

Uranus is a “bridge-builder” between our solar system and the Milky Way. Like his companions Neptune and Pluto, this mysterious “wanderer” is considered an ambassador from the galaxy. Together with the more severe “master” Saturn, Uranus is one of the co-regents of Aquarius sign and age. It is also a center for visionary and creative energies.

Associated to sudden change and to the enlightenment of consciousness, Uranus the “Aquarian” was discovered by modern science in March 13, 1781. It was secretly known to wise men of previous ages, and H.P. Blavatsky wrote:

“...We shall be told, no doubt, that Uranus was unknown to the ancients, and that they were forced to reckon the sun amongst the planets as their chief. How does anyone know? Uranus is a modern *name*; but one thing is certain: the ancients had a planet, a ‘mystery planet’ that they never named and that the higher Astronomus, the Hierophant, alone could ‘confabulate with’. But this seventh planet was not the sun, but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel ‘seventy-seven smaller wheels’.”[2]

Uranus has a number of small objects forming rings around itself.

Elsewhere, H.P.B. says the “seventh planet” of ancient Hindu wisdom is the same “wanderer” now called Uranus, and whose exoteric representative is the Sun. She quotes J.-M. Ragon, according to whom the seventh day of the week should be dedicated to Uranus, not to the Sun. It is said it would be better to have it called “Urunday”, instead of “Sunday”. [3]

As Uranus and the first sign of the astrological year relate to the future and pioneer action, it seems correct to contemplate the glimpse of times to come which H. P. Blavatsky gives us in these words:

“...Whether by phenomenon or miracle, by spirit-hook or bishop’s crook, Occultism must win the day, before the present era reaches ‘Sani’s (Saturn’s) triple septenary’ of the Western cycle in Europe, in other words - before the end of the twenty-first century ‘A.D.’.” [4]

NOTES:

[1] “Esoteric Writings”, T. S. Row, TPH, India, 1980, p. 7.

[2] “Collected Writings of H.P.B.”, TPH, volume XIV, p. 332.

[3] “The Secret Doctrine”, H. P. Blavatsky, Theosophy Co., Los Angeles, volume I, pp. 99-100. Yet at volume I, p. 575, more data show the complexity of the relation between Uranus and the Earth.

[4] “Collected Writings of H.P.B.”, TPH, volume XIV, p. 27.

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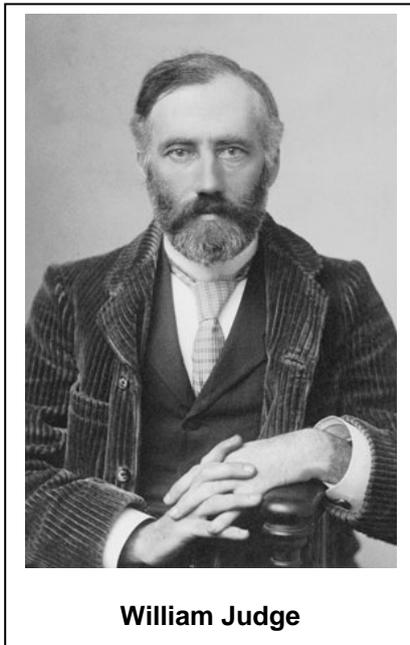
“There is no stationary condition in this world of constant change, through the innumerable causes constantly set in motion by the different agencies in evolutionary operation”. (Robert Crosbie in “The Friendly Philosopher”, Theosophy Co., p. 46)

America, was sounded in his editorial in the first issue of “Path”, published in 1886. The magazine’s founders, he said -

“...have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers, and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness”

And W.Q.J. added:

“The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth”



William Judge

“We appeal, therefore, to all who wish to raise themselves and their fellow creatures - man and beast - out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly-strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and it has been, by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It

shows that merely healing the outside by hanging a murderer or providing asylums and prisons will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: ‘Be restrained, be liberal, be merciful’; it is the death of selfishness.” [2]

What can we learn from this editorial by W.Q.J about the true service of humanity?

The true service is to offer a path of hope to humanity. If philanthropic efforts and greater

distribution of wealth were the answer, there would not exist today so much selfishness, vice, brutality and suffering. All these noble plans have failed because they intend to improve the outer condition of humanity. However, hope is an attitude of mind that is based on faith, will, and knowledge, all of which are qualities of the inner man. Although that path of hope may be most clearly pointed out to some in eastern philosophical and religious literature, the true servant of humanity investigates all systems of ethics and philosophy that claim to offer hope to mankind.

The truths in all religions and philosophies that offer light and hope for humanity are those that reveal the fact and meaning of universal brotherhood. Faith in the progress of the human condition and the will to work for a brighter future are dependent on knowledge that we are not isolated and alone. Universal brotherhood means that the effort of the individual influences the welfare of others and the progress of others lifts the individual by degrees through the fact of our unity and interdependence. Hope is not a sentimental feeling. It is recognition and conviction that universal brotherhood is a fundamental law of nature.

What needs to be gathered from all philosophies and religions are those truths that provide a better understanding of the spiritual condition of man. This is the key to self-knowledge and a truer realization of the Self. Once a human being understands that he is essentially a spiritual being, one's purpose and destiny become clear. The clearer our vision of the future, the more hope and aspiration one has to reach the end in view.

NOTES:

[1] "Five Messages from H. P. Blavatsky to the American Theosophists", Theosophy Company, Los Angeles, First Message, 1888.

[2] "Theosophical Articles", W. Q. Judge, Theosophy Co., Los Angeles, Vol. II, pp.569-572.

Celebrating Justice to Judge in 2012: **The Seventh Year of Letters to India**

For the seventh time since April 2006, independent students from various countries will send by 13 April 2012 open letters to Ms. Radha Burnier, the President of the Adyar Theosophical Society, in India. They will ask her to re-examine the Adyar "Case" against Mr. William Q. Judge.

The yearly rhythm of the Letters to Adyar can be summarized so far in this way:

- 1) In 2006, six letters from four countries.
- 2) In 2007, ten letters, from five countries.
- 3) In 2008, eleven letters, from five countries.
- 4) In 2009, nineteen letters, from seven countries.
- 5) In 2010, twenty-one letters (including one e-mail message), from six countries.
- 6) In 2011, twenty-two letters, all sent air mail, from seven countries.

Those who have an interest in the future of the theosophical movement are invited to join the initiative. The effort aims at establishing a true dialogue within the movement, learning mutual lessons from the past and building a correct vision of the future.

Restoring justice with regard to William Judge is good for Adyar Society and good for mankind. The “Justice to Judge” initiative has been giving a growing portion of the movement a better chance to benefit from the example of Judge’s life and from the wisdom present in his books. It destroys the illusion of separateness among different theosophical associations. It stimulates the perception that the movement as a whole is in fact one single magnetic field; that such an aura or energy-field has a center; and that its living center is related to the “blood” - the skandhas and magnetism donated by its main Founders.

William Q. Judge showed the importance of a non-bureaucratic view of the theosophical effort. The real center of the visible movement is no outer authority. It is in the heart and mind of each student who’s able to understand its goal and its dharma, and who has a sincere respect for its sources of inspiration. Such sources are alive; and they are active in the center of the magnetic field of the movement.

Although the open letters campaign has no attachment to short term results, it acknowledges that progress has been made in the last few years. The 19th century process of persecution against Judge within the Adyar Theosophical Society is extensively documented in the book *The Judge Case*, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004) and in other books. [1] The accusations were based on a campaign of rumours. They seem to have been used as a tool by those who aimed at attaining political power within the organization. No actual, valid proofs were ever presented against Judge. The *Judicial Committee* appointed to examine the matter declared it could not decide on the issue.

Every letter in defence of William Q. Judge should be circulated among one’s friends and co-students, or in publications in one’s local language, so that the vindication of Judge takes place at the grass-roots level. These letters stimulate the movement’s ability to learn from its own mistakes. They help people realize that it is a privilege and a blessing to defend the Founders from unjust attacks, whether from within or from without the theosophical movement. Each in his or her own way, style and words, students will suggest for the seventh time next April 13th that Adyar should publicly admit that Judge was innocent of any wrongdoing - or else open the Adyar Archives and show any existing proofs of his mistakes.

The agenda includes a celebration. April 13 is Judge’s birthday. As Judge donated his life to the movement, it is the movement itself - in its ever-renewing unity and diversity - that is actually being celebrated by these letters and related activities. As a meditation on the dynamic unity of the movement, one unique text to be considered is Judge’s article “The Theosophical Movement”. [2]

Although e-mail messages and phone calls to Adyar are good ideas as additional means of expression, it is felt that the efficiency of an air mail letter is greater. Envelopes must be addressed to “**Mrs. Radha Burnier, President, The Theosophical Society, Adyar, Chennai 600 020, India.**”

Whenever possible, signed copies of the letters to Adyar should be sent by air mail to the address indicated below. Ms. Radha Burnier sent kind answers to some of the letters. The

correspondence to Adyar has been discussed in previous editions of “**The Aquarian Theosophist**” and other theosophical magazines. In 2011, Ms. Radha Burnier wrote a note on the topic which was published at “The Theosophist”, Adyar, in July 2011.[3] Special sections with articles on this subject can be found at www.TheosophyOnline.com, www.Esoteric-Philosophy.com and www.FilosofiaEsoterica.com.

Those interested in obtaining more information may also write to “The Aquarian”.

[E-mail contact with organizers: lutbr@terra.com.br. Air mail address to send copies of open letters to Adyar: C. C. Aveline, Caixa Postal 5111, Ag. Brazlândia, CEP 72.705-970, Brasília, DF, Brazil.]

NOTES:

[1] Another good source of information is “The Theosophical Movement, 1875-1925”, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.). The book is available online.

[2] The article “**The Theosophical Movement**” can be found in the List of Texts by Alphabetical Order at www.TheosophyOnline.com and www.Esoteric.Philosophy.com, and at the Lista de Textos Por Ordem Alfabética in www.FilosofiaEsoterica.com. See also the text “**The Unity of Independent Devotion**”, by Steven H. Levy, M.D., in the same websites.

[3] The text “**Radha Burnier, On Justice to Judge**” can be found at the List of Texts in Alphabetical Order at the websites www.TheosophyOnline.com and www.Esoteric-Philosophy.com, and at the Lista de Textos Por Ordem Alfabética in www.FilosofiaEsoterica.com.

When Citizens Establish Peace

Israeli President Shimon Peres Sends a Message to the Iranian People



Speaking first in Farsi and then in Hebrew, on March 19 Israeli President Shimon Peres sent greetings for the Persian new year to the Iranian people. He urged them to “replace the corrupt regime and return to your glorious Persian heritage, a heritage of culture and values, not of bombs and missiles.”

The message was sent as various grassroots initiatives promote friendly dialogues and a commitment to peace between citizens of Iran and Israel.

These are some excerpts from Shimon Peres’ speech on the eve the Iranian celebrations:

“Tomorrow morning, millions of Iranians will celebrate their holiday, the Nowruz.

The Nowruz is the beginning of the springtime. Nowruz is a holiday of friendship. Nowruz is a holiday of good neighborhood with many other people.”

“My wish is that you could celebrate it full-heartedly - without fear, without hatred, without threats, without hanging on nuclear bombs. If you won’t hate, you won’t be hated. If you won’t threaten, you won’t be threatened. If you’ll show friendship, you will get friendship.”

“If you’ll hang on to your culture, everybody will remember that Iran was an empire of culture, of great thinkers, of great poets, of great painters... an outstanding nation. What are you doing now? For what do you need all this hatred, all these exaggerations, all these bombs? Are you going to bomb? And if you bomb, nobody will bomb you back? That’s a total illusion. Why should you suffer economically for this game? There is a new world, with a global economy, hanging on science and technology. Why won’t you enter it, free, wise, with your culture, with your capabilities?”

(.....) “I wish you a happy holiday, that you’ll come back to yourself, that you’ll remember your great culture and use it to enter a world of freedom, a world of dignity, a world of peace, a world of understanding. Happy New Year.”

[President Shimon Peres]

(Source: <http://www.haaretz.com> .)

The Riches

A Tale From the Sufi Tradition

Hazrat Inayat Khan

When the hermit Machandra said to Gaurikha on their journey through the wilderness, “Gaurikha, I feel afraid”, Gaurikha answered, “Throw away the fear”.

Machandra answered, “How can fear be thrown away?”

Gaurikha said, “Throw away that which causes you fear.”

Machandra took out from his wallet two bricks of gold and said, “These bricks of gold, must I throw them away?”

“Yes,” said Gaurikha, “what is it?”

Machandra threw them away, and as he went on his face turned pale. Gaurikha looked at him and said, “Why are you sad?”

Machandra said, “Now we have nothing.” Gaurikha said, “We have everything. Look before you, what do you behold?” And he beheld mountains of gold.

Gaurikha said, “Take as much as you can, if that is your soul’s striving.”

Machandra's soul awoke, and he said, "Nothing will I take, for I know the riches of possessing nothing."

(From the book "Tales", by Hazrat Inayat Khan, Omega Publications, Publisher and Bookseller, New Lebanon, NY, USA, copyright 1980, 248 pp., see p. 19.)

The First Step To Take

As a Man Thinks in His Heart, So He Will Become

John Garrigues



John Garrigues (1868 - 1944) was one of the main founders of the United Lodge of Theosophists, in 1909

[The following text was first published at "Theosophy" Magazine, April 1932 edition, pp. 253-254, with no indication as to the name of the author. An analysis of its contents and style indicates it was written by John Garrigues. Original title: "A Clean Life".]

It has been said that the first of the steps of holiness is a clean life. Certain it is that no man has the right to call himself a Theosophist whose life does not square with the ethics of Theosophy.

Foolhardy he who dares to face the dangers on the Path of Occultism without the protective armor of purity. Zoroastrianism, with its stress upon pure thoughts, pure words, pure deeds, is but emphasizing what all the great Teachers have enjoined as a *sine qua non* of the spiritual life.

A clean life involves purity, rectitude, chastity, and harmlessness, as well as absolute straightforwardness of conduct.

As the Upadhi or basis of action on this plane, the physical body must be kept pure, inside and out, that it may be the rich, fertile soil from which shall bloom and flourish sweet deeds and wise acts. This may not be neglected, but more important still is purity of speech, of heart, of mind.

The connection between speech and our psychic nature is real and intimate. Not only does energy go to waste in vain or ill-considered speech, but such is the power of sound that evil speech awakens evil forces as good speech, good, and both react, under unerring law, on him who called them forth. Each person is responsible for every word of his voluntary production, be its consequences what they may. "A harsh word uttered in past lives is not destroyed, but ever comes again."

Control of speech is not easy, but it is child's play compared with control of thought. We recognize that if we want pure bodies we must be sure of the purity of the food and drink with which we build and keep them in repair. The connection is as real, though less obvious, between mental purity and the thoughts we admit to our consciousness. This was recognized by the Initiate, Paul, when he enjoined his followers: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The ideas which we entertain are the food of the inner man. When we read vain and foolish books or attend to idle chatter, we are furnishing chaff instead of grain for the mind's consumption. Impure ideas, presented in unwholesome book or play, poison each mind they touch unless its purity is so positive as to reject instantly whatever is not of its own nature.

Purity of thought implies not only rigorous exclusion from the mind of all impure ideas, but the positive aspect of peopling our current in space with thoughts for good. It means, above all, impersonality. Self-centered thoughts are to universal concepts as a stagnant pool is to fresh, running water. It is a waste of time to try to sweeten stagnant water. See that it has an outlet and that a fresh current is directed through it, and it will soon be flowing sweet and clear.

It is because of the power of thought on universals to purify the mind that the attention of Theosophical students is directed so often to the metaphysical basis of the philosophy. Such concepts as Boundless Space, Limitless Duration, Ceaseless Motion, the Great Breath, the Divine Substance-Principle, lift the mind from its treadmill of petty personalities and set it where it catches the larger vision, the tireless onward march of atoms, of men, of worlds, of universes, toward perfection. "There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

Purity of heart implies unremitting watch over the feelings, the extirpation of all feelings of contempt and hostility and fear, and the cultivation of the feelings rooted in the realization of our oneness with all beings - compassion, unselfish love, and reverence, for those,

Starting from the physicality and reaching up the door of the temple of Divine Wisdom, she laid a ladder and categorically mentioned the rungs thereon. Ladder and the rungs are again symbolic in statement and it should not be taken that one is after the other but all are one put together. To illustrate it we may first consider ‘a clean life’ which includes perfect physical health, soundness in mind and accommodation of the heart. She coined the three phrases ‘a clean life, an open mind, and a pure heart’ as one set for the aspirant. It can be argued that the clean life invariably includes the other components. But argument is not a completion of the theory. Theoretically we may verbalize any sets of facts but the need for progression is a practical unification and integration of all these.

Similarly, various sets of phrases she gave in the Golden Stairs are to be understood in their methodical, systematic, calculated and comprehensive manner. Isolation in understanding is extremely dangerous and one may eventually get into the trap of un-mindfulness.

Explaining the concepts one after the other, in greater and wider elucidation, she leads the humanity to a total understanding of ‘the way of life’ in strict terms of the ‘Creative Processes’ that interact.



H.P. Blavatsky

The idea of One Fundamental Law in Nature is a wonderful statement coming from her and it happens to be the sum and substance of all Laws of Existence, their root and an aid in the process of Evolution. She wrote:

“The radical unity of the ultimate essence of each constituent part of compounds in Nature – from star to mineral atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual or physical words - this unity is the one fundamental law in Occult Science.” [1]

The Diagram of Meditation is another crisp statement from her to help the working system of Humanity.

In both these, she lays emphasis upon the Oneness of Life - Unity of All Existence. The roots for Unitive

Thinking are here. Her voluminous literary works weave round this “fact”. For one who has comprehended this much, there is no positive or negative thinking or being.

Her way of rendering “teaching” to humanity is always direct and pointed to the facts of nature. We can see that in almost all her statements. To illustrate this, the following assertion occurs in “**The Secret Doctrine**”:

“That *divine* man dwelt in his animal - though externally human - form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child’s first feeling is for its mother and nurse,

so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. ‘The great antique heart’, he exclaims, ‘how like a child’s in its simplicity, like a man’s in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth’s business all a kind of worship.’” [2]

In the foot-note, she adds:

“There is no nation in the world in which the feeling of devotion or of religious mysticism is more developed and prominent than in the Hindu people. This is direct inheritance from the primitive conscious men of the 3rd race.” [3]

We do not need, in fact, any testimony in evidence of her life-work and teaching. She stands on her own worth and significance. She merited herself to be the messenger of the Great Ones.

“After nearly a century of fruitless search, our *Chiefs* had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link”- said Master KH in one of his letters to A. P. Sinnett. [4]

Madame Blavatsky, in one of her articles (a letter to W Q Judge) says “there are two persons in me. But what of that? So are two in you: only mine is conscious and responsible and yours is not.” Explaining the expression “two Egos in man” she says that esoteric philosophy teaches the existence of two Egos in man, the mortal or personal, and the higher, the divine or impersonal, calling the former ‘personality’ and the latter ‘individuality.’

“Individuality is one of the names given in Theosophy and Occultism to the human Higher Ego. It is the higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable Ego which reincarnates and clothes itself in a new personality at every new birth.”

In yet another letter to A. P. Sinnett, she says:

“I venerate the Masters and worship MY MASTER - the sole creator of my inner self which but for His calling it out, awakening it from its slumber, would never have come to conscious being - not in this life, at all events...” [5]

HPB always addressed herself exclusively to the *intelligence* of mankind, to the universal experience, the common sense, the innate reason of all men, therefore of every man. She never presented her teachings as ‘revelations’, she in fact said they were only ‘restatements.’ She appealed to the Truth *in us*. She made approaches through the bridge of progress, the *Antahkarana* of spiritual, among other factors.

Her mission is always “educative”; she is the Teacher, to us, of Truth. She wants us to pass through the Hall of Learning alone to reach the Wisdom on our own. Miracles, prayers,

revelations do not work when one has to reach Wisdom; mysteries of Self are to be learnt through Self-knowledge, Self-discipline and Self-control. His life must teach us this much of a lesson.

NOTES:

[1] “The Secret Doctrine”, original editions, volume I, p. 120

[2] “The Secret Doctrine”, original editions, volume I, p. 210.

[3] “The Secret Doctrine”, original editions, volume I, p. 212.

[4] “The Mahatma Letters”, TUP, Pasadena, Letter XXVI, first pa., p. 203.

[5] “Letters from H.P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, Letter XLV, p. 104.

Wisdom in Action: **Between Truth and Appearance**

Robert Crosbie

[The following fragment is reproduced from the book “The Friendly Philosopher”, by Robert Crosbie, Theosophy Co., Los Angeles, pp. 31-32.]

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

He asks if we changed our “Faith”. Theosophy is not a “Faith,” for “Faiths” may be changed; but, being knowledge which each can make his own, there is no question of change, or fear, or doubt. We know of all the claims of every description that are made by societies and individuals. How is any one to determine as to their respective values - if any? Just this way: if you are asked to accept anything on the statement of another and the means are not at the same time afforded you to see and know for yourself before acceptance, you will be safe to refuse, for you would in that case have surrendered your own judgment and taken that of another in blind faith.

Now the statement made to him by the Rev. S., being outside of all known law, spiritual, intellectual, and physical, indicates to me a self-delusion. I would not impute to this Reverend any *intention* to deceive. Nor is he alone in self-delusion on the same or similar lines. If he has heard, as I have, statements made by different claimants in regard to H. P. B., each one contradictory to the other, he would know that self-delusion reigned in some cases and deliberate fraud and pretense in others. To say that H. P. B. *now* believes in a personal God, or ever could, is the greatest absurdity that was ever uttered: this very statement is the most conclusive proof of delusion. Now, in default of direct knowledge, what evidence has any man as to H. P. B.? Certainly no more than the evidence contained in her voluminous writings, which directly refute such an assumption, and at the same time point out the laws that govern life, being, and consciousness on all planes, so that all men may be free from the “lo here!” and “lo there!” claims of would-be prophets.

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

Those who are able to perceive, to understand, and to use what They gave have no reason to deviate or dilute anything to suit contemporary forms: or ideas, nor to bolster up a decadence that pollutes the mental atmosphere of men. The sooner Christianity is discredited *as a religion*, the better for Universal Brotherhood. As it is, orthodox Christianity stands in the way, as do all other *forms* constructed around a basis of Truth. It is well enough and all that can be done, for the majority of minds, to rebuild and change step by step; there are thousands who will work that way to one who will be able to understand what is needed, and the very goal toward which all the rest tend; but that one has all the more need to keep that goal ever in sight and mind, never allowing any fogs or clouds to obscure it. If this is not done, all direction is lost. It has not been done by those who should have done it; hence, the very loss of direction seen in the world today, and the various cults and systems to which the majority of people are attracted. They asked for bread and have been given a stone. Shall any true Theosophist deem it his duty, then, to persuade these hungry ones that there is valuable nutriment in the stone? Yet, it seems to me, this is just what such would-be Theosophical efforts are doing. Our duty is clear. We will “feed the hungry” with nourishing food, and in so doing follow Law, precept and precedent - thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

As ever, R. C.

NOTE:

[1] “The Light of Asia”, by Sir Edwin Arnold, Theosophy Co., Los Angeles, pp. 218-219.

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The “Aquarian” Has New Editors

Announcement Made At the Blog of
“The Aquarian Theosophist” in February 2012

Readers may be interested to hear there are some changes coming. In dialogue with the editors of www.TheosophyOnline.com , www.Esoteric-Philosophy.com and www.FilosofiaEsoterica.com it is agreed they will be editing the AQT from the March 2012 edition onwards, with the full and the most friendly support of the existing editors who will maintain an oversight and advisory role.

Since Jerome Wheeler in LA commenced the AQ in November 2000 the editorial policy in general has continued as it started - that of reporting from around the world on the events according to the premises of the original theosophical tenets and ideals, and to do it in as an unvarnished and unaltered state as within the editors’ powers.

To that extent this policy may be expected to remain thus, but it should be said the new editors will have it fully in their gift to make any changes to that policy as best fits their interpretation of how to bring about the popularization of this great theosophical philosophy and its ethics, which are so badly in need of practical application today as we pass through this sometimes bumpy period of transition.

So let us ask you to join us in wishing them fine discrimination and energy - the most potent of combinations “Viraga and Virya” - in the new task.

The AT Editor, February 17, 2012.

[Will Windham, from London, UK]

A Message from Athens, Greece

The United Lodge of Theosophists in Athens, Greece, welcomes The Aquarian’s new editorial team and wishes its workers will be both inspired and inspiring in order to fulfill the theosophical duty; in other words, continuation, preservation and spreading of genuine Theosophy.

Looking back over the 130 years since the beginning of the Movement, I think that nowadays Modern Theosophy is on the right path as previously existing dogmatic differences have been discussed over and over, have been considerably understood and clarified.

Things having become more or less settled doesn’t necessarily mean that we all agree on all points; yet as a brotherhood we can always forgive mistakes, but we should never fail to discriminate between truth and falsehood.

