

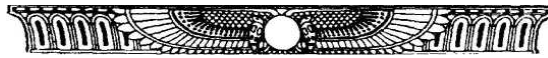
The Aquarian Theosophist

Volume X # 6, April 17 2010

Blog: <http://aquariantheosophist.com>

Free by email from the Editors: tcc@clara.co.uk

Archive: <http://www.teosofia.com/AT.html>



The Tao of not Judging

[a reader has commented that this tale was written by Master Chuang (Zhuanzi), the early Taoist, not Lao Tzu.]

It happened in the time of Lao Tzu. And he liked the story very much.

An old and very poor man lived in a village. But even the emperor envied him his white horse. He was offered large sums of money to sell it, but he always responded:

"This horse is not really a horse. He is like a man to me. And who on the earth could sell a man, a friend? Tell me!" Though he was so very poor he didn't sell the horse.

One morning the horse disappeared from the stable. All the men from the village gathered saying to the man: "You poor old fool! We knew that the horse will be stolen. It would be better to sell it. What a misfortune!"

But the old man responded: "Why such a hurry? Why couldn't you just say: "There's no horse in the stable?" That is the fact; but if it is a misfortune or blessing – I do not know – because it is just a small piece. Who knows what is going to happen next?"

And people laughed at the man. They knew that he was somehow weird. But – in two weeks, one evening, all at once the horse returned. So, it wasn't stolen. It just escaped into the wilderness. And that was not all. It was accompanied with twelve new wild horses...

People gathered again, saying: "You were right, old man. It was not a misfortune but a blessing!"

And the old man responded: "You are judging again! Just say: the horse is back... who knows is it a blessing or not? That is just a small part, you are reading only a word from the whole sentence – how can you judge the whole book?" People didn't respond anything, but deep inside, they were sure that the old man was wrong. But there were twelve more horses given to him – out of nothing!



Chuang Tzu dreaming of a butterfly (or a butterfly dreaming of Chuang Tzu)

The old man had an only son who started to train all those wild horses. In one week he fell of the horse and both his legs were broken.

The people gathered again judging: "You were right again! It was a misfortune. The only son you have can not use his legs any more. And he was the only hope of your old age. Now you are more poor then ever."

Old man responded: "You seemed to be obsessed by judging. Do not walk too far.

Say just that my son had broken his legs. None can tell if that was a misfortune or a blessing.

Life takes place in small pieces and we can never know."



Lao Tzu

[Cont'd on p3.../](#)

Contents

The Tao of not Judging	1
Justice to W.Q.J – 2010 Report	2
A Theosophical Pioneer Passes	5
CORRESPONDENCE	6
<i>Haiti update, Jacmel Lodge</i>	6
<i>Report of Money Received and Spent at Jacmel</i>	6
Magic – Superstition or Science?	7
Extracts from a letter to Adyar	9
WISDOM IN ACTION	10
<i>Blavatsky and British Politics?</i>	10

Justice to W.Q.J – 2010 Report

**The 2010 Report on Letters to Adyar about
Justice to W. Q. Judge:**

**Twenty-one Letters or Messages
from 42 People in Six Countries**

Justice to William Judge L e t t e r s t o A d y a r



Independent students of Theosophy have been writing from several countries, since April 2006, to the President of the Adyar Society. For five years now, they have yearly celebrated W.Q. Judge's life and work for humanity while writing about him to the main Adyar leader, Ms. Radha Burnier.

In fact, the letters to Ms. Burnier are important symbols of something which is wider and creative. National initiatives and local level actions are considered of the greatest importance – in addition to the Letters to Adyar. To remember W.Q. Judge's life and work and to create opportunities to exchange views with Adyar theosophists at various levels are valid actions at any time. A good practical example of the progress recently made by the idea of **Justice to Judge** was reported from Berlin. On April 30, 2010, German theosophist Ms. Sieglinde Plocki wrote that the website of the

Adyar Society in Germany now mentions William Quan Judge as one of the founders of the theosophical movement. This is a significant step forward. Sieglinde indicated the link: http://www.theosophieadyar.de/index.php?option=com_content&view=article&id=61&Itemid=67

But Sieglinde added:

“Even more: they put William Judge under the section “important theosophists” ... there could have been more to honour his work, but this – in comparison to the English language Adyar Website - is fantastic...”

The second German link is: http://www.theosophieadyar.de/index.php?option=com_content&view=article&id=90&Itemid=100

The fact certainly sets a good example to be followed in due time by other Adyar Societies and, of course, by their International President.

The yearly rhythm of the Letters movement so far can be somehow summarized in this way:

- 1) In 2006, six letters were sent to Adyar from four countries.
- 2) In 2007, we had ten letters, from five countries.
- 3) In 2008, eleven letters were sent, from five countries.
- 4) In 2009, we had nineteen letters, from seven countries.
- 5) In 2010, we have twenty-one letters (including one email message), from six countries.

The 2010 countries and their letters are:

- United Kingdom** – two letters (one from England, one from Scotland);
- Mexico** – two letters (one of them, signed by twenty people);
- Portugal** – two letters (one of them, signed by two persons);
- Germany** – two letters (one of them, signed by two students);
- Brazil** – twelve letters;
- United States of America** – one e-mail message.

There are 20 signatures in the letter sent to Adyar from Mérida city, Mexico. Other letters were signed by two theosophists each.

We have twelve individual letters from several different cities and States in Brazil this year.

The number of countries from which letters are sent has decreased from seven to six. Yet the movement is slowly getting strength.

In 2009, 45 people signed and sent 19 air mail letters to Adyar from seven countries.

In 2010, 42 people signed and sent 20 air mail letters and one email message to Adyar from 6 countries, asking for justice to William Judge.

All of the 2010 letters and e-mail message are reproduced below. Of course, this report includes only the letters whose copies have been sent to us. Other letters may have been sent to Adyar that we do not know of.

Although there is no reported letter from Canada to Adyar in 2010, an email message from Canadian theosophist and author Ernest Pelletier was received on May 4th. It expresses Pelletier's sympathy and support for the movement.

More can be seen about "Letters to Adyar: Justice to Judge", in one of the English language sections of the site:

www.filosofiaesoterica.com Its direct link is <http://www.filosofiaesoterica.com/lettersadyar> One can also see texts on this subject at the blog www.esoteric-philosophy.com and at the blog of "The Aquarian Theosophist" <http://aquariantheosophist.com/>

The organizers have no short term expectations about "results". But they say:

"The law of karma never fails. Every small effort, made in the right direction, inevitably produces good results - often in invisible ways."

Contact the organizers on lutbr@terra.com.br

(Copies of the Letters will be published shortly in an AQ Supplement for April. Ed.)

The Tao of not Judging

(cont'd from the front page)

Shortly war came to their land. All the young men had to join the army. All but the old man's only son. He was handicapped. All the village was in mourning, because it was obvious that the war couldn't be won. They knew that many young men would never come home again.



"He who is contented is rich."

They visited old man again saying: "You were right old man – it came out that it was a blessing for you. Your son is handicapped, but he is still with you. Our sons left for ever."

And the old man responded again:

"You just can not stop judging! Say just, that your sons were sent to the army, and that my son wasn't taken. Who can tell if that is a blessing or a misfortune?"

(Story submitted by a student in Slovenia. AQ Ed.)



Real Communication

from a correspondent

We can never stop communicating.

Communication is so much a part of our lives that we often take it for granted. Even before going to school, we have learned how to get what we needed or wanted by a well-timed cry, laugh or gesture. But in spite of the fact that we spend every waking moment communicating something to someone, few of us are masters of the art.

Communicating is not easy... Part of communicating effectively comes from understanding the barriers that exist between the sender and the receiver...

Further we have to look at a very strong barrier - **the attachment to false ideas**. They are brought about through memory, feelings and also through our thinking. Mr. Crosbie states,

"The barrier for every man is not in the memory but in the false ideas of life according to which he acts."

These false ideas could be a barrier to hearing the complete message of another person.

Ideas are living things, usually fed and kept alive by our feelings. They carry clear vision or error. Since we cannot hold two opposing ideas on the subject at the same time it follows that our false ideas can act as a barrier, keeping out the message of the other person.



Plato says,

"Ideas rule the world"

and Theosophy adds that ideas rule the mind, the real plane of action. Mr. Crosbie expresses the idea this way¹:

"We cannot fail to see that we act in accordance with the ideas of life that we hold; that what we call 'our mind' is or number of ideas held by us as a basis for thought and action..."

These ideas must be checked and tested for their truth, source, and plain common sense. Ideas rule our minds, but we have to decide which ideas we install in our 'thinking machine'.

We have the power to choose, to make changes. When we are willing to weed out those cherished ideas and begin our search for true ideas in the fields of justice and harmony then we will begin to get a better understanding of the others and we will become better communicators.

...

Most of our time we spend listening. Our formal education emphasizes reading, writing, and speaking. **Listening is neglected²**. The quality of our communications can be improved by learning to listen effectively.

The verbal communication process includes listening as well as speaking. Most of us are borne with the ability to hear - to perceive sounds. But we must learn to listen. Hearing is a natural process. Listening is a skill that must be learned.

There are two types of listening; passive and active. Passive listening is the simplest type of listening, making good use of attentive silence and minimal responses.

The concept of active listening comes from the work of Carl Rogers, a psychologist. (On Becoming a Person, Boston Houghton Mifflin Co., 1961, p 226). Active listening, according to Rogers, is the ability to empathize.

It is an attitude that says, **"I want to understand so I can relate to your feelings, not mine."** This form of listening involves showing the other person that you understand what he or she has expressed. This is done by "mirroring back" to the speaker. Feedback is an important part of the communication process.

Verbal feedback includes the words used as well as the pitch, tone and rate of a person's speech. A good listener reads between the lines. That is he or she is alert to incomplete

¹ In his section of "Notes on the Bhagavad-Gita", p. 161.

² In Pythagoras' School a vow of five years silence was required for all neophytes in order to for them to learn how to really **listen**.

sentences, variations in speech, choice of words and facial expressions.

To summarize, effective listening depends on more than hearing the actual words spoken. It includes understanding the speaker's use of specific words, reading between the lines, recognizing and interpreting nonverbal communication and responding tactfully.

It takes great wisdom to know how to help another person. But how can we help effectively when we don't understand the complete message of the other person? Recall. A message includes feelings, ideas and thoughts.



Buddha writes in the opening verse of the Dhammapada:

"All that we are is the result of what we have thought."

When we want to help others we must at first develop verbal communication. This is a difficult process as feeling, ideas and thoughts belong to the inner plane. If we are not able to understand and interpret what we hear in the right way we can be led for astray without gaining deeper contact with the other person. A misunderstanding of a verbal message can stop or chance the communication. By employing better verbal communication skills we can reduce personal problems and create a more human climate.

As a communicator (a sender and receiver of messages), it is important for you to remember that you always have a choice about how you send or receive a communication. You cannot control other people, but you can control yourself. This means that you can choose when to send messages and you can choose how you will respond to messages you receive. Non-assertive behaviour suppresses, aggressive behaviour expresses; assertive behaviour communicates. Therefore, assertive behaviour is a necessity for communicating effectively.

We cannot act; we cannot do anything in life without affecting other beings in some way by those actions. The "wheel of life" can be kept turning in one of two ways, forward by actions that help, or backward by actions that hinder. When communicating effectively the "wheel of life" can be kept forward.

A Theosophical Pioneer Passes

Reed Carson 1943 - 2010

We remember with admiration and gratitude Reed Carson, who passed away on January 26, 2010.

The Theosophy Foundation of Georgia remains indebted to Reed for his pioneering use of the Internet to disseminate Madame Blavatsky's teachings, and is committed to continuing and extending his work, for future generations.

Estela Carson, herself a longtime student and advocate for HPB's work, is assuming the duties, and may be contacted at silkroad@tds.net

<http://blavatsky.net/>

Tuesday, January 26, 2010

Reed Carson, who pioneered the use of the Internet to disseminate HPB's teachings, passed away suddenly on Jan 26, 2010. Remembered by friends as generous and unassuming to a fault, Reed was always a passionate advocate for his interests. He founded the site Blavatsky.net that became a model for many others that followed. He was 66.

<http://blavatskynews.blogspot.com/2010/01/theosophical-pioneer-passes.html>

 <p>Theosophy Foundation of Georgia</p> <p><i>Who, what is this?</i> who sources principles definitions</p> <p>Site Features: ask Blavatsky Net membership free course science research tools newsletters</p> <p>Original Text Secret Doctrine M.D. Blavatsky</p>	<p>Blavatsky Net - Theosophy</p> <p>This site focuses on Madame Blavatsky and her teaching - Theosophy. It features an introduction to Theosophy, study aids, research tools, original text, supporting evidence, membership, and visitor interaction.</p> <p>Home BN Bookstore H.P.B. Articles</p> <hr/> <p>Meaning of The word "Theosophy"</p> <p>"Theosophy" comes from the Greek "Theos" and "sophia" meaning literally "Divine Knowledge". It is a body of knowledge - accumulated since time immemorial - that answers the great questions of life - Who am I, Where am I going, What am I doing here, What is the nature of the soul, What is the origin of the universe and What can be said about the nature of divinity.</p> <p>The term <i>theosophy</i> (in its Greek and other forms) had been</p>
---	---

CORRESPONDENCE

Haiti update, Jacmel Lodge

So many friends want send us new money to complete the works, because we have not enough. I think we have recieved enough fom the friends. They can STOP to send us money.

The only one problem we have now is to rebuilt or informatic center. We had ten computer desk top destroyed by the hits of 12 January. Then if you change your computer laptop, send us the formers. We need at least 8 laptops.

With the informatic center, we learn persons how to use logiciels and talk them about Karma, Reincarnation and universal brotherhood, and theosophists have access to Internet.

With informatic center we create employment for 3 teachers.

With informatic center, we can find money day in day out to pay water, gas, electricity for the Lodge and to complete the works step by step.

I am there for maintenance and re-programming when computers get viruses.

Next years things will be better, we'll continue to work in similarity of aims, purpose and teaching.

Fraternally yours.

Pélages T.
Félicité Ernst
Compagnie
Théosophie
HAITI



Future Lodge meeting room

Report of Money Received and Spent at Jacmel

#1- Money given by friends philosphers and ULT in order of date

A friend of Philadelphia	\$50
Friends of New-York	\$500
A friend of London Center	\$156.41
A friend of Jacmel	\$7495.75
Friends of Paris	\$1658.47
The Lodge and the friends of Philadelphia ..	\$750
Friends of Paris	\$1030.41
Friends of London Center	\$1000
A friend Uk of London Center.....	\$475
TOTAL.....	\$12366.04

#2- Money spent for the works of the Lodge of Jacmel

A)- From 21 Feb to 19 Mar	\$10,855.00
B)- From 20 Mar to 18 Apr	\$1,511.04
TOTAL.....	\$12,366.04



The new Lodge under construction in Jacmel, Haiti

Magic – Superstition or Science?

It is now generally admitted that, from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning. Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive Aryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks, the mysterious Yavanas – agreeably with the decision of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Science should be refused to India, since of its general practice in that country less is known than in the case of any other ancient people. It is so, simply because:

With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half-admitted, and it was only practiced in public emergencies. It was more than a religious matter, for it was (and is still) considered divine. The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly.



Relief of an Indian
Gymnosophist

By those who knew them well they were held in still greater reverence than the magians of Chaldea.

“Denying themselves the simplest comforts of life, they dwell in woods, and led the life of the most secluded hermits,”

...while their Egyptian brothers at least congregated together.

Notwithstanding the slur thrown by history on all who practiced magic and divination, it has

proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis³—the seven primeval sages—would be regarded as a mere speculation by exact scholars.

Nevertheless, this must be attempted. In *Isis Unveiled*, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often—Magic is as old as man. It cannot any longer be called charlatany or hallucination, when its lesser branches—such as mesmerism, now miscalled “hypnotism,” “thought reading,” “action by suggestion,” and what not else, only to avoid calling it by its right and legitimate name—are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America.

Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible (for History) to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless. There is a most lamentable contradiction among the Symbologists on this point. Some would have it that Odin, the Scandinavian priest and monarch,

³ The Rishis were seven in number and lived in days anteceding the Vedic period. They were known as sages and held in reverence like demigods. (But they may now be shown as something more than merely mortal Philosophers. There are other groups of ten, twelve and even twenty-one in number.) Haug shows that they occupy in the Brāhmanical religion a position answering to that of the twelve sons of Jacob in the Jewish *Bible*. The Brāhmans claim to descend directly from these Rishis.

originated the practice of Magic some 70 years B.C., although it is spoken of repeatedly in the Bible. But as it was proven that the mysterious rites of the priestesses Valas (Völvas) were greatly anterior to Odin's age, then Zoroaster came in for an attempt, on the ground that he was the founder of Magian rites; but Ammianus Marcellinus, Pliny and Arnobius, with other ancient Historians, have shown that Zoroaster was but a reformer of Magic as practiced by the Chaldeans and Egyptians, and not at all its founder.

Who, then, of those who have consistently turned their faces away from Occultism and even Spiritualism, as being "unphilosophical" and therefore unworthy of scientific thought, has a right to say that he has studied the Ancients; or that, if he has studied them, he has understood all they have said? Only those who claim to be wiser than their generation, who think that they know all that the Ancients knew, and thus, knowing far more today, fancy that they are entitled to laugh at their ancient simple-mindedness and superstition; those, who imagine they have discovered a great secret by declaring the ancient royal sarcophagus, now empty of its King Initiate, to be a "corn-bin," and the Pyramid that contained it, a granary, perhaps a wine-cellar!⁴

Modern society, on the authority of some men of Science, calls Magic charlatany. But there are eight hundred millions on the face of the globe who believe in it to this day; there are said to be twenty millions of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism. The whole ancient world, with its Scholars and

⁴ "The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer-Royal of Scotland degrades into a corn-bin, was the baptismal font, upon emerging from which, the neophyte was 'born again,' and became an adept." (*Isis Unveiled*, Vol. I, 518-19.)

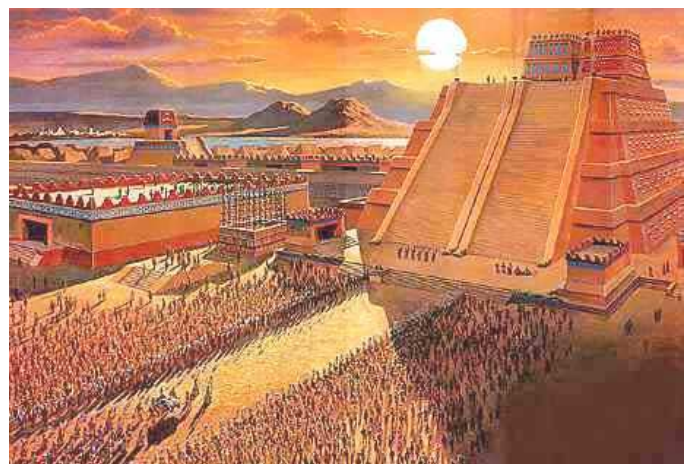


Pyramid of Giza

Philosophers, its Sages and Prophets, believed in it. Where is the country in which it was not practiced? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practiced from the remotest antiquity.

Bernal Díaz del Castillo, a follower of Cortéz, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force.

The Mexicans had their Initiates, their Priest-Hierophants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a headgear which might be taken from the head of an Indian Goddess; while the "Guatemalan Medal" exhibits the "Tree of Knowledge" – with its hundreds of eyes and ears, symbolical of seeing and hearing – encircled by the "Serpent of Wisdom" whispering into the ear of the sacred bird.



Gathering at a South American pyramid

Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

Extracts from a letter to Adyar

Stockholm, 26th of March, 2010

Dear Radha,

Merely a few of your key lines now on altruism in The Theosophist make me turn to you again, for what now follows here are in my view as important and significant as your article, and after 45 years in the TS (about 8 as Editor and 7 as General Secretary) I take the responsibility to share it also with all General Secretaries and some others in Theosophy.

Crucially, the very Souls of the TS should be free from the past and thus not so belittled, limited and biased by all kinds of inherent conflicts and confusions which came up, especially since HPB had passed, and all negative side effects of that. Essentially each one is responsible for the quality of the whole and the quality of the whole affects everything we do. Then of course also with "letting it be known that such a thing as Theosophy exists". What that word Theosophy then stands for must then turn to become fully in line with from where it to ourselves have come, it's modern origin, and all what that embraces. Especially so, when that truly is more full of explaining understandings of the whole of Life, than anything else.

Say any destructive forces around. The most effectual they could do is to somehow influence the highest ones among ourselves. Most easily so when in any case "The Road to Hell is paved with Good Intentions" and clairvoyance is so seriously doubtful. At least certainly so in "spiritual" fields.

...

Once at a Summer School in England an old book not previously seen by me was opened. Like immediately it came up that AB's secretary had in the twenties turned to her and asked for her current views on Judge. **She had answered that Judge seemed not to have been as bad as she had thought. But she strongly refused to have this publicly known!**

So by that information it was immediately decided to have that whole book translated into Swedish. It was published in 1950 and it's detective quality of investigations is remarkable⁵. Even if a lot, concerning such as with K, PGB, GdP and NSR, had, to some of us unfortunately, to be left out.

Your words now on altruism I want to come in Swedish on www.livet.in

Truly fraternally and with love,

Gunnar

(the full text of the letter is at www.livet.in/RB.html Eds.)



William Blake's visions

⁵ Which brought me into the ULT. And the highest and most even qualities of lectures, during just a few days, has for me been at two times in Blavatsky Studies in Athens.

WISDOM IN ACTION

“The greatest of the exiles”

"About W.Q.J.": William Q. Judge, as you know, was a great being; but many, while they admired him as a man, never had his greatness revealed to them. The few who had this good fortune have many times felt like Arjuna in the eleventh chapter of The Bhagavad-Gita—the writer among them—who, while he tries to express him, never forgets that he is but a pupil of a beloved, revered and great Teacher.

Following in his steps as best he can, he endeavors to lead others along the path he knows, that they in turn may realize and profit by the inestimable privilege, and become teachers in their turn to others, all links in the great chain of "saviours of men." So, the "oneness" exists as far as it may be expressed, all along the line, each for all, and all for each—non-separateness.

W. Q. J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life.

The closer one gets into the current that flows from Him—"the greatest of the exiles"—the more readily will those things which harass and distress fall away and become as nothing. That you have done so—that is, got into the current—is the best Karma for you. The work has been for you your "rod and staff," and a blessing to many who would never otherwise have had that help. The more of that and similar work for others unknown who are waiting for it, the less room there will be for thought or feeling of any thing that does not aid that work in some way. This is a desirable form of "one-pointedness."

We consider the writings of W.Q.J. to be particularly designed for the needs of the Western people. We know their value.

We also know that neither the world in general nor theosophists in general, are aware of their existence, and it is our desire and purpose that they shall know, as far as our power and opportunity permit. So, we just stick to our purpose, not because it is ours, but because to us it is the highest good and the

very best thing we can do. They also may come to see what we see.

As ever, R. C.

FROM THE FRIENDLY PHILOSOPHER BY R. CROSBIE

Next month, "you, yourself desired it"

Blavatsky and British Politics?

In one of the more unusual things to emerge from the upcoming May 6 British election, which will decide the new Prime Minister, is the claim that **Nick Clegg, the leader of the Liberal Democrats, is related to Blavatsky.** The Independent of London for April 28, 2010, reports:

"More fascinating stuff about the Liberal Democrat leader's pedigree. On the Russian side, Nick Clegg is related to Madame Blavatsky, the interesting founder of theosophy, who claimed to have psychic powers. One of her followers, for example, claimed to see streams of astral light coming from Madame B's cuckoo clock, and she once made a teacup materialise when an unexpected guest turned up to a picnic. No doubt such memories explain why Nick has taken to saying when asked about a hung parliament: "I'm Nick Clegg, not Nostradamus."

His great-great-grandfather was the Russian nobleman Ignaty Zakrevsky, and Clegg (born in 1967) speaks English, Dutch (his mother is Dutch), French, German, and Spanish (his wife is Spanish). Whether the information about his relation to Blavatsky is being circulated as a political plus or minus remains to be seen. Striking for a politician is his stated view that he does not believe in God, though he has great respect for people of faith.

from:

<http://blavatskynews.blogspot.com/2010/05/blavatsky-and-british-politics.html>