens' litany of crimes for which organized religion is responsible

The original Enlightenment, a period of skepticism and scientific inquiry during the

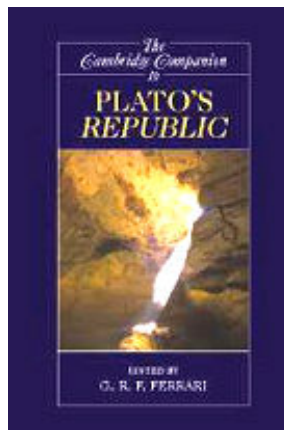
18th century, featured such highlights as British philosopher John Locke declaring that, "Reason must be our last judge and guide in everything;" stirring words that have clearly had no effect.

(Robert Martin, *The Chronicle Herald*, Halifax, Aug. 5, 2007)

"Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery."

—Mahatma Letters to A. P. Sinnett

"THE CAMBRIDGE COMPANION TO PLATO'S REPUBLIC"



Edited by G. R. F. Ferrari,
University of California,
Berkeley, USA

ISBN-13:
9780521548427

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[Light and caves were used
allegorically by Plato to

represent conditions of the Soul on Earth.]

This Companion provides a fresh and comprehensive account of this outstanding work, which remains among the most frequently read works of Greek philosophy, indeed of Classical antiquity in general.

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<http://www.cambridge.org/uk/catalogue/catalogue.asp?isbn=052154842X>

WISDOM IN ACTION



On Masters

I think the way for all western theosophists is through H. P. B. I mean that as she is the T.S. incarnate – its mother and guardian, its creator – the Karmic laws would naturally provide that all who drew this life through her belonged to her, and if they denied her, they need not hope to reach _____, for how can they deny her who gave this doctrine to the western world?

They share her Karma to little purpose, if they think they can get round this identification and benefit, and want no better proof that a man does not comprehend their philosophy. This would, of course, bar him from _____ by natural laws (of growth). I do not mean that in the ordinary business sense she must forward their applications or their merits; I mean that they who do not understand the basic mutual relation, who undervalue her gift and her creation, have not imbibed the teaching and cannot assimilate its benefits.

She must be understood as being what she is to the T.S., or Karma (the law of compensation, or of cause and effect) is not understood, nor the first laws of occultism. People ought to think of this: we are too much given to supposing that events are chances, or have no connection with ourselves — each event is an effect of the Law.

What should be done is to realize that

“the Master-Soul is one,”

... with all that that implies; to know the meaning of the old teaching,

“Thou art That.”

When this is done we may with impunity identify our consciousness with that of anything in nature; not before. But to do this is a lifetime's work, and beforehand we have to

exhaust all Karma, which means duty; we must live for others and then we will find out all we should know, not what we would like to know.

Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane; also, they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it. But conscious communication with one's Master can only be accomplished after long training and study. What a student has to do, and is able to do, is to fit himself to receive this training.

The recognition from a Guru will come when you are ready, and my advice to you is that, if possible, you put away from your self the desire for such recognition, for such desire will hinder you.

If you will read the Bhagavad Gītā, especially chapters ii. and iii., I think you will find much to help you.

There it says:

“Let, then, the motive for action be in the action itself, not in the event. Do not be incited to actions by the hope of their reward ... perform thy duty ... and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure.”

It is but natural that a student should hope for recognition from a Master, but this desire is to be put aside, and that work is to be done which lies before each. At the same time, each one knows that the effect follows the cause; hence, whatever our due, we shall receive it at the right time.

from W.Q.Judge's "Letters That Have Helped Me"

pp 110 – 102

Next month:

'All are Chelas, if they determine to be'



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