

swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character.

The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi*-universal Deluge, or Noah's flood - the latter being a purely mythical rendering of old traditions - nor even with the submersion of the last Atlantean island; at least, only a moral connection.

Our Fifth Race [2] (the non-initiated portions), hearing of many deluges, confused them, and now know of but one. This one altered the whole aspect of the globe in its interchange and shifting of land and sea.

We may compare the traditions of the Peruvians: "The Incas, *seven* in number, have repopled the Earth after the deluge", they say (*Coste I, IV., p. 19*); Humboldt mentions the Mexican version of the same legend, but confuses somewhat the details of the still-preserved legend concerning the American Noah. Nevertheless, the eminent Naturalist mentions *twice seven* companions and the *divine bird* which preceded the boat of the Aztecs, and thus makes fifteen elect instead of the seven and the fourteen.

This was written probably under some involuntary reminiscence of Moses, who is said to have mentioned fifteen grandsons of Noah, who escaped with their grandsire.

Then again Xisuthrus, the Chaldean Noah, is saved and translated *alive* to heaven - like Enoch - with the seven gods, the *Kabirim*, or the seven divine Titans; again the Chinese *Yao* has seven figures which sail with him and which he will *animate* when he lands, and use for "human seed". Osiris, when he enters the ark, or solar boat, takes *seven* Rays with him, etc., etc.

NOTES:

[1] NOTE BY HPB: "*Smithsonian Contributions to Knowledge*", xviii.; "*American Journal of Science*", III., xi., 456; and Croll's "*Climate and Time*". Lemuria was not submerged by a flood, but was destroyed by volcanic action, and afterwards sank.

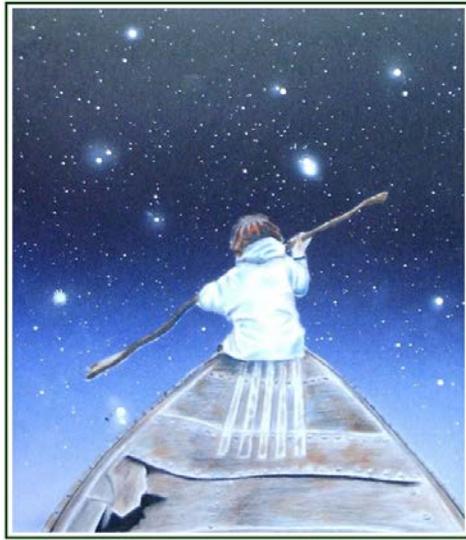
[2] "Races" in theosophy transcend colour of skin or nationality or social position. Fifth Race is basically our present humanity, including people of all "races"; it is rather a long term phase in human evolution. And in theosophy people of all races are equal in right, of course, and brothers and sisters. (CCA)

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Reproduced from "The Secret Doctrine", by H. P. Blavatsky, Theosophy Co., Los Angeles, vol. II, p. 141. See more on p. 142 and on subsequent pages.

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On Measuring the Size of One's Soul



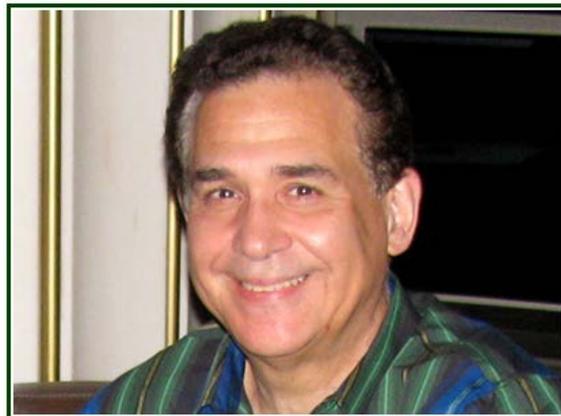
One can see the size of someone's soul in the quality of his personal goals and the methods he uses to reach them. By examining our goals, we know ourselves. (CCA)

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The ULT in the 21st Century

Loyalty to Truth is The Long-Term Policy to Follow

Steven H. Levy, M.D.



Steven H. Levy is a long-standing associate of the ULT in the USA

Since February 18, 1909, The United Lodge of Theosophists (ULT) has existed as an organized and growing association of Theosophists. Some of its associates are members of Theosophical organizations; some belong to no Theosophical organization.

Its associates are drawn together from different nations, races, creeds, and conditions in devotion to the service of humanity. That service is to gain a truer realization of the Self and a profounder conviction of Universal Brotherhood, while promulgating and exemplifying in practice the fundamental principles of Theosophy.

It has been said that ULT is not an organization, but it is more like an organism. Like any healthy and thriving organism, ULT is sustained by two opposing spiritual and physical forces that need to be kept in balance in order for there to be sustained growth and adaptation to changes in the environment.

The centripetal spiritual force that unites the association together and binds it back to central nucleus of universal brotherhood is generated by a “similarity of aim, purpose and teaching”.

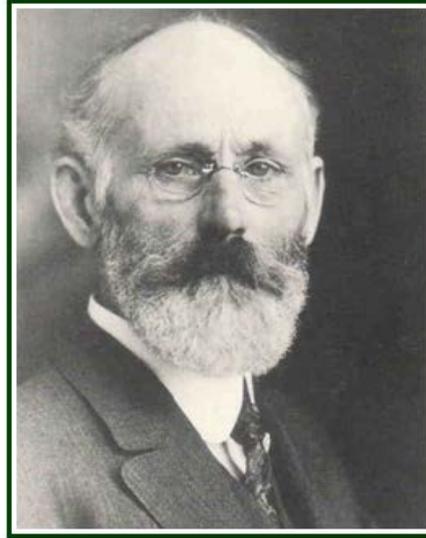
The centrifugal spiritual force that radiates from the center to become a beacon of soul wisdom in the world is generated by the “independent devotion to the cause of Theosophy” of its individual associates. If there is too much centripetal force, the association will stagnate and decay. If there is too much centrifugal force, the association will wobble off course and disintegrate. As long as both are pursued in harmony with each other, the powers of self-generation and self-renewal are inherent in the association.

All the outer physical expressions of these two spiritual forces are manifested in the independent programs and activities of the different lodges and its individual associates around the world. The formation of local lodges and study groups, free and open meetings to the public, literary publications, websites and social media, interlodge seminars and symposiums, and impersonal efforts to keep Theosophy and Brotherhood prominent are examples of the accomplishments of ULT. It remains up to each associate, finding themselves in sympathy with the impulse of these two spiritual forces, to determine how to contribute to their physical manifestation in the world.

The United Lodge of Theosophists was founded in 1909 as a result of lessons learned from the history of the Theosophical Movement in the 19th Century. Those lessons should not be forgotten. It remained loyal to the Message and the Messengers of the Great Founders of the Theosophical Movement throughout the 20th Century. That devotion should not be abandoned. At the dawn of the 21st Century, there appear to be emerging new challenges and opportunities for the Theosophical Movement. A memorandum was drawn up and sent to individual Theosophists by Robert Crosbie three months before ULT began. It was addressed “To All Open-Minded Theosophists”. Its message is as relevant today as it was then. He states therein that there could be furtherance of the Movement in all directions possible.

The 21st Century holds forth this possibility and promise. This is where lodges and associates will need to direct and strengthen their energies in a most creative way in the coming years. While the growing list of ULT Lodges will continue their mission in the 21st Century to be gateways to the teachings of Theosophy as recorded in the writings of H.P. Blavatsky and William Q. Judge for all who want to study them in their original form, their individual associates will perform a great service to the Movement as they independently discover new and effective ways to reach out in the spirit of mutual assistance and instruction to all open-minded searchers for truth and servants of humanity within and without the Movement.

The 105th Anniversary of the ULT The Theosophical Movement Has to Face Its Own Trials



Robert Crosbie (1849-1919)

All parts of the movement including the United Lodge of Theosophists, like any regular Chela, have to pass through the probationary phase of trials and tests and the throwing off the old errors.

One can only teach if one becomes - as faithful as is possible - a reflector of what is True.

And the surest way to verifiable Truth is shown by the evidences given by H. P. Blavatsky and W. Q. Judge during their lives, which were fully supported by the Mahatmas at the time, and which by their reasonableness and mutual coherence as a body of knowledge have survived all challenges from that time to the present day.

The same cannot be said of the later speculations of Annie Besant, Charles Leadbeater and Co., which, as Geoffrey Farthing, a past-President of the Adyar Theosophical Society in the UK, showed, are neither self-consistent nor in agreement with those of the founders or the Mahatmas.

So it seems the work to be done is to look inwards in self examination, and having done all we can - collectively as Theosophical organizations as well as individually as co-workers - then use the fruits of our labours for the enriching of the world and those who will see the need for it.

With gratitude we remember Robert Crosbie and the many others from all traditions who have kept those teachings undefiled, pure, sweet and simple. That one task in itself is a great victory worth celebrating 105 years on.

(An Associate of the United Lodge of Theosophists, who lives in London, UK)

Noble Action as a Teacher

Learning from Books and from Life

Studying theosophical books is hard enough as a task.

Why should one, then, also have to associate to his or her fellow human beings, in order to help improve the world we live in?

Is it not to ask too much?

To aim at helping mankind is an iron precondition to fulfill if one wants to learn that portion of universal wisdom which he is entitled to learn in the present lifetime.

Poor souls are those who wash their hands when it comes to help mankind, and still think they can know much, or anything, of esoteric philosophy.

Keys are necessary to open doors and to attain to wisdom, and the key in this case is in one's viewpoint.

Selfish viewpoints will never take anyone to any wisdom. Selfless and altruistic ones will do that, because they relate to the higher self, that level of consciousness which understands universal Wisdom due to a very practical reason: it has a substance in common with it.

Theosophical associations provide us the opportunity to test the veracity or otherwise of our intentions to "look for wisdom".

The esoteric Pedagogy is open enough, and individual-centered enough, to make self-renewal of the theosophical movement comparatively easy. It is in the interest of every student to have a theosophical movement flourishing in diversity of organizations and in loyalty to Truth and Ethics. It is one's duty to help in those two points as much as one can.

(CCA)

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The Source of Efficiency

"Festina lente", says the famous Latin proverb: "Hurry up, slowly". In order to avoid losing time, one must go slow enough, taking each new step in peace and with firmness. (CCA)

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Let's not deceive ourselves: true happiness can only be found in altruism.

Ecological Roots of Social Unrest

Maurício Andrés Ribeiro



A scene from the 2013-2014 conflicts in Ukraine (photo: Reuters)

Between 2006 and 2013, some 840 protests occurred worldwide in 87 countries, in the wake of the economic and financial crisis. In 2012 and 2013 there were protests in Brazil, Turkey, Egypt, Tunisia and uprisings in Spain, Greece, France, the United States. [1]

Most movements were led by young people, fearlessly and autonomously. In all countries the protests came from ordinary people in the middle classes, well-educated and with rising expectations. Other actors who protested were trade unionists and activists.

The methods of protesting included marches, the occupation of streets and public spaces in cities, blocking roads, civil disobedience and direct action, information leaking by hackers, with extensive use of social networks. The protests were accelerated by the use of the internet and many of them disappeared suddenly, just as they appeared.

Experts have shown their differences and similarities. Moisés Naim wrote that the protests in Tunisia, Chile, Turkey and Brazil had six surprising aspects in common: small incidents become large movements, governments reacted badly, there were no leaders or chains of command, there was no one with whom to negotiate, it was impossible to predict their consequences; prosperity in these countries did not buy stability.[2] He quoted Samuel Huntington, who noted that, in developing countries, demands for public services grow faster than the ability of governments to satisfy them.

Protests were more active in democracies than in authoritarian regimes that repress and inhibit them. The management of democracies has become harder due to difficulties in obtaining and allocating resources between groups with competing interests.

Most of the violence in the social manifestations happened in lower-income countries. Violence and vandalism occurred in 9 % of the demonstrations, but their perception is amplified and it seems that violence is more widespread than in reality. Those who believe that there is no possibility of change without violence lose patience, abandon peaceful methods and appeal to destructiveness in order to give visibility to their causes. Such actors become visible by means of violence and destruction. The radicalization has become a method in order to be heard, seen, cared for.

In Brazil, for over twenty years there were no movements in the streets such as those which happened in June 2013. Generally they were peaceful, but groups of protesters have put fire to vehicles, destroyed bank agencies, invaded historic buildings, looted shops. Varied events, such as dissatisfaction with the management of a university, animal liberation activism or the celebration of the victory of a football team, have led to a common outcome: the destruction of public and private property.

There are many local and global motivations for social unrest and revolt. The reasons for starting the protests varied. In Brazil, the increase of twenty cents in bus fares; in Turkey, the threat of destruction of an urban park; in Indonesia, the price of fuel; in Europe, protests against “austerity” imposed in a period of economic crisis. In India, corruption and the lack of protection for women; in Arab countries, protests against many things. There were protests against national governments; against the International Monetary Fund, against corporations and the elites, against inequality, against the high prices of food and energy, against corruption and the failure of justice. There were demands for more transparency, more economic justice and improving public services, more work and jobs, more housing, more freedom of expression, more environmental justice and more rights for indigenous people, ethnic, women, minorities, immigrants, prisoners. People fought for pension reform, agrarian and other reforms.

The protests in general denounced the exhaustion of the political representation and its legitimacy crisis. They condemned the lack of ethics in politics and condemned corruption, as a disharmonious relationship of social parasitism and predation. They also condemned the inefficiency and arrogance of the authorities. They demanded policies to provide more jobs, decent public services and social policies.

The protests of 2013 show that there is a crisis of political representation in both authoritarian governments and representative democracy. Many in various countries no longer feel represented by elected politicians or by the political parties. Protesters lost hope and confidence in representative democracy and democratic institutions in the way they function. There is a growing perception that politicians do not pay attention to the demands of the population, and there is a frustration with politics as usual. Many protested against the lack of real democracy, which prevents the meeting of economic demands. Governments tried to maintain order but in many cases there was a lack of tools and non-violent methods to process social conflicts.

The young generation feels the weight they have to bear, working hard to support an increasingly expensive social welfare, considering the growth of older population. The young

generation sees that short-term economic policies generate a growing environmental and climate debt which will hinder their lives, making their loads heavier and with less well-being and less facilities to be enjoyed.

It may be valuable to see the social dissatisfactions in a long-term context with their thread of causes and effects. Beyond the most visible and explicitly expressed reasons and motives for social dissatisfaction there are environmental and climatic factors.

Jared Diamond, in his book “Collapse”, showed that political instability and social unrest in many societies arose from environmental imbalances, the destruction of the natural base that sustains societies, the exhaustion of natural resources. The chain of problems that leads to the collapse begins with an overload of the natural environment and its carrying capacity, and the depletion of resources. These factors lead to social unrest, economic impoverishment, political conflicts and finally the collapse. The scarcity and high prices of food and fuel, for example, often start with droughts and extreme weather events, which tend to become more intense and frequent in the context of climate changes.

Many societies are becoming unable to relate sustainably with the physical basis on which they live. This inability impoverishes the basis of natural wealth, which in turn results in economic impoverishment and the intensification of political and social conflicts. These disruptive processes cause decay and collapse. The blindness and deafness of politicians starts from the lack of understanding about these chains of ecological-social-economic-political problems. Eco-literacy can be a way to reduce this deficit of understanding.

The riots in the streets resemble earthquakes, during which the tectonic plates accommodate and release a strong energy. In tsunamis, such energy results in a big wave and smaller successive waves. Waves of social unrest with violence happened in 1848 (uprisings in Europe) , 1917 (Russian Revolution) and 1968 (May in Paris). The independence of India in 1947, struggles for racial equality led by Martin Luther King in the United States , the conciliation promoted by Nelson Mandela in South Africa and the end of apartheid , are relevant references of waves of transformations performed nonviolently during large spans of time.

To understand the deep ecological roots of social dissatisfactions, to see them as signs and symptoms of a larger crisis in the context of the social and political evolution of mankind can be valuable in order to consciously participate in History.

NOTES:

[1] See Ortiz, I., S. Burke, M. Berrada and H. Cortes. 2013. *World Protests 2006-2013*. Initiative for Policy Dialogue and Friedrich-Ebert-Stiftung, New York.

[2] See “El Pais”, the Spanish newspaper, in 22 June 2013:
http://internacional.elpais.com/internacional/2013/06/22/actualidad/1371901704_006203.html

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Right Thought Creates Optimism

The Perception of Unity In All Life Produces Inner Peace



Though often invisible, the feeling of fear is nowadays unnecessarily influential in human Psychology and behaviour.

Negative thought - an easy thing to see around us - emerges from fear. It is one of its symptoms, so to say; and fear is connected to desire.

Fears of death, of poverty, of loneliness and of rejection are largely subconscious and produce all kinds of subconscious suffering or open conflict. Personal ambition, emotional selfishness and spiritual blindness are attempts to neutralize fear.

The source of courage and the ability to transcend fear is in widening one's horizons.

In fact, there is no real death. Poverty is good and leads to a simple life. External loneliness gives you an inner sense of communion with all life. As to attraction and rejection, they are both parts of human illusion.

By stimulating the perception of unity in all life, theosophy liberates human beings from the varieties of narrow-mindedness and narrow sentimentalism that create deep but unnecessary pain.

(CCA)

Theosophical Excuses to Selfishness

There Are Some Pitfalls to Avoid, Along the Way



Most hypocrites have nice ways to show compassion

Discernment is of the essence. A superficial feeling of compassion may serve as a conscious or subconscious excuse to justify complicity with mistakes. George Bernard Shaw wrote:

“Compassion is the fellow-feeling of the unsound. Those who understand evil pardon it: those who resent it destroy it.” [1]

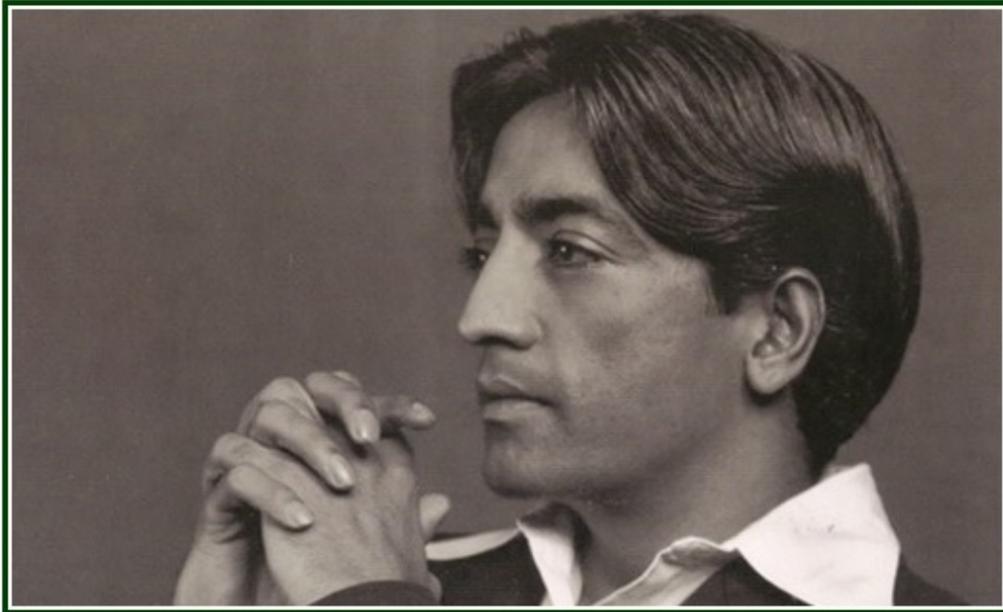
One should also beware of those who say “unfortunately in the world today falsity is stronger than sincerity”. Such an illusion may not be pure naivete on their part. Belief in the power of selfishness actually works as an excuse for selfish behaviour, through which ill-informed people provoke pain for themselves and for those they love.

The matter of the fact is that only honest people can know peace and bliss, in life. Sincerity to oneself and to others brings with it the strength necessary to win the day. (CCA)

NOTE:

[1] Bernard Shaw, in “Man and Superman”, Penguin Books, 1977, p. 264.

A Frank Description, in a Letter of J. Krishnamurti Mass at the Liberal Catholic Church



**For many years J. Krishnamurti (photo) didn't have
the courage to stop the parody of the "Return of Christ"**

In her book "Krishnamurti, The Years of Awakening" [1], Mary Lutyens transcribes part of a significant 1922 letter, written by Jiddu Krishnamurti to Lady Emily. The fragment shows how afraid he was of showing in public what he really thought of the theosophical leaders and priests like C.W. Leadbeater, whom he considered "fools anyway".

Krishnamurti attended a Mass of the Liberal Catholic Church which was said by C. W. Leadbeater himself. At the time, Krishnamurti was being trained to play the role of Lord Christ in the tragic comedy of the "Return of the Lord", directed by C.W.L. and Annie Besant. The parody only ended when the "avatar" left the Adyar Society for good in 1929.

In his letter to Lady Emily (Mary Lutyens' mother), Krishnamurti has this to say from Sidney, Australia:

"Sunday morning [2] I went to the Liberal Catholic Church & C. W. Leadbeater was the acting priest. He did it all *very* well but you know I am *not* a ceremonialist & I do not appreciate all the paraphernalia with all those prayers & bobbing up & down, the robes etc.; but I am *not* going to attack it, some people like to do so what right have I to attack or disapprove of it? The church lasted 2 and a half hours and I was so bored that I was nearly fainting. I am afraid I rather showed it. I must be careful or else they will misunderstand me & there will be trouble. They are like cats & dogs over this church affair. They are fools anyway. Their over-zealousness & the lack of tact is the cause of trouble here."

Mary Lutyens adds that "Krishnamurti's attitude to the Church" was expressed in the above words. At that time, he was too timid yet to be able to speak his mind and make a clear

declaration of principles. In fact, he maintained the worse than useless parody of the *Liberal Catholic Christ* for seven years more.

(CCA)

NOTES:

[1] “Krishnamurti, The Years of Awakening”, by Mary Lutyens, published by Farrar, Straus and Giroux, New York, 1975, 326 pp., see p. 142.

[2] Id est, 18 April 1922.

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HPB: Old Age is Not Bad At All



Progress toward old age is the first approach to the secure haven of life, for every one; and, as Brück has it, it is far from being an evil.

The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed.

A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep

[H. P. Blavatsky, in her article “**Forlorn Hopes**”. See “**Collected Writings of HPB**”, TPH, vol. XII, pp. 390-391.]

The Basis From Which to Transcend



Central American pyramids can symbolize a solid basis on the ground

In order for us to be able to transfer part of our consciousness to higher and more abstract levels of consciousness and love, we must have a strong yet open structure in the lower self.

Such a “basic self” must remain stable while we are living abstract aspects of life. And it must be humble, once we get again to live in the lower realms.

Therefore firmness and humbleness make it possible for us to transcend and reach a universal view of life. Like in Central American pyramids (photo), a solid basis on the ground is necessary to attain to the highest point possible. (CCA)

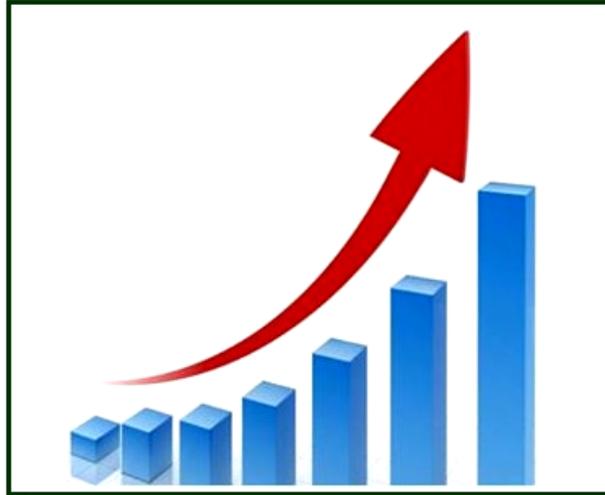
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A Few Thoughts on the Path

Good will towards all beings and a severe discernment are two necessary factors in the daily life of one who seeks for wisdom. Right thought produces right action. There is no religion, political party, church, sect, or personal convenience higher than truth. Nobody owns the truth, but everyone can learn to understand it and to respect it, within his own possibilities. That which is true wins the day in the right time due to a natural law of the universe.

How Self-Control Prepares Victory

The Chain of Causation That Leads to Progress



Self-knowledge - the knowledge of one's higher potentialities -, leads to self-respect, or respect for one's own spiritual soul. And self-respect allows us to obtain the correct sort of self-control.

For any truth-seeker, these three elements - self-knowledge, self-respect and self-control - are decisive factors in obtaining any clear victory, and in making significant progress during the present incarnation. [1]

Self-control is not therefore a question of struggling with oneself.

It comes in a rather natural way once we have a view of life that is broad enough and includes various lifetime-cycles, past and future.

If we aim at our progress, if we know that there can be Real Progress in the context of that self-knowledge which leads to self-forgetfulness, then we should think about Calm Self-Control.

Having a wide horizon, we have reasons to have peace. By having peace, we attain confidence in life.

Having the bliss of confidence in life, it is easy to renounce to short-term personal desires, and to control ourselves.

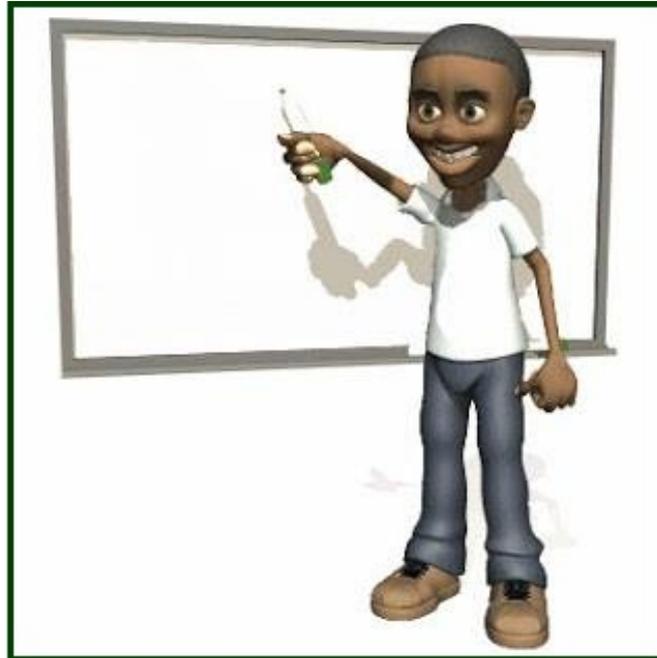
This is part of the chain of causation that gives us inner balance and happiness.

(CCA)

NOTE:

[1] The three factors are mentioned in "Letters From the Masters of the Wisdom", first series, TPH, 1973, p. 151.

Learning Is Not Always Quick



While transmitting knowledge for adults or children, it is not enough to check and verify the veracity of the statements we make. We have also to pay attention to the capacity of the people involved to assimilate what we transmit.

Things must be said in a clear and calm way, even if they involve emotion. Serenity stimulates open-mindedness and an impartial examination of facts, - two basic factors in the search for truth.

Great truths often have to be perceived slowly and step by step. The old and false visions of reality take some time to disappear under the sun of truth.

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What is Unity After All

In a marriage, just as in a family and in every human relationship, it is not enough to be in harmony when everything is pleasant and only victories take place.

Theosophical associations are no exception.

True unity is built also when defeats occur, when everything seems difficult and uncertainties must be faced. Future victories are prepared when there is unity in hard moments.

A Study in Karma

Deciding What We Do With Things



It is rather childish to think “all that happens to anyone is that which he had planted before and now deserves”.

Such a naive axiom would lead us to ascribe the responsibility of each and every injustice to their victims, instead of their authors. “They planted it”.

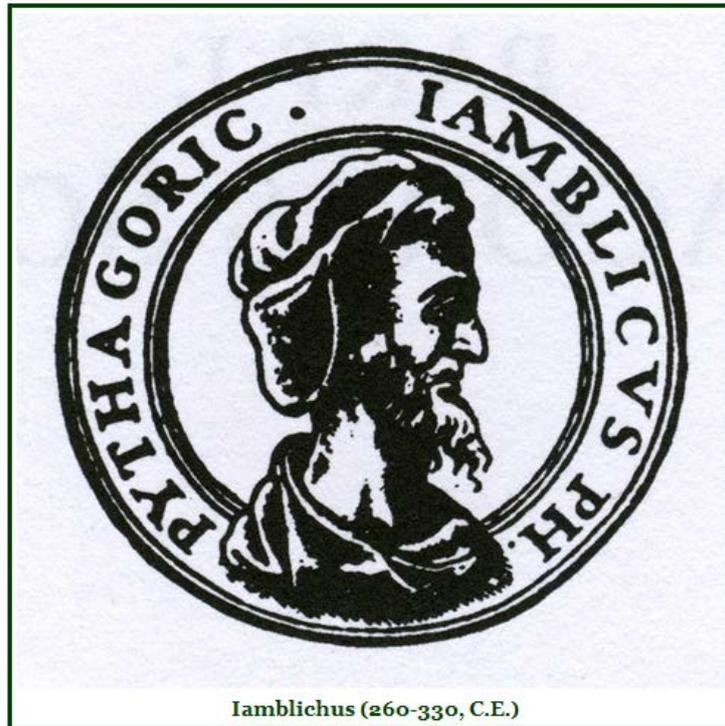
In fact, not everything that happens is merely an ECHO from the past. There is NEW karma being planted every day, which will lead to harvest in the future. Life is not just blind repetition. The new karma may be called “good”, if it creates justice and expands conscience and peace. It may be called “bad”, if it creates further and unnecessary pain, injustice, and ignorance in the world.

However, there is a good intention behind the false axiom according to which every victim of injustice or cruelty deserves it. It is an attempt to lead people away from vengeance and towards a new relation with their suffering; a learning relation.

In fact, what matters is what we do with things that come to us. Even an injustice can teach us something, if we are able to take advantage of it. On the other hand, we are NOT guilty of any injustices we suffer. And those against whom we make injustices are not responsible for our own mistakes, either. It is false if not perverse to think others deserve suffering or injustice. They have not necessarily “planted” any such suffering, and most likely did not. Besides, Karma is not about punishment; it is about learning to act with Justice.

We must live therefore with ethics and respect if not compassion towards all. It is correct to fight every injustice. It is our duty to apologize each time we see we made a mistake regarding anyone. (CCA)

Iamblichus: The Practical Side of Philosophy



Born in the third century of the present era, Pythagorean philosopher Iamblichus examined the question whether classical philosophy is something practical or not.

He wrote:

“.... If (....) Philosophy alone inspires meditation and contempt of death, and leads to the immortal and eternal life, and imparts to us a knowledge of the eternal productive principles or Ideas, and accustoms us to imitate these, then on account of these benefits, also, it is the most useful and practical of all things.” [1]

The same approach applies to modern theosophy, which has an intimate link to Pythagoreanism and Neoplatonism.

To look for happiness in short-term and material goals is an unrealistic dream which has no foundation in the reality of life.

When looked for with realism, happiness emerges from one’s conscious contact with things that are eternal.

(CCA)

NOTE:

[1] From the book “The Exhortation to Philosophy”, by Iamblichus, translated from the Greek by Thomas M. Johnson, Phanes Press, Grand Rapids, MI, USA, 1988, 128 pp., see p. 90.

