

deepen and expand in 2013-2014 that *feeling of universal friendship for all beings* which was taught in the ancient Pythagorean School.

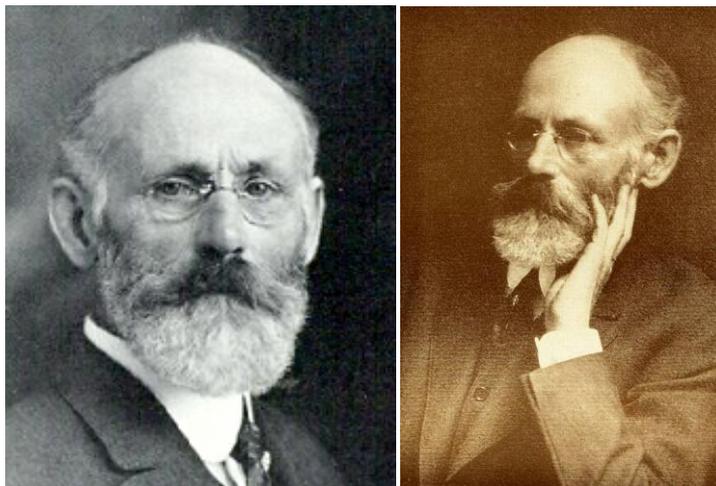
In “Transactions of the Blavatsky Lodge”, H.P. Blavatsky says:

“If, for instance, the Esoteric Philosophy teaches that the ‘Spirit’ (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth.” (*H.P.B. Collected Writings*, TPH, Vol. X, p. 342, or *Transactions of the Blavatsky Lodge*, Theosophy Co., Los Angeles, p. 50)

The Mission and Future of The United Lodge of Theosophists

The Greatest Service to Humanity Is to Help on the Evolution of Soul

Steven H. Levy, M.D.



The Two Known Photographs of Robert Crosbie (1849-1919)

Each new U.L.T. Day commemorates the passing of Robert Crosbie, the founder of The United Lodge of Theosophists, on June 25th, 1919. This day is a suitable time to annually reflect on the mission and future of U.L.T. It is helpful to begin with observing the nature of the future itself.

When considering the future, we should never underestimate the importance of the present. In the words of a sage, the future is the child of the present, therefore it is ever with us. Whatever happens in the future with ever-evolving Nature and the ever-unfolding of Man’s latent

potential, we can be sure that the future will be the field of karmic adjustment and reckoning for causes set up in the present.

However, the present is the child of the past and has no lasting duration or enduring reality by itself on our plane of consciousness. By the time you finish reading this sentence, the present will have become the past and the future will have become the present. In reality, past, present, and future are not separate. They are the ever-moving and living three-in-one that eternally is.

The present may be an illusion of time created by the senses, but it is a reality in one sense. It is the only field where a being can make karma and feel its effects. It is the field where we reap the crop of effects of previous causes. It is the field where we sow the seed of future karmic crops. It is the field where we are awaiting to experience the delayed fruition of a future karmic crop as soon as present conditions are exhausted and replaced by favorable circumstances. The events and conditions of Nature and Man in the future will be based on the cyclic return of the impressions of present conditions.

Now that we are past the midpoint of our evolutionary journey on this planet, the apparent duality of consciousness and substance is slowly returning to its original homogeneity and unity. Consciousness is becoming more spiritual and matter is becoming more spiritualized. Our ability to individually and consciously participate in the refined forms of Nature and Man in the future will depend on the self-induced and self-devised efforts we make in the present.

The future will be the field for the karmic reckoning and adjustment of past and present wrongs against Nature and Man. However, as the future is before us and here with us now in the present, the karma of the misuse and abuse of psychic and spiritual powers of the past Atlantean races is beginning to be felt now and will increase in the future. We are witnesses to the effects of those misuses and abuses in the current prevalence of infectious and hereditary diseases, in the pollution and destruction of the environment, in the proliferation of weapons of mass destruction, and in the psychic tendencies threatening to outrun the manasic (mind) faculties. William Q. Judge once said at the conclusion of an article, and it is meant just as much for us today:

“Arise, O Atlanteans, and undo the errors of the past!”

The future is dual in its potentiality, just as our present action is dual in its potency. The future will also be the field for the unfolding of Man's latent faculties. In the teachings of Theosophy, as recorded in “The Secret Doctrine” by H. P. Blavatsky, we are given an outline and a timeline for the future progress of humanity.

Now, the majority of humanity is in an age of spiritual darkness called in the East, the Kali-Yuga. We are slightly past the first 5000 years of this cycle, a time that is characterized as an age of transition when everything is changing very rapidly and new forms and institutions are replacing old ones. Before our eyes, the seeds of the sixth sub-race of the fifth root-race are beginning to develop in the Americas. We are witnessing the wider development of psychism and psychic powers, and a mixture of races and cultures from all over the world. This mixture will eventually precipitate a new and distinct representation of the possibilities of human expression.

Millions of years from now, in that cycle of evolution on the earth called the Fifth Round, humanity will reach its “moment of choice”. It will actually be the culmination of all the choices made every moment by human beings individually and collectively. Those souls who have earned the right as the result of their sustained efforts will be able to incarnate and participate in the higher spiritual and material conditions of the earth and humanity at that time. It is said the capacities of the adepts of our time are examples of average humanity in the Fifth and Sixth Rounds. In the even more distant future, the Sixth and Seventh Round humanity will be a race of adepts even greater than our present adepts. The highest adept of our age will be as a child compared to the humanity of the Seventh Round.

To Sow the Seeds

So, what is the mission and future of The United Lodge of Theosophists in particular, and the collective mission and future of all the associations and organizations that are the expression of the modern Theosophical Movement? H.P. Blavatsky has said that the work of the Modern Theosophical Movement at this particular time in the cycle of human evolution is to sow the seed for the forthcoming grandeur and more glorious humanity through the power of a nucleus of Universal Brotherhood. This is our particular mission and challenge in the 21st Century - to extend the power and influence of that nucleus.

In order to accomplish this object, a collective effort is necessary to find those simple words that most clearly express the eternal verities of the Esoteric Philosophy so that they resonate with the highest aspirations and ideals of the human heart and mind. There is an opportunity now, more than there has been for over fifteen hundred years, to increase the general recognition that Theosophy is a storehouse of wisdom wherein may be found answers to all the problems of life. In order to do this, it is necessary to express its philosophical principles in ways that make it practical and applicable to the lives of all.

In addition, there are specific challenges for those within The Theosophical Movement. While recognition of the diversity and independence of thought and expression is important, maintaining dialogue with others on those principles and ideals that unite all Theosophists is crucial. Together, we will continue to try to walk a narrow line that avoids dogmatism and prejudice as much as superstition and doubt. Our strength is in our unity. That strength is increased whenever there is individual discernment and mutual help between different centers of Theosophical work.

In light of this mutual mission and challenge in the 21st Century, it is well to highlight the rising of a new effort that is taking its place among the many centers of light in the sphere of the modern Theosophical Movement. This new center, E-Theosophy, acts in the hyperspace of the Internet and blends the modern computer technology with the age-old objects of the Theosophical Movement. It is a site where members and associates from Theosophical Centers all over the world can participate in mutual study and help in understanding, applying, and promulgating Theosophy, pure and simple. It especially welcomes those individual students and inquirers who may be isolated from a physical Theosophical Center.

The E-Theosophy e-group, as the United Lodge of Theosophists and other like-minded centers of Theosophical activity around the world, reminds us that our greatest service to humanity now and in the future is to help on the evolution of soul, and the mind and heart of the race, by keeping the writings of H. P. Blavatsky and William Q. Judge before the public

so that others may be inspired to know more, be more, do more and live more in the light of their Higher Self.

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Steven H. Levy is a long-standing associate of the United Lodge of Theosophists in the United States.

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Robert Crosbie

**At 11:25 a.m. June 25, 1919, in the City of Monterey,
California, at Gordon Park, No. 936 Franklin Street,
Abandoned the Body He Had Used More Than 70 Years**

He was born in Montreal, Canada, January 10, 1849, became an America citizen, was from his earliest years deeply interested in religious, philosophical and occult subjects, identified himself with the DZYAN Section of the Theosophical Movement and the Theosophical Society, and was for many years the devoted friend and close Companion of William Q. Judge, and an occult pupil of H. P. Blavatsky. He said, for the guidance of those who, with him, loved these two great Beings, trusted Them and those whom They trusted, and who aspired to follow the path They showed:

“How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising; to endeavor to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the successes of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the Soul which provided the energy that sustained it. If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours. The smaller cycles of the personal ego will be related to the Divine Ego and the force that flows from the latter will show itself in every way, will strengthen the whole nature, and will even change the conditions, physical and otherwise, which surround you.”

The influence of his work will vibrate through the centuries.

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[The text above is reproduced from “Theosophy” magazine, Los Angeles, August 1919, p. 320. Although it was published with no indication as to the name of its author, an analysis of its contents and historical circumstances shows it was written by Mr. John Garrigues himself.]

Mahatma Gandhi's View of Food

To Eat With Discernment Helps Inner Purification

B. P. Wadia



Pythagorean tradition says: "...Learn to conquer these; thy belly first, then sloth, luxury and rage."

Bodily health is valued highly by all. That "Health is Wealth" is true in more than one sense. Great efforts are made by governmental and social organizations to educate the people as to how not only to prevent disease but also to build up health.

As in other spheres, modern knowledge here started off with some false premises. The ancients and their modern heirs like Paracelsus, Mesmer, Du Potet and others were long suspected and scorned. Thanks, however, to the discovery that people who worry seem especially prone to such an ailment as ulcer of the stomach, psycho-somatic medicine has recently gained ground. The Body-Mind interrelation is now universally recognized, and psychiatry has become an acknowledged branch of medicine.

Ancient Sages emphasized the connection between body, psyche and human spirit. The indissoluble links between Man, the Microcosm, and the Supreme the Macrocosm, were thoroughly understood. Health and Holiness, which come from the same root, meaning "whole", were deemed necessary for the progress of man, the mortal, towards the Integrated Immortal, the Master of His Own Being and so the Master of the Living Universe.

Manu and other lawgivers have laid down rules of health for the attainment of this progress: health of the corpus, and of feelings, of thoughts, of will; and of the links which bind these together to create Man, the unit.

One important factor in this programme is what, how and when to eat. In our own times Gandhiji experimented with various edibles, considering dietetics to be a vital art. But he took the same view than the old Sages did - the body being the temple of the Most High not only what goes into the mouth as food but also what comes out of it as words and tones has to be considered, the latter being more important than the former.

Man must not be looked upon as a body, or a mind, or a soul, but as unit in which many forces are at work; forces in Nature which, with due co-operation, keep all forms of life in good health.

Pythagoras is reported by Iamblichus and others as taking the same view. His pupils in the Sodality of Krotona were not only instructed in mathematics and music but also in dietetics - what might be eaten and what should not be touched.

Thus, in his *Golden Verses*:

“Eat not the food proscribed,
But use discretion
In lustral rites,
And freeing of thy soul.”

Foods should be taken with such discernment that the inner psychological purification is not hindered or halted. For the freeing of the Soul from the bondage of the senses, purificatory rites were undertaken, but their efficacy was lowered by indulgence in proscribed foods.

Pythagoras, however, did not advocate the extreme asceticism of body-torture:

“Nor should'st thou thy body's health neglect,
But give it food and drink and exercise
In measure; cause it no distress.”

One cause of ill health, disturbing to the concord between brain and mind, is an unbalanced diet, one which does not maintain the balance between the body and the dweller in the body. Measured exercise aids both assimilation and elimination, thus restoring the equilibrium. There exists a parallelogram of forces of the body, speech, emotions and ideas, and food is a factor of its equilibration. Bodily distress is Nature's signal of the imbalance of forces which have therefore become discordant.

And then there is this verse:

“Know this for truth,
And learn to conquer these:
Thy belly first;
Then sloth, luxury and rage.”

Proscribed food, taught the Greek Sage, caused inertia. Gluttony is not only overeating but also consuming the wrong quality of food. Sloth results; indifference to life sets in; then luxuries are sought while real needs are neglected. Comfort, ease, luxury and more luxury are followed by frustration, and thus anger, wrath and rage are born.

All diseases emanate from the Great Disease - discord and disturbance between Man and the forces of Nature. Earth, water, fire, air and light are in him as they are in the Macrocosm. His Powers, of Will, of Thought, of Speech and all others are derived from Nature, Mother of all Powers. Man's prerogative is to help Nature by recognizing that his own creative spirit and the Great Spirit are in constant unison, and living accordingly. This is Holiness; this is Health. Turning away from them, man enters the universe of Great Disease.

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The above article is reproduced from the book "**The Gandhian Way**", by B. P. Wadia, Asian Book Trust In Association With Theosophy Company (India), Mumbai, 2000, pp. 103-105. Original Title: "**Gandhiji's View of Food**".

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The Importance of Free Debate **Criticism is the Great** **Benefactor of Thought in General**

Joaquim Soares

It seems that to some it should be forbidden to question, to investigate the facts, to criticize and to debate. In fact, the free and frank debate about what is false and what is true has occurred for thousands of years both in science and philosophy.

It is but in religious and ritualistic structures that the debate is suppressed, usually in the name of God and other fantasies. Theosophy is a philosophy, and also a science. It has no Church. It has no God. It has free debate. However, the pseudo-theosophy fabricated by Annie Besant and C. W. Leadbeater has a Liberal Catholic Church and attempts to suppress free debate. Such suppression belongs to the Middle Ages. [1] Without confronting errors, what we have is stagnation, falsehoods taken as truths, and hypocrisy.

H. P. Blavatsky wrote:

"Theosophists and editors of Theosophical periodicals are constantly warned, by the prudent and the faint-hearted, to beware of giving offence to 'authorities', whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. 'Judge not, if thou wilt not be judged', is the habitual warning." [2]

And she added in the same text:

“It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life - practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another ‘authority’. I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged ‘authorities’ and social routine.”

NOTES:

[1] See the article “**Transcending Organized Delusion - The Old Handbook On How to Deal With Theosophical Heretics is Getting Ineffective**”. One of its direct links is: <http://www.esoteric-philosophy.com/2012/07/transcending-organized-delusion.html> .

[2] “**In Defense of Criticism - According to Original Theosophy, Criticism Is the Sole Salvation From Mental Paralysis**”. One link to this article is: <http://www.esoteric-philosophy.com/2011/03/in-defense-of-criticism.html> .

Vieira, a Pioneer of Theosophy

The 17th Century Friend of Jews, Indians, and Black People



Every modern nation has fore-runners and pioneers who anticipated centuries ago the theosophical *spirit* of universal wisdom and unlimited brotherhood.

António Vieira (1608-1697) is an example of that in the Portuguese-Brazilian world.

A fierce polemist who raised many ethical questions and taught deep tenets of universal wisdom under the outer language of Christianity, Vieira was formally a Jesuit, but not *in spirit*.

By 1650 the highest Jesuitic authority in Rome persecuted him and would have had Vieira expelled from that Order - which at the time might mean torture and Death - , had not the Portuguese king defended him. One decade later Vieira was put into prison by the Inquisition in Portugal, under charges of heresy. Several years passed before his release from jail, again due to Karma.

Vieira defended peace; he defended the rights of Brazilian Indians to Life and Liberty; and he advocated the rights of Jews. He died on July 18, 1697, almost 90 years old and having left for posterity an amazing written work of dozens of volumes. Among many other topics, he has a unique and enlightening approach to the process of psychological Pain, which the Buddhists call *Dukkha*, Affliction, and say that it is the "First Noble Truth" regarding life. (In "**Sermões**", A. Vieira, 1957 ed., volume XXII.)

Vieira was also a prophet of the creative synthesis between celestial and terrestrial forms of consciousness, that must emerge in our mankind's future. Using the Christian and prophetic language of his time, he anticipated the impulse for the better future which is present at the core of the modern theosophical effort. The messianic naiveté with which he looks at many an aspect of life was a weakness of his time and culture and does not cancel the great depth of his vision. His book "**The History of Future**" is a classic. We reproduce below his biography as published in the Encyclopaedia *Britannica*, 1967 edition.

Vieira, António (1608-1697)

Portuguese Jesuit, diplomat, writer and orator, a great master of classical Portuguese prose. Born at Lisbon on Feb. 6, 1608, his life span coincided with a critical period in the history of Portugal and Brazil, and he played an active and at times a leading role on both sides of the Atlantic.

His sermons, letters and state papers form the best collective source for the understanding of the climate of opinion in 17th-century Portugal and Brazil. In an age when the pulpit had great power in forming public opinion, Vieira's sermons were among the most famous and influential, "being bought up as fast as they are printed, and sent for out of all parts of Spain, Italy and France", as a contemporary Englishman noted.

He was a prolific letter writer, and his correspondence is the more valuable in that he was a well-placed, intelligent and critical observer who frequently wrote at white heat and without reserve. His state papers on such varied subjects as diplomatic negotiations with the Dutch, Portugal's economic ills and their remedies, toleration for the crypto-Jews, or "New Christians", and freedom for the Indians of Brazil are models of clear and incisive reasoning and exercised great influence in the councils of the crown. A great historical and literary figure, Vieira may be considered the most remarkable man in 17th century Luso-Brazilian world.

Vieira went with his parents to Brazil in 1614. He was educated by the Jesuits at Bahia and entered the Society in 1623, being ordained as a priest in 1634. He became the most popular and influential preacher in the colony. Many of his sermons were calls to battle against the Dutch invaders who occupied northeast Brazil from 1630 to 1654, and others contained devastating criticisms of the colonial authorities. He also worked among the Amerinds and the Negro slaves, though he was not allowed by his superiors to devote his whole life to ministering to them as he had hoped to do. He returned to Portugal in 1641, as a member of a Brazilian mission sent to congratulate King John IV on his accession. The king fell under the

spell of Vieira's self-assured and magnetic personality, and soon came to regard the tall, lean, dynamic Jesuit as "the greatest man with the world". Vieira repaid him with a passionate devotion which, after John's death (1656), became a hallucination that he would rise from the dead to inaugurate the fifth biblical universal monarchy under Portuguese leadership.

Between 1646 and 1650, Vieira was employed on confidential diplomatic missions to Holland, France and Italy, but none of them was successful, and he made himself unpopular with many Portuguese by his outspoken advocacy of toleration for the persecuted crypto-Jews and of peace at any price with the Dutch.

The Jesuit general at Rome, embarrassed by Vieira's multifarious activities, resolved to dismiss him from the Society, but the king intervened and the matter was dropped. At the end of 1652 he was sent to the Maranhão and the Amazon delta mission fields [*in Brazil*], where he remained for the next nine years, except for a brief visit to Portugal (1654-55). During this time he displayed as much energy and ardour in work among the savages of the South American rivers and jungles, as he had shown in his political activities in the European capitals and courts. He learned several of the local languages of the Amazon delta, in addition to the Tupi-Guarani, or lingua franca, of the Brazilian littoral and the Kimbundu of the Negro slaves from Angola.

His caustic criticism of the colonists' enslavement of the Indians led to his expulsion and deportation to Portugal in Sept. 1661. He was first received sympathetically by the court, but a palace revolution in June 1662 brought his enemies to power, and the Inquisition, which had long disliked him, arrested and tried him for his messianic beliefs concerning the future of Portugal and the resurrection of King John IV. Luckily for him, his sentence coincided with another palace revolution which brought the prince regent Dom Pedro and his own friends to power, and he was released in 1668. But his old influence at court was gone, and he spent the years from 1669 to 1675 at Rome trying to secure the annulment of his sentence and a degree of toleration for the crypto-Jews. He did secure the partial revision of his sentence, and a papal brief exempting him from any further molestation by the Portuguese Inquisition, but he ultimately failed to attain his second object, though securing the suspension of the Inquisition's anti-Jewish activities for five years (1676-81).

He returned to Bahia in 1681 with the intention of ending his days in Brazil, and there he died on July 18, 1697, a paralyzed physical wreck, but mentally active and a fighter for the freedom of the Indians to the last.

Bibliography - The standard biography is by J. L. d'Azevedo, *Historia de António Vieira*, 2 vol. (1918-20). He has also edited the best edition of correspondence, *Cartas do Padre António Vieira*, 3 vol. (1925-28). For a definitive bibliography of works by and on Vieira, see Serafim Leite, S.J., *História da Companhia de Jesus no Brasil*, 10 vol., vol. ix, pp. 192-363 (1938-50). See also *Padre António Vieira. Obras Escolhidas*, ed. by António Sérgio and Hêrnani Cidade, 12 vol. (1951-54); C. R. Boxer, *A Great Luso-Brazilian Figure. Padre António Vieira S.J.* (1957). (Cs. R.B.)

The Power of the Small

One's Trust in the Law is Developed Through Attention



The tests and trials of discipleship unveil faults and weaknesses in the nature of the student. Strengths also manifest, but the faults and weaknesses must be removed since they are the obstacles to spiritual progress. It has been said that the self is its own worse enemy. The enemy within does not necessarily come with the loud beating of drums or the fanfare of trumpets. Failures to subdue and check the influences of the lower self do not have to occur in the full light and prominence of great events. So one does not have to and should not be looking for special tests and trials.

The decisive tests often creep up silently, unexpected and unnoticed in the small matters and events of life, and in situations that might normally be considered inconsequential. Empires have fallen because a small task was left incomplete in favor of a more glorious goal. The destiny of nations has been altered by small and unexpected events. The unraveling of the most intricate garment, as well as the fabric of the life of an individual may begin with a very small tear.

The vulnerability to failure lies in the fact that the student is still not free from illusion and ignorance. The disciple does not yet discern the test, the weakness, the tear, the unforeseen results and ramifications of one's actions. Illusion and ignorance also infiltrate and distort the perception of others who are not free of superstition, prejudice, lower psychic influences and the images of elementals. All these can work to create irritation and damage to relationships, even when the motive to act seems noble to the student and there is no conscious intention to annoy.

Just as the disciple is tested in small ways, the work of the disciple is to exercise one's strength, wisdom and compassion in small ways and in the performance of every small duty in life. It is much better to pay attention to the thoughts, feelings, and motives behind the performance of every action, than to try to manage, precipitate and force results. Such adjustments are better left to the law.

As W.Q. Judge wrote:

“By gentleness, detachment, strict attention to duty, and retiring now and then to the quiet place, bring up good currents and keep back all evil ones. Remember it is the little things the work is done through, for they are not noticed, while the larger ones draw the eyes and minds of all.” [1]

It has also been said that the Self is the friend of self. The light of the Higher Self is always present, but it may not be able to get through the dark clouds of illusion, ignorance and selfishness. The help and influence of the Great Founders of the Theosophical Movement is always near and available to those who strive to perform the highest service to humanity. However, it does not necessarily show itself with the brilliance and power of the noonday sun. It breaks through the clouds in very small shafts of light and reveals itself in small ways in the small matters and events of life. The mark of the dark influences is in their tendency to create the illusion of separateness, irritation and discord in the little things of life. The characteristic sign of the influence of the Higher Self is to illuminate the path to wisdom, compassion, and unity. Faith in the Higher Self, confidence in Masters, and trust in the law is developed through attention to the beneficent power of the small in one's life.

(Steven H. Levy, M. D.)

NOTE:

[1] "Letters That Have Helped Me", Theosophy Company, Los Angeles, p. 84.

What We Are Results From What We Think



“All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with a pure thought, happiness pursues him like his own shadow that never leaves him.”

[*The Dhammapada*, quoted in the article *Meditation on the Awakening of Mankind*, by Carlos Cardoso Aveline. The text is available at www.TheosophyOnline.com.]

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Our Continuous, Conscious Existence

As all human beings are primarily spiritual beings, the earth is not their permanent abiding place; they are born into bodies, live, form their relations as physical, psychic, and spiritual beings, and again return to their own more real and abiding states. As you may be aware, the universe exists for the purposes of soul, and our entrance into earthly existence is but one phase of our continuous conscious existence. [Robert Crosbie, in *The Friendly Philosopher*, Theosophy Co., 1945, p. 199.]

On Truthfulness and Brotherhood

The Words from a Mahatma on a Decisive Issue



“... You have to remember that our Eastern ideas about ‘motives’ and ‘truthfulness’ and ‘honesty’ differ considerably from your ideas in the West. Both we believe that it is moral to tell the truth and immoral to lie; but here every analogy stops and our notions diverge in a very remarkable degree. For instance it would be a most difficult thing for you to tell me, how it is that your civilized Western Society, Church and State, politics and commerce have ever come to assume a virtue that it is quite impossible for either a man of education, a statesman, a trader, or anyone else living in the world - to practice in an unrestricted sense?

Can any one of the above mentioned classes - the flower of England’s chivalry, her proudest peers and most distinguished commoners, her most virtuous and truth speaking ladies - can any of them speak the truth, I ask, whether at home, or in Society, during their public functions or in the family circle? What would you think of a gentleman, or a lady, whose affable politeness of manner and suavity of language would cover no falsehood; who, in meeting you would tell you plainly and abruptly what he thinks of you, or of anyone else?

And where can you find that pearl of honest tradesmen or that god-fearing patriot, or politician, or a simple casual visitor of yours, but *conceals* his thoughts the whole while, and is obliged under the penalty of being regarded as a *brute*, a madman - to *lie* deliberately, and with a bold face, no sooner he is forced to tell you what he thinks of you; unless for a wonder his real feelings demand no concealment? *All is lie, all falsehood*, around and in us, my brother; and that is why you seemed so surprised, if not affected, whenever you find a person, who will tell you bluntly truth to your face; and also why it seems impossible for you to realize that a man may have *no* ill feelings against you, nay even like and respect you for some things, and yet tell you to your face what he honestly and sincerely thinks of you.”

[Words from a Master of the Wisdom, quoted in the article “**On Truthfulness and Brotherhood**”, by Carlos C. Aveline. The text can be seen at www.TheosophyOnline.com .]

Jacob Boehme in Russia



In his “History of Russian Philosophy” [1], N. Lossky writes that in the second half of the 18th century Jacob Boehme was among the most influential Western philosophers in Russia. Masonry was also popular among Russian higher classes by then.

In “The Secret Doctrine” [2], H.P.B. says - while quoting some other source - that Isaac Newton derived all his knowledge of gravitation and its laws from Jacob Boehme (1575-1624).

She says that Boehme “was the nursling of the genii (Nirmanakayas) who watched over and guided him”.

A poor and humble man from the point of view of social classes, Jacob Boehme is among the “theosophers” who came before H. P. Blavatsky, and William Judge wrote an article about him in 1886.

NOTES:

[1] “History of Russian Philosophy”, N. Lossky, George Allen and Unwin Ltd, London, first published in 1952, 416 pp., see pp. 10-11.

[2] “The Secret Doctrine”, H. P. Blavatsky, Theosophy Co., Los Angeles, volume I, p. 494.

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5) E-Theosophy (English)

<https://www.facebook.com/ETheosophy>

6) Joana Pinho (English and Portuguese languages)

<https://www.facebook.com/joamariapinho>

7) FilosofiaEsoterica.com (Portuguese)

<https://www.facebook.com/pages/FilosofiaEsotericacom/174978012570152>

8) Vislumbres da Outra Margem (Portuguese and English)

<https://www.facebook.com/vislumbresdaoutramargem>

9) SerAtento (Portuguese)

<https://www.facebook.com/pages/SerAtento/103676599807331>

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Life, a Ceaseless Flow of Events

Human existence, according to the average conception, consists in a ceaseless flow of varying events, in a constantly changing array of circumstances, which each man classifies as good or evil, as favorable or unfavorable, as obstacles or as opportunities, according to whether they seemingly further or hinder the attainment of the particular goal upon which his heart is set.

[John Garrigues, in his article “Obstacles and Opportunities”, which is available at www.TheosophyOnline.com .]

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A Little-Known Photo of HPB **An Outer Image Expressing Inner Feelings**



No room for illusion in such a look

The less-than-well-known photo of H.P. Blavatsky which we reproduce above seems to have a Russian origin. What makes this poor quality photo valuable is the unique expression in HPB's eyes, and in her face.

There is no room for illusion any longer in such a look. The firmness seems to be remarkable, and there is a sadness in it. It was taken not long before May 1891.

It would appear that the photo has captured and still expresses - across the ocean of time - something of HPB's emotions and state of mind on that occasion.

(C. C. A.)

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The Story of “The Aquarian” Journal Started to Circulate in November 2000



Jerome Wheeler, the founding-editor of
The Aquarian Theosophist, in a photo dated 2010

It was in November 2000 that “**The Aquarian Theosophist**” was founded. The planet Jupiter has completed one full cycle in the sky since then.

The first edition of “The Aquarian” circulated from Los Angeles. Its founding-editor, **Jerome Wheeler**, is an experienced student of H.P. Blavatsky and a long-standing associate of the United Lodge of Theosophists, ULT.

Born on August 8th, 1934, in Texas city, Jerome was deeply inspired in his studies by the writings and the life-example of **John Garrigues** - one of the main founders of the ULT in 1909.

In 2006, Will Windham - from London, UK - took over as the editor of “**The Aquarian**”. Since March 2012, the monthly magazine has been published by the editors of www.Esoteric-Philosophy.com, www.FilosofiaEsoterica.com and associated websites.

The link for “**The Aquarian**” blog is www.TheAquarianTheosophist.com. Its complete collection is available at www.TheosophyOnline.com.

The reader can find these texts by Jerome Wheeler in www.TheosophyOnline.com:

- *The New Paradigm
- *The Challenge of the Skandhas
- *The H.P.B. Defense Fund - 2005
- *The H.P.B. Defense Fund - 2006
- *The Resurgence of Pseudo-Theosophy

One text by Jerome has been translated into Portuguese and can be seen at www.FilosofiaEsoterica.com. It's entitled “O Novo Paradigma”.

