

The Aquarian Theosophist



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THE SOCRATIC TEACHING OF A PUPIL

AN ALLEGORY

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in his service which he hastened to lay at his feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which cannot understand.

"There are already many to teach intellectual conceptions of the truth," he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the truth from the very housetops, until the whole world shall have heard?" he asked.

"And then -- "

"Then the whole world will surely accept it."

"Nay," replied the Master, "truth is not of the intellect, but of the heart. See . . ." The pupil looked, and saw the truth, as though it were a white light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect," said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations and, looking down through the openings thus made, the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth," said the Master. "Is it better, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but -- the rifts are so few! Art thou strong enough to forego the praise and make of thyself a heart center of pure impersonal force?"

The pupil sighed, for it was a sore question.

Hieronymum (WQJ, Path, October 1893)
also printed in 'Theosophy' July-Aug 2006

"The function of theosophists is to open men's hearts." H.P.Blavatsky

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The Imperishable Sacred Land

http://www.experiencefestival.com/imperishable_sacred_land

Sveta-dvipa (Sanskrit) The white island; the abode of the blessed in the Puranas, also called the abode of Vishnu, Mount Meru, and the island inhabited by the mahayogis.

"All the Avatars of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for -- it is the 'eternal land' " (SD 2:408n).

Sveta-dvipa is connected with the land of the first root-race, the Imperishable Sacred Land, which is around the north pole. Blavatsky calls Greenland and Eastern and Western Siberia, the lotus-leaves of Sveta-dvipa (SD 2:327), the reference being purely geographical. In more restricted sense, Sveta-dvipa is mystically used for Sambhala, the source of the great mahayogis of the human race as a whole, and hence called "the land of the 'Gods' under their chiefs the 'Spirits of this Planet' " (SD 2:6). Instances are very numerous in ancient writings of names being used not only for one single person, entity, geographical locality, or thing, but on analogical principles for similar persons, entities, and so forth.

Meru (Sanskrit) The mythological sacred mountain, said in Hindu mythology to be the abode of the gods. Each nation also has its own sacred mountain -- Mount Sinai for the Hebrews, Olympus for the Greeks, Tai-shan for the Chinese, etc. Theosophical and Puranic teachings place it as the north pole, pointing to it as the center of the site of the first continent of our earth after the solidification of the globe:

"It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Atma, of pure soul, and Spirituality" (SD 2:403).

It is described in the *Surya Siddhanta* as passing through the middle of the globe, and protruding on either side. On its north end are the gods, on the nether end are the demons or hells. Its roots are in the navel of the world, which connects it with the central imperishable land, the land in which each day and night lasts

six months. The above also has its symbolism in the human body.

1871 saw the publication of *The Hollow Globe* [6], a book written by Wm.F.Lyon, based on information channelled through M.L.Sherman, a clairvoyant. The central idea of the book is that the earth is a hollow sphere, with a shell some 30 to 40 miles thick, and that the interior surface is a beautiful world, in a more highly developed condition than the exterior, and is accessible by a spirally formed aperture located in the 'unexplored open polar sea'. The earth's inner concave surface is said to be habitable. The book presents various arguments against the then widely-held theory that beneath its thin crust the earth was filled with molten lava. It suggests that spiritual powers or 'world-builders' made all planets hollow, because that is the simplest and most economical shape, providing the greatest amount of strength compatible with the smallest amount of material.

The book by Lyon and Sherman was reviewed in the July 1884 issue of *The Theosophist* [7]. The article is unsigned, implying that it was written by the editor, H.P. Blavatsky. She says that the book shows a high grade of intelligence and that the 'spirit' which inspired it was probably an adept, and possibly one of the adepts behind the founding of the Theosophical Society. She concludes that 'like other works of a similar character this book has appeared, before the world was ripe enough to understand it, and it is therefore known and appreciated by only comparatively few'. She expresses the hope that the author will fulfil his desire to enter the earth's interior, 'if not in his present incarnation, then in the next, as a member of the sixth race, forerunners of which have already made their appearance upon this, the exterior surface of our hollow globe'.¹

Since the scientific revolution, a small number of notable scientists have proposed the possibility of a hollow earth. One of the first was the famous English astronomer and mathematician, Sir Edmond Halley (1656-1742). He held that the earth had an outer crust, 500 miles thick, and a hollow interior containing three smaller spheres, one within the other, approximately the size of Venus, Mars,

¹ For an overview of the paradoxical statements on this subject found in modern theosophical literature, see *Theosophy and the hollow earth*, <http://ourworld.compuserve.com/homepages/dp5/hollow.htm>

and Mercury, each sphere being separated from the next by 500 miles of atmosphere. The smallest sphere was thought to form a hot, solid core. Halley speculated that the inner spheres might be inhabited, and that light might be produced in a number of ways: the atmosphere might be luminous, or the inner sides of the spheres might emit light, or there might be small suns within the earth.

According to theosophy, instead of condensing out of molten physical matter our globe has crystallized out of a more ethereal state of matter, described as 'fiery, cool and radiant'. The Stanzas of Dzyan (6:4) describe in figurative language how 'fohat' – electric, vital force, guided by the universal mind – builds planets ('wheels') by generating vorticular motion ('whirlwinds') in the primordial matter or 'fire-mist': 'He collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion' [15]. The 'germs of wheels' are described as 'centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres'. The earth thereby 'passed from a soft plastic body into a rock-bound globe'. The 'rocky crust' or 'body shell' is said to have reached its most material state at the midpoint of our planet's evolution, several million years ago, and has since begun to return slowly to a more ethereal state [16].

[6] M.L. Sherman and Wm.F. Lyon, *The hollow globe; or the world's agitator and reconciler. A treatise on the physical conformation of the earth*, Chicago: Religio-Philosophical Publishing House, 1871 (Mokelumne Hill, CA: Health Research, 1971); 2nd ed., 1876.

[7] *The hollow globe*. By M.L. Sherman, *The Theosophist*, vol. 5, no. 10, pp. 251-4, July 1884

<http://ourworld.compuserve.com/homepages/dp5/hollow.htm>

[15] H.P. Blavatsky, *The secret doctrine* (1888), Pasadena, CA: Theosophical University Press, 1977, 1:33, 144, 252fn.

[16] *Ibid.*, 1:116-7, 159, 260; 2:153.

Extracts taken from 'Mysteries of The Inner Earth' by David Pratt

<http://ourworld.compuserve.com/homepages/dp5/inner1.htm#>

[The scene for the story of 'The Coming Races' by Bulwer Lytton is set inside the earth. Its one of the earliest si-fi novels, from 1871, by an author HPB regarded as "one who ranked higher than any other

in the small number of genuine mystical writers, for he knew what he was talking about." Eds]

Trip proposed to centre of Earth via Arctic hole

Wednesday, May 30, 2007:

A U.S. scientist and a small band of believers are planning a journey to the Canadian Arctic for what they call "the greatest geological expedition in history."

Are they searching for Arctic oil reserves?
Documenting evidence of climate change?

Not quite. They're looking for a fog-shrouded hole in the Arctic Ocean that leads -- they say -- to the centre of the Earth, where an unknown civilization is lurking inside the hollow core of the planet.

This time next year, Kentucky based physicist and futurist Brooks Agnew hopes to board the commercially owned Russian icebreaker Yamal in the port of Murmansk, and to sail into the polar sea just beyond Canada's Arctic islands.

"Everest has been climbed a hundred times," Mr. Agnew says. "The Titanic has been scanned from stem to stern. [But] this is the first and only expedition to the North Pole opening ever attempted."

Mr. Agnew is the latest in a long line of people to peddle the nutty, yet persistent, theory that humans live on the surface of a hollow planet, in which two undiscovered openings, near the North and South poles, connect the outer Earth with an interior realm.

In the 17th century, English astronomer and mathematician Sir Edmond Halley, who calculated the orbit of Halley's Comet, advanced hollow-Earth theories, as did German scientist Athanasius Kircher.

More recently the myth has experienced a slight revival, thanks in part to a 2006 book, by American author David Standish, titled *Hollow Earth: The long and curious history of imagining strange lands, fantastical creatures, advanced civilizations, and marvellous machines below the Earth's surface*.

A year before the book was published, a Utah adventure guide named Steve Currey also tried to cash in on the hollow-Earth legend, by organizing an expedition to locate the North polar opening.

Mr. Currey made a living organizing rafting trips to the world's wildest rivers. He knew how to hype exotic destinations and recruit would-be explorers on trips of a lifetime.

It's not clear whether Mr. Currey was a true hollow-Earth believer, or if he could simply see a good business opportunity. Whatever his beliefs, Mr. Currey somehow pinpointed the Arctic portal at 84.4 degrees north and 41 degrees east, roughly 400 kilometres northwest of Ellesmere Island.

The North Pole inner Earth expedition was scheduled for the summer of 2006, with spaces offered to anyone with US\$20,000 to spare.

"There are no guarantees that this expedition will reach inner Earth," Mr. Currey cautioned on his Web site.

"The expedition will make a good-faith effort to locate the North Polar opening and enter therein, but worst-case scenario is that we visit the geographic North Pole, explore the region, and continue on..."

When Mr. Currey died suddenly of brain cancer last summer, Mr. Agnew stepped in to take his place. The trip was postponed to 2008.

While he insists the journey has a genuine scientific purpose, Mr. Agnew also says the expedition will include several experts in meditation, mythology and UFOs, as well as a team of documentary filmmakers.

Randy Freeman, a Yellowknife writer commenting in the current issue of Up Here magazine, warns that "besides heaps of throwaway cash, prospective cruisers should bring along enough gullibility to swallow an outlandish theory that, despite centuries of scorn, refuses to die."

But Mr. Agnew is unfazed by such criticism, promising a grand polar adventure, no matter what the outcome.

If the polar opening isn't there, the voyage "will still make an outstanding documentary," he promises.

"But if we do find something, this will be the greatest geological discovery in the history of the world."

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Our thanks to Odin Townley, Science Editor at <http://www.blavatsky.net> for this article.

From 1875 to 2075

A Special Division in the Early Theosophical Movement

In August 2007, nearly seven years have passed since the end of that "luminous" and "magical" period often called "end-of-century".

From the writings of H.P. Blavatsky and W.Q. Judge themselves, we can easily see that the period 1975-2000 was charged with high hopes and expectations. Whether these have been totally fulfilled or not, is a rather complex question. It can be answered in various ways, according to what exactly were one's expectations.

In every case, though, one would do well to remember that occult events do not always occur in a straight line. Secrecy and a certain unpredictability are two main characteristics which can be safely ascribed to the cyclic work of the Great Sages — except for the fact that They invariably work according to Law and Ethics.

In other words, Life has infinite possibilities to manifest Law, and it does not always have to correspond to one's preferred visions about the future, or to our personal interpretations of what has been publicly announced by Initiates.

While one's evaluation of the 1975-2000 period can be more or less optimistic, the matter of the fact is that "the party is well over" — by now.

It's no use to keep attached to passed waters in the river of time. We are fast completing the first period of seven years **after** the closing of the end-of-century effort. As this seven years' **laya period** passes away, one can see that the wider karmic context around the theosophical work has been deeply changed since the year 2000.

The "long and hard cycle of the century" is just before us. It seems to look at the movement like that ancient, mythological Sphinx — a combination of lioness and woman — who challenged the Theban citizens with her dangerous riddles.

Time is like a Sphinx, indeed; and it tends to devour those who can't understand and won't answer to the mystery of its potentialities. Yet a clear vision of the original and long-term "dharma" of the theosophical movement is more than enough to help us theosophists renew our work, decade after decade, century after century, and thus answer to the lioness' riddles.

A *flashback* might be useful at this point.

H.P.B. – often described as a lion-hearted woman – remembers the first moments of the creation of the movement in her controversial text "The Organization of the Theosophical Society" (also published under the title of "The Original Programme"). She says that the Masters did not tell the two chief Founders (H. S. Olcott and herself) what they "had to do" to organize it. And she adds:

"But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society." [1]

At the same time, and in apparent contrast to that, an utter respect should be kept for everyone's religious beliefs.

One important point here, no doubt, is the contrast between dogmatic churches and the theosophical movement. Such an opposition should be active, as we see by the "fourth object of the movement", which was described by its chief founder in the same text. Remembering the movement's History, HPB mentions its various objects: the first one was brotherhood; another one was to see no distinction among races, social rank or creeds ; a third one was the study of eastern philosophies. A fourth goal was:

" 4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, beneficent and maleficent – ever surrounding us

and manifesting their presence in various ways – demonstrated to the best of our ability." [2]

This was no isolated statement. In September 1877, HPB had written at the preface to the first volume of "Isis Unveiled":

"The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. (...) The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority."

She further explained it in the closing paragraphs of the preface to the second volume of "Isis":

"An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint."

And also:

"We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions."

Such an abstract view of things had a more practical counterpart in the movement itself. In the "Mahatma Letters", one can find this significant sentence in a message dated March 1882:

"Even in the T.S. there is a division, managed by a Greek Brother about which not a person in the Society has a suspicion excepting the old woman and Olcott; and even he only knows it is progressing, and occasionally executes an order I send him in connection with it." [3]

To this we could associate another passage in a letter which Alfred Sinnett received only two months earlier, in January 1882. It was written by D.K., by orders of an Adept-Teacher. It says:

“I am also to tell you that in certain Mr. Bennett of America who will shortly arrive at Bombay, you may recognize one, who (...) is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of Western thoughts from superstitious creeds.” [4]

One should observe the confluence of facts: the goal is to liberate *Western* thoughts – and there is a division in the movement under the direction of a Greek, a *Western* Adept.

In “Isis Unveiled”, H.P.B. wrote about the theosophical movement:

“The object of its founders was to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. Later, it has determined to spread among the ‘poor benighted heathen’ such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which the missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. (...) It may also have much to say about the conduct of the missionaries to those who contribute to their support.” [5]

Dangers and obstacles are never situated only outside, though. It was not without a reason that in his paper “Suggestions to Branches”, W. Q. Judge names “dogmatism”, “priesthood”, and “materialism” among the main possibilities of failure for the theosophical movement. Indeed, it is not difficult to see today that large parts of the movement have failed with this regard, starting during HPB’s life. Her text “Why I Do Not Return to India” is one among many evidences of that. During the 20th century, “theosophical” groups even created a “Liberal Catholic Church” and other Vatican-like organizations.

Yet in spite of the new “theosophical priestcraft” and similar pitfalls, the essential

movement has survived. The United Lodge and independent theosophists have fulfilled a key role in preserving the authentic teachings and the necessary common sense. This was not always easy, and there certainly were strong reasons for the 1932 “ULT Day Letter” – issued from Los Angeles – to say to Associates and friends all over the world:

“Pseudo-theosophy and pseudo-theosophists have at all times wrought havoc to the Movement by deceiving and misleading the sincere but unwary. Efforts conscious and unconscious on the part of individuals to make capital for themselves by exploiting the teachings of Theosophy continue now as during the lifetime of H.P.B. and Mr. Judge. And to-day the same need exists to distinguish between genuine and spurious attempts at fraternity among Theosophical Societies as to discern between genuine and spurious Theosophy.”

And the Letter continued:

“There can be no true basis of ‘fraternization’ between those, who not only add to and whittle away, but contradict the teachings of H.P.B. and those who recognize in her Secret Doctrine what she said, that ‘it contains all that can be given out to the world in this century’; that ‘it will take centuries before much more is given out’. But there should be, and ever has been, genuine fraternity felt and manifested by all Associated of the United Lodge of Theosophists toward all fellow-students of the Message of H.P.B., regardless of all minor considerations or affiliation. That this true brotherhood was a prime factor in the foundation of the United Lodge, its Declaration and history bear testimony.”

In a document of critical importance, Robert Crosbie showed the great similarity between “the way the Jesuits side-tracked Masonry” and the way pseudo-theosophists infiltrated the esoteric movement founded by HPB, Olcott and Judge. After mentioning the Jesuits and the Masonry, Mr. Crosbie wrote:

“They entered it, obtained its secrets, invented ‘higher degrees’ to draw attention from what lay hidden in the original ones, and gradually made it innocuous, and incapable of leading to the knowledge that they feared. Much of what is going on and has gone on in the society has the appearance of leading into innocuous desuetude. This is the mode of working of Brahmano-Jesuitical forces, and the

ordinary thinker is unable either to perceive, or credit it if warned.” [6]

There has always been a certain inner line of work in the movement which is sustained by workers who will not put their personal comfort above Truth, and who will fight illusions as they emerge in themselves or within the ranks of the movement. These people have played a central part in preserving the teaching and the heart of the movement into the 21st century.

If one takes this into consideration and examines the movement in the initial period of history extending from 1875 up to 2007, one can perhaps ask oneself:

“After all, what happened – in a nutshell – since HPB’s death in 1891?”

A common sense answer might well include these seven points:

FIRST

Subjectively and objectively, the movement ceased to interact as intensely as before with the “outside world”, or “the great orphan” – humanity as a whole. The nucleus of universal brotherhood was preserved; but it is smaller now than one would initially think of. In that aspect, the movement got poorer since 1891.

SECOND

At the same time, a great part of the movement stopped discussing and criticizing dogmatic religions. In their search for psychological comfort, many students forgot the “Fourth Object” quoted above. They also left aside (among others) such essential documents as: 1) the “Prayag Letter” (which is Letter number CXXXIV in the Mahatma Letters); 2) the Mahatma Letter number X; 3) the complete text of the 1900 Letter, which was partially published in the first series of “Letters From the Masters of the Wisdom”.

THIRD

In connection with a new comfort-loving attitude, the movement got more and more fragmented for reasons related to “internal power struggles”, often fueled and justified by the exercise of false clairvoyance, lower “iddhis” and all kinds of occult fancies.

FOURTH

Different sections of the movement started to search for a comfortable sense of tamasic security through uniformity of thought. Thus they forgot that real safety can only be found in the courage to preserve diversity and contrast. This then led to a “theosophical quietism”, a sort of “mystical immobilization of the soul” – a danger which in fact had already been denounced in the Mahatma Letters.

FIFTH

In spite of these problems, great part of the movement gradually started coming back to its original programme and literature. This long-term effort is gradually unfolding. The origin of such a historical trend can be objectively traced to the foundation of the U.L.T. in 1909, and to B.P. Wadia’s adherence to it in 1922. While the U.L.T. works at the level of occult causes, visible results of its work may appear which are apparently unconnected to it. Since its creation, the U.L.T. has been quietly influential as a living flame of occult study and loyalty to the philosophy of the movement. It may be significant that we now approach the closing of the first U.L.T. Centenary, which will take place in 18 February 2009.

SIXTH

Pseudo-theosophical ritualisms (Neomasonry, Liberal Catholic Church, Egyptian Rite) are gradually losing importance in the Adyar TS since 1953, when N. Sri Ram took over. This process has had some small acceleration since Radha Burnier took over in 1980; but it is still too slow.

SEVENTH

The movement’s greatest potencialities as to the future are yet to be developed. They include the fact that, if the movement opens itself to its **occult responsibility** to the world as the world is today, it can grow morally much bigger than its small inter-group conflicts and its petty forms of blind beliefs or tamasic attachments. It can thus strongly exert and teach universal compassion; and it will be able to accept truthfulness and contrast, and so reclaim the fourth object formulated by HPB; it will be able to get rid of its harmful ritualistic appendixes and vatican-inspired structures.

From a deeper viewpoint, there is no theosophical error or mistake of which the Adyar Theosophical Society may be said to be the sole proprietor. Also, no theosophical virtue belongs exclusively to this or that part of

the movement. There is no true separation from an occult viewpoint, and the fragmentation process which has occurred since 1891 is much more external and apparent than internal and real.

These are a few factors which can perhaps help us face some obstacles in the next years and decades, and which may be instruments for an easier travel along the "steep and narrow road" towards the year 2075.

The most dangerous path, one should remember, is often that which **seems** to be the easier.

by Carlos Cardoso Aveline

NOTES:

[1] "The Original Programme of the Theosophical Society", H. P. Blavatsky, TPH India, 1974, 76 pp., see p. 3; or "The Organization of the Theosophical Society", in "Theosophical Articles", H.P.B., The Theosophy Co., 1981, edition in three volumes, see vol. I, pp. 223-224.

[2] "The Organization of the Theosophical Society", in "Theosophical Articles", H.P.B., Theosophy Co., p. 223.

[3] "The Mahatma Letters to A. P. Sinnett", T.U.P., Pasadena, CA, USA, 1992, 494 pp., see Letter XLVII, p. 271. (Letter 48 in the chronological edition.)

[4] "The Mahatma Letters to A. P. Sinnett", T.U.P., Pasadena, CA, USA, 1992, 494 pp., see Letter XXXVII, p. 249. (The Letter has the same number, 37, in the chronological edition.)

[5] "Isis Unveiled", H. P. Blavatsky, Theosophy Company, Volume I, pp. xli and xlii.

[6] "The Friendly Philosopher", Robert Crosbie, Theosophy Company, 1945, 416 pp., see Letter Twelve, section "Living the Life", p. 161.

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Visit the site

www.filosofiaesoterica.com/english

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[This article raises some important points in Theosophical work, and has prompted lively discussion between the author and others.

Following the advice given to A.P.Sinnett from one of the Masters, reproduced below, on the importance of tolerance and respect for other's opinions, we are pleased to publish it and other's comments.

Feedback from readers is always invited, to the Editors at ultinla@juno.com.

The September edition may take up some of the subjects raised. Eds]

Discord is the harmony of the Universe

It is a universally admitted fact that the marvellous success of the Theosophical Society in India is due entirely to its principle of wise and respectful toleration of each other's opinions and beliefs.

Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion.

It is only in the *absence* of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest.

Deluded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe. Thus in the Theos. Society, each part, as in the glorious *fugues* of the immortal Mozart, ceaselessly chases the other in harmonious discord on the paths of Eternal progress to meet and finally blend at the threshold of the pursued goal into one harmonious whole, the keynote in nature.

Mahatma Letters to APS No. 85, Jan 1884

THE MAGIC PAPER

The afternoon sun was shining as clear and bright as if it were morning, for in Egypt there are seldom any clouds to gather along the horizon and obscure the sky.

Young Thutmose was making his way slowly from school, thinking unhappily of the day's work. The shadows of the royal palms fell across the river path in straight lines. They reminded him of the problem about the parallels which he had not solved that day. Ever since the new boy came to school the master had been more concerned with him and his lessons than with any of the other eighteen boys who had come faithfully all the year. Anyone could solve problems when he got help!

A man's shadow slanted across the path and young Thutmose looked up to see a stranger. He had a kind face and Thutmose was pleased when he fell into step beside him.

"The spring floods will soon begin," said the stranger.

Thutmose agreed politely and then remained silent, as he had been taught one should when a person older and wiser addressed him.

They walked along together as any two travellers might. The stranger, it seemed, was making his way to Thebes where he could spend the night. He had with him, he said, something very rare which he thought would be of interest to Thutmose. Thutmose was curious to know what it might be but again he remained silent, as one should when an older and wiser person is about to tell him some thing important.

"It is the result of long years of work by a great alchemist," said the stranger. "He has succeeded in preparing a magic paper of litmus which will turn black and reveal the wickedness in the human heart. One need only hold it in his hand and fix his attention firmly on the heart of the one whom he suspects. Envy, injustice, jealousy, covetousness, greed—these give what the alchemist calls an acid reaction. But the pure heart, the generous heart, leaves the paper unchanged." As he finished speaking he gave Thutmose the paper.

The boy stood with it in his hand. It had nothing unusual about it. "It is just a piece of papyrus," he thought. When he turned to thank the stranger, he had disappeared around a bend in the highway. Thutmose put the paper in his scrip.

The next day dawned bright and clear as days must where there is no rain. Young Thutmose forgot the stranger and forgot the paper in the rush of the new day with its spring games and excitement. Not until the hour for mathematics when he was again reminded of the unsolved problem and the new boy and the master's favoritism, did he think of the litmus paper. It was there in his pocket. He had not, then, just imagined it. Here was a chance to test it, and here was a chance to see just how black was the heart of the unjust master. He held it up, looking intently toward his teacher as he did so. Nothing happened. The paper remained clean and white.

"It does not work," he thought, and was about to put it back into his pocket, but instead he held it up against his own heart, and to his surprise the paper turned black.

The late afternoon sun was again making the shadows of the royal palm-trees into a neat pattern of black lines across the path. Thutmose was walking slowly along toward home, pondering deeply on the strange action of the litmus paper, and how, when he tried the paper the second time, the master's heart had again left it white and unmarked — and his own.

"The winter snows are melting in the mountains," said a voice. It was the stranger. Thutmose answered politely, and waited for him to refer to the subject of the litmus paper, as one should when an older person talks with him.

"Have you found a use for the magic paper?"

"Yes," said Thutmose, and hesitated; but the stranger looked so kind that he continued, "Why did the paper turn black against my heart? Was not the master unjust?"

The stranger was silent for a time, then he said very gently, "A wise man once said, 'To search the heart of another is full of danger.' "

Thutmose did not know why he understood what the stranger meant, nor how it was that he found himself saying, "And it was the envy in my own heart all the time." No

sooner were the words spoken than the birds appeared to sing more gaily and the flowers looked brighter.

The stranger seemed not to have noticed his confession. He was looking toward the city which lay beyond the curve of the Nile. "You remember, son, that under the city of Thebes are the ruins of a still more ancient city; and that under that again still others. And so it is in the human heart—one reason, one motive overlays the other. The wise man searches deep till he finds the most hidden motive of all."

Thutmose stopped in the path. "I see, Master," he said. "I thought I wanted the teacher to do right, but under that was pride; and under that was envy. And now, may we not give the magic paper to another that he too may learn?"

The stranger smiled as took the paper. "Youth is generous, but it must learn that each heart keeps its own seasons," he said. "To attempt to know the seasons of another heart is full of danger."

The Eternal Verities, p 126 – 122

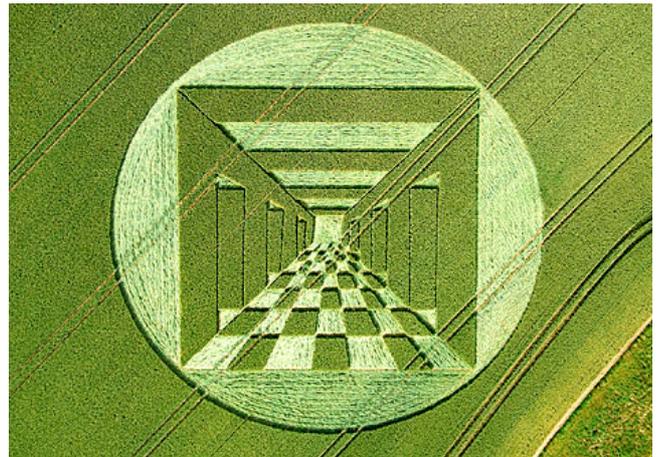
http://www.phx-ult-lodge.org/eternal_verities.htm

CORRESPONDENCE

Summer's natural phenomena?

Crop circles in 3-D, from Odin

The art of crop circles reaches a new height of sophistication with this astonishing three-dimensional design.



From the Daily Mail UK website:

http://www.dailymail.co.uk/pages/live/articles/news/news.html?in_article_id=465540&in_page_id=1770

This is truly a wonderful sight. In light of the hard times that the world is currently facing I think sights like this are much welcomed. I for one like to think that there is something beyond this awful world. - **Susan, Surrey**

Wonderful - don't care how they were created - absolutely amazing. - **Olderbird, Northants**

www.temporarytemples.co.uk

Other crop circles reported in UK and Belgium:

West Kennett of July 26: Venus conjunction with the Sun on August 18? (UK)

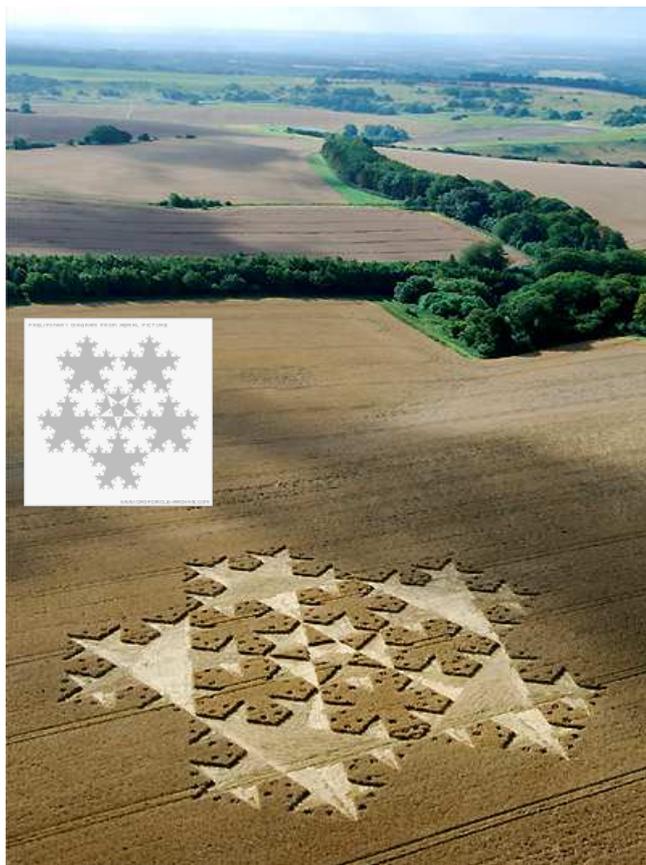
... the new crop picture from West Kennett appears to represent a conjunction of Venus with the Sun on August 18. The five pointed star represents planet Venus, embedded within a second symbol for Venus as an open circle with a cross on top. These two symbols then join to a larger circle that may represent our Sun. Both kinds of symbol are aligned along a field tramline, suggestive of conjunction. The near future date of conjunction will be August 18, or precisely the same date as shown in lunar cycle IV at East Field. Previously, on July 1, a conjunction of Venus with the Moon on May 19 was illustrated in a crop picture from Germany.

Red Collie and his friends



25th July
West Kennett
Nr Avebury
Wiltshire

Chute Causeway Wiltshire, UK



26th July
Chute Causeway
Crop: Wheat
Large Pentagonal

At Waterloo, in Belgium:

<http://www.cropcircleconnector.com/inter2007/belgium/belgium2007.html>



25th July 2007
Location: La Marache
Waterloo/Lasne
Belgium
Crop: Wheat
Crescents and
semi circles

UFO sightings in UK

Up to 100 people witnessed five objects, of unknown origin, flying in the sky.

The five orbs, in a seeming formation, hovered above Stratford-Upon-Avon for half an hour.

The unidentified flying objects lit up the otherwise clear night sky above Shakespeare's birthplace in Warwickshire on Sat 21st July.

Although Air Traffic Control reported no unusual activity, some witnesses were convinced they were witnessing an extra-terrestrial spectacle.

[The editors were sent these details, taken from the Daily Mail, UK, 26th July 2007.

We are unable to offer much explanation, other than to consider that life is universal, and also that there are many planes of being through which it manifests, as HPB writes in the SD:

“The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man -- the microcosm and miniature copy of the macrocosm -- is the living witness to this Universal Law, and to the mode of its action. . . .”

from The Secret Doctrine, v1, Summing up. Ed]



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Neurofeedback and Brain Mapping: A New
Paradigm of Consciousness and Healing

Disputes of Fundamentalism: God vs. Science

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ON WISDOM IN ACTION

**“Do not judge in anger,
for though the anger passes
the judgment remains.”**

Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. Persevere, and little by little new ideals and thought-forms will drive out of you the old ones. This is the eternal process.

Troubles are ahead, of course, but I rather think that the old war-horse of the past will not be easily frightened or prevented from the road. Do your best to make and keep good thought and feeling of solidarity. . . . Our old lion of the Punjab is not so far off, but all the same is not in the place some think, nor in the condition, either.

The way gets clearer as we go on, but as we get clearer we get less anxious as to the way ahead.

There is service objective and its counterpart within, which being stronger will at last manifest without.

Do not judge in anger, for though the anger passes the judgment remains.

The promises I made to myself are just as binding as any others.

Be true lovers, but of God, and not of each other. Love each the other in that to one

another ye mirror God, for that God is in you each.

We all are; I, too. We never were anything, but only continually are. What we are now determines what we will be.

In order to off-set the terribly cold effect of perceiving the littleness of human affairs, one must inculcate in oneself a great compassion which will include oneself, also. If this is not done, contempt comes on, and the result is dry, cold, hard, repellent and obstructive to all good work.

I know that his absence is a loss to you, but I think if you will regard all things and events as being in the Self and It in them, making yourself a part of the whole, you will see there is no real cause for sorrow or fear. Try to realize this, and thus gain confidence and even joy.

There are valleys in which the greatest shadows are due to old lives in other bodies, and yet the intensity of universal love and of aspiration will dissipate those in an instant of time.

THE LIGHT OF THE EYE FADETH, THE HEARING LEAVETH THE EAR, BUT THE POWER TO SEE AND TO HEAR NEVER DESERTETH THE IMMORTAL BEING, WHICH LIVETH FOREVER UNTOUCHED AND UNDIMINISHED. –

Book of Items

from W.Q.Judge's "Letters That Have Helped Me"
p 129-131

Next month: 'On Theosophy & the TS'



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