

The Aquarian Theosophist



Volume XI # 2, February 17, 2011

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Celebrating “Justice to Judge” in 2011

The Sixth Year of Letters to Adyar with other activities also taking place

For the sixth time since April 2006, independent students from various countries will be sending on 13th April 2011 a number of open letters to the President of the Adyar Theosophical Society, Ms. Radha Burnier.

They will be asking her to help stop a century old injustice by re-examining the Adyar “Case” against Mr. William Q. Judge. Those who have an interest in the future of the theosophical movement are invited to join the initiative, which is a celebration of its dynamic unity.

Restoring justice with regard to William Judge does more than showing that Adyar Society cares about Ethics and Truth. It gives a large 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 opens the way to a more intense life of the theosophical effort, by promoting a better knowledge of its history and by destroying the illusion of separateness.

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 ultimate 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 profound respect for its sources of inspiration. Such sources are alive, and they are

active in the center of the magnetic field of the movement.

The action of promoting respect for the founders increases both individual and collective connection to the source.

It also makes it possible to attain a better vision of the future unity of



William Q Judge

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the movement. The building of a lasting and true unity depends on the fulfilment of its Dharma.

This unity won't be obtained by the practice of outward social courtesy between shells and personalities, nor by blind obedience to this or that "leader" and "authority". It will be built by facing reality and discharging the movement's duty towards mankind, which still remains "the great orphan" these days.

Although the **open letters campaign** has no attachment to short term results, it acknowledges that progress has been made since 2006. More specifically in the last two years, the campaign has started to become an increasingly multidimensional process. There has been a growing decentralized response from members of the Adyar Society. Several regional and online initiatives related to William Judge and to the unity of the movement have taken place in different countries around mid-April, involving members, websites and lodges of the Adyar Society, and including talks, seminars and online publications.

The 19th century process of persecution against Judge within the Adyar Theosophical Society is extensively documented in the book **The Judge Case**, by Ernest Pelletier¹ and in other books².

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 as widely circulated as possible 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, as long as the international leaders of the Adyar Society are unable to act. 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 every time they are unjustly attacked,

¹ Published by the Edmonton Theosophical Society, Canada, in June 2004.

² Two of them are "The Theosophical Movement, 1875-1925" written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.) and "The Theosophical Movement, 1875-1950" also by ULT Associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.)

whether from within or from without the theosophical movement.

Each in his or her own way, style and words, students will suggest for the sixth 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 some celebration. The letter-effort takes place by April 13, which is Judge's birthday. Yet 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.

E-mail messages and phone calls to Adyar are good ideas as additional means of expression; but 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. Special sections with articles on this topic can be found at the websites:

www.TheosophyOnline.com

www.Esoteric-Philosophy.com

www.FilosofiaEsoterica.com

Justice to William Judge

Letters to Adyar



Those interested in obtaining more information may also write to lutbr@terra.com.br

Air mail contact:

Carlos Cardoso Aveline, Caixa Postal 5111,
Ag. Brazlândia, CEP 72.705-970, Brasília, DF, Brazil.

The forecasting of earthquakes - a feasible goal

(This article was written for the AQ in January 2011 after the author's work was noticed in the "New Concepts in Global Tectonics" March 2010 newsletter. Details of Dr Falb's successful methods were supplied to him from "The Secret Doctrine" and he kindly dedicated this article to his and it was therefore before the Christchurch earthquake in February.)

A tribute to Rudolf Falb and Raffaele Bendandi³

by Valentino Straser
fifurnio@tiscali.it

The idea that earthquakes can re-occur over time in certain seismic zones of the Terrestrial Globe dates back to the XIX century. Rudolf Falb was amongst the first academics to hypothesise the cyclic nature of earthquakes based on a relationship between the motion of the Earth and the dance of the celestial bodies. His Model, exactly like that proposed by Raffaele Bendandi (the man who was able to forecast earthquakes), formulated almost a century later, is as innovative today as it was then. The road taken by both Falb and Bendandi, is tortuous, arduous and teeming with snares, as befits innovative notions.

It challenges that idea of the earthquake which sees it as a mechanical effect directly generated by vibrations in the bowels of the Earth. Instead, Falb and Bendandi favoured concepts linked to concomitant phenomena and coincidental elements resulting from the

³ Rudolph Falb (1838 – 1903) and Raffaele Bendandi (1893-1979) are two seismologists who made earthquake and volcano predictions based on astronomical influences affecting the release of seismic energy.

Mme Blavatsky writes about Dr Falb's extraordinary successes in a following article.

For further information on see Wikipedia and <http://www.annalsofgeophysics.eu/index.php/annals/article/viewArticle/4621>

positions assumed by the celestial bodies with respect to the Earth. Interactions generated, for example, by tidal forces (Tolstoy *et al*, 2002), variations in the solar flux, and electromagnetic transfer, all of which represent more abstract concepts with respect to the mechanical vision of seisms⁴.

In other words, the problem is to be approached from alternative points of view.

It is not coincidental then that, in his theory and applied methodology, Falb speaks of "Lunar and Solar Fluids", while Raffaele Bendandi believed that the cyclicity of the celestial bodies and their mutual influence were at the origin of the tidal movements that affect our Globe, not only in the waters, but also in the terrestrial crust.

One reference in common in the works of Falb and Bendandi is that of solar cyclicity and the eleven-year rhythm of sunspots; concepts not accepted by the scientific community – at least not last century.

Over a century after the passing away of Falb and Bendandi, recent scientific works, on the other hand, have drawn attention to the fact that seismic events with shallow focal points correspond to solar minimums, while the focuses of strong intensity seisms coinciding with solar maximums are much deeper (Choi and Maslov, 2010). If this concept is viewed in conjunction with Falb's method, with reference to his successful forecasting of the violent earthquake at Belluno, Italy, in 1873, and the eruption of Etna in 1874, it can be seen that both events occurred at the same time as a solar maximum (215 spots in 1873, and 159 in 1874), and were therefore characterised by the emission of a notable quantity of solar flux.

A concept which Bendandi, too had adopted in 1931.

"Every eleven years," Bendandi wrote, "the number of spots reaches a maximum; then over seven and a half years the figure reaches its minimum; it then takes three and a half years to reach its new maximum. The period therefore lasts eleven and one tenth years. But this can also vary, sometimes changing by a year or two less or more. Each maximum is therefore closer to the previous minimum.

This fact is rather significant and we can find it in all phenomena that are

⁴ an earthquake by a less common name. After the Greek *seismos*, derived from *seiein* to shake.

due to a perturbation of a condition of equilibrium. In every manifestation of this kind agitation is produced more rapidly than it subsequently decreases to return to a state of normality and immobility, as the ebb and flow of the sea teaches us."

However, solar cyclicity alone is not enough to interpret the methods of Falb and Bendandi. For the former, a fundamental role was played by the Moon (Falb, 1870), and for the latter certain planets, such as Jupiter, for example (Bendandi, 1931).

Rudolf Falb considered the nodal positions of our satellite, above all when the Moon is New or Full, as well as the maximum and minimum distances in its orbit around the Earth (Apogee and Perigee), as the critical days for the occurrence of earthquakes.

If we try applying the mechanism hypothesised by Falb to his forecasts for Italy, we can observe (see Table) that the days when the earthquake at Belluno and the volcanic eruption of Etna occurred correspond, more or less, to the Moon's maximum and minimum distances from the Earth.

Confirmation of this mechanism, also from a statistical point of view, has been demonstrated by an Indian team (Kolvankar *et al*, 2010) in a recently published work, and also in one of my own studies (Straser, 2010), which relates tidal cyclicity of the terrestrial crust with a variation in the force of gravity and the occurrence of earthquakes.

Earthquake place & date Belluno 29-6-1873
MOON

Fraction illuminated	Distance from the Earth	Magnitude	Phase
0.223	404,203.6 km	8.50	124 °

Volcanic eruption place & date Etna 29-8-1874
MOON

Fraction illuminated	Distance from the Earth	Magnitude	Phase
0.925	359,882.3 km	11.74	328 °

If, on the one hand, the method based on the position of the Moon in its orbit is simple to apply, the choice of the sites remains to be considered. From a geographical point of view, Belluno lies on the 45th parallel, where the tidal forces of the lunar/solar attraction are greatest,

while Mount Etna lies above a magma chamber. In Falb's view, the Moon and the Sun would interact with the underground fluids of the Earth causing eruptions and earthquakes. Consequently, the two sites chosen for Falb's forecast correspond to both the gravitational characteristics of lunar/solar attraction and the "lakes of magma" underground that he hypothesised in his model.

The methods of Rudolf Falb and Raffaele Bendandi, while proving effective in forecasting earthquakes and volcanic eruptions, were long criticized and ignored, conceivably because they were not fully understood. Scientific progress and the considerable mass of data currently available to research centres and the scientific community at large, allow an assessment, at least partially, of the hunches and theories of these two extraordinary academics. The goal of a specific model to forecast earthquakes by now seems close at hand, and the studies by Falb and Bendandi will return to claim their rightful place amongst the milestones of this science.

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Volcanoes & Earthquakes: seeing them coming

Extracts from
“Ancient Doctrines Vindicated by Modern Prophecy” by H.P.Blavatsky

The German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp — a materialist of exact science.

Treating at length of the new theories of Dr. Rudolph Falb — the editor of the Leipzig “popular astronomical journal,” the *Sirius* — they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions.

The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. **Thus, for example, he foretold last year’s earthquake at Zagreb.**



Rudolph Falb 1838-1903

At the beginning of 1868, he prophesied that an earthquake would occur on August 13, in Peru, and it did take place on that very day.

In May, 1869, he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions*, in which, among other prophecies, he

foretold violent earthquakes at Marseilles, at Utah, along the shores of the Austrian possessions in the Adriatic Sea, in Colombia and the Crimea, which five months later—in October—actually took place.

In 1873, he predicted the earthquake in Northern Italy, at Belluno, **which event occurred in the very presence of Dr. Falb**, who had gone

there to witness it himself, so sure was he of its taking place.

In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, **he went to Sicily and was able to take his desired notes on the spot, when it did happen.**



Etna, Jan 2011 Lava heads for the sea as Mount Etna erupts on Sicily. Not all eruptions are as benign. Photos courtesy ANSA.

He also prognosticated the violent storms and winds between the 23rd and the 26th of February, 1877, in Italy, and that prediction was also corroborated by fact.



Soon after that, Dr. Falb went to Chili, to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as **Thoughts on, and Investigations of, the Causes of Volcanic Eruptions** – and which was immediately translated into Spanish and published at Valparaiso in 1877.

(the full article was originally published in The Theosophist, Vol. II, No. 8, May, 1881 – click to go to <http://www.blavatsky.net/blavatsky/arts/AncientDoctrinesVindicatedByModernProphecy.htm>

(We are reminded by the recent tragic loss of life in Christchurch’s and Japan’s earthquakes.

However sometimes a knowledge of future events can be a mixed blessing for some, while for others it’s said they receive inner warnings of such disasters and intuitively avoid them. Eds.)

REPORT ON THE H.P.B DEFENSE FUND - 2011

"If the 'false prophets of Theosophy' are to be left untouched, the true prophets will be very soon - as they have already been - confused with the false. It is high time to winnow our corn and cast away the chaff." Helena P. Blavatsky

"It is the duty of esoteric students to unmask error and hypocrisy; to face lie with truth; not as personal criticisms but as facts against mis-statements... The custodians of Truth voice it in the face of lie, ignorance and error... Theosophy is in the world for that purpose." Robert Crosbie

It was in December 2003 that John Algeo and the USA/TPH published "The Letters of H.P. Blavatsky, Volume I, 1861-1879". The book had 634 pages and was presented as part of the *Collected Writings* of H.P. Blavatsky.

I received a copy of it by the end of April 2004 and saw in its pages many of the worst libels invented against HPB by Vsevolod Soloviof and others.

In the following months I sent some 38 air mail letters stating the facts to theosophical students and leaders around the world.

Among those who answered to the document were Ms. Radha Burnier, Mr. John Algeo, Ms. Dara Eklund and Ms. Joy Mills. Ms. Radha wrote that the letters in question were "obviously spurious". Ms. Dara Eklund's position was less clear. Joy Mills and John Algeo avoided admitting the facts. None of them thought it was necessary to do something to stop the circulation of falsehoods against the honor and the character of the founder of the movement.

José Ramón Sordo, from Mexico, and the *Fohat* magazine, from Canada, were among the first to act. *Fohat* published an updated version of my circular letter under the title of "*Defending the Old Lady*".

In March 2005, Jerome Wheeler, then editor of "*The Aquarian Theosophist*", asked my permission to publish the text "*Defending the Old Lady*".

From then on, both "*Fohat*" and "*The Aquarian*" were in the frontline of HPB's defense. The two magazines published a number of articles on this topic, as well as on the future of the theosophical movement and related issues. "*Theosophy*" magazine, from Los Angeles (1), and "*Sunrise*" magazine, from Pasadena (2), published short notes on the efforts being developed.

After consulting with us, in June 2005 Jerome Wheeler and "*The Aquarian Theosophist*"

announced the creation of the "HPB Defense Fund". Every month the magazine reported on the Fund's progress in the pages of "*The Aquarian*". The stated goal was to counteract the fraudulent volume published by John Algeo. The Canadian magazine *Fohat*, edited by the Edmonton Theosophical Society, gave full support to the Fund. From the United States, Mr. Dallas TenBroeck supported the project and made valuable suggestions.

A number of donors emerged from around the world, including India. In May 2006 "*The Aquarian Theosophist*" announced that the money aimed at - some 10,000 US dollars - was already available and complete in a bank account in Los Angeles. Donations should therefore stop.

There was bad news by the end of 2006, when Mr. Wheeler left the coordination of the project due to health problems. Some time after that, the money of the Fund was transferred, as requested by Wheeler, to an account controlled by The Theosophy Co., Los Angeles. Since then the Theosophy Co. has made it clear that it is not concerned with the destination and use of the money. Its sole purpose is safekeeping it, upon request of "*The Aquarian Theosophist*"⁵.

For three years, in 2007, 2008 and 2009, a small group of friends exchanged ideas as how to proceed with the work. Among them, Will Windham, the new editor of "*The Aquarian Theosophist*", two or three ULT associates in the USA, and myself. Dialogues were useful and provided insights. We took our time to think matters over.

In December 2009, after consultations, I felt it was time that someone took a more practical decision. I announced that from January 2010 I would act, on a voluntary basis, as the editor of the HPB Defense Project. There was no opposition in the group; by then we were entering the seventh year since the publication of the libels by John Algeo and the TPH/USA. Portuguese donors, responsible for almost 25% of the Fund's donations, had been asking for some time for a public statement about the future book.

Since the second semester of 2009, I gradually invited more people to the group of those who accompany the effort. It was important to have other students sharing the process, at least as "friendly witnesses". As a

⁵ The current Editors of the AQ don't have any formal control over the use of the funds, which are still legally owned by Jerome Wheeler, the fund raiser. The Eds try to assist Jerome and others in the group by consulting them on it. The AQ Eds.

result, in February 2011 the small group included friends from Canada, Brazil, Portugal, USA, UK, Mexico and Sweden.

The Portuguese-Brazilian ULT Lodge - registered in Los Angeles in November 2009 - decided to support the project and started expanding its English-language work. We felt it was not only a question of having a paper book published. More importantly, it was a question of developing a living and active relationship with the reading public. We saw we had to make a self-devised effort that could grow as living organisms do. We should start publishing the book independently from money, and online.

In 2011, the Portuguese-Brazilian ULT has three websites with texts in English www.Esoteric-Philosophy.com, www.TheosophyOnline.com and www.FilosofiaEsoterica.com

The number of their readers is significant and has been growing.

Some 70 to 90 per cent of the future book are published online. The material can be found under sections "**Truth and Falsehood in the Theosophical Literature**" and "**The Letters of Helena P. Blavatsky As Edited by W.Q. Judge**", in our websites. A few texts of the future book are already published in other sections. Several texts are ready but not published. Others still require a considerable amount of research.

Portuguese theosophist José Manuel Anacleto felt in December 2010 that time enough had passed and something should be done to offer the public a paper book with the texts already published. He asked the money of Portuguese donations to be returned, so that the possibility of a small edition in paper could be considered from Lisbon. The Theosophy Company immediately said it would give the money back.

On February the 2nd, 2011, a formal decision was announced by Portuguese donors to support the present online effort and to use their donations to make a small paper edition. In their message to the "HPB Letters Group", the Portuguese friends declare that the editorial line of the material already published is in harmony with the policy announced by Jerome Wheeler in 2005. They add that it was for just such a project that the money was donated.

The presence of the 2,400 US dollars in the donors' bank account in Lisbon was confirmed on February 9th, 2011.

With that money available and the clear support from Portuguese donors, the editorial effort could then be more clearly focused in the direction of a book in paper.

The intention is to prepare a small first edition, probably with numbered copies. The approximate date is 2013 – perhaps before.

By publishing the present report in February 2011, the project gets once more in contact with the wider public. In this, we act in strict accordance with the policy announced and developed by "The Aquarian Theosophist" in 2005 and 2006. We believe it is likely that in the end - and hopefully sooner than later - the present editors will give full support to the on-going effort.

Regardless of that, the editors of www.Esoteric-Philosophy.com, www.TheosophyOnline.com and www.FilosofiaEsoterica.com have much more views in common with "**The Aquarian**" than not.

We are prepared to live diversity in unity. We have respect and admiration for the work of present editors of "The Aquarian", with whom we cooperate in a number of issues, including several of the tasks related to the HPB Letters Project.

True, there has been a difference of viewpoints as to the question of how best to defend the theosophical movement against the action of those who commit fraud and circulate slanders while presenting themselves as theosophists. We are confident that such a difference of views will disappear with the natural flow of events. While we make progress towards that point in time, we know that such a difference will continue to be mutually accepted as a source of lessons on the universal principle of unity in diversity.

We must take into consideration that not everyone has the duty to remember these words by H.P. Blavatsky:

"If the 'false prophets of Theosophy' are to be left untouched, the true prophets will be very soon - as they have already been - confused with the false. It is nigh time to winnow our corn and cast away the chaff." (3)

Not everyone has to pay attention to the fact that Mr. Robert Crosbie wrote:

"It is the duty of esoteric students to unmask error and hypocrisy; to face lie with truth; not as personal criticisms but as facts against mis-statements. (...) The custodians of Truth voice it in the face of lie, ignorance and error (...). Theosophy is in the world for that purpose." (4)

One thing is not too difficult to see, though. Preserving respect for the truth about H.P. Blavatsky, especially within theosophical circles, is not an irrelevant issue for it relates to the very center of the magnetic aura of the theosophical movement as a whole. It

constitutes therefore a decisive factor as to the future Karma and Dharma of the movement.

Updated, on 1st March 2011

While diversity and contrast strengthen the theosophical movement, by the end of February differences of opinion as to how to make decisions were rapidly disappearing, as a member of the Board of the Theosophy Company clarified that the money belonging to the HPB Fund is available in Los Angeles and can be used for the book to be published in paper. A message with this clarification was shared on March 1st in the "HPB Letters Group" and at the "**E-Theosophy**" Yahoo e-group. This fact makes it easier to have the volume published by 2013 or before.

Any new developments will be added to the present report as they occur.

Volunteer workers for the HPB project are welcome: there are a number of tasks to be done in several fronts, both now and in future.

Commentaries are welcome at any time.

Those who want to make suggestions or take part in the HPB Defense Project should write to lutbr@terra.com.br

NOTES:

(1) "Theosophy" magazine, November / December 2005, p. 32. The note is entitled "Questionable Letters and the Blavatsky Defense Fund".

(2) "Sunrise" magazine, edited by the Pasadena Theosophical Society, February / March 2005 edition, p. 82.

(3) "On Pseudo-Theosophy", an 1889 text included in "Theosophical Articles", Helena P. Blavatsky, Theosophy Company, Los Angeles, 1981, volume I, p. 161-175. See p. 163.

(4) "The Friendly Philosopher", by Robert Crosbie, Theosophy Company, Los Angeles, 1945, 416 pp.; see p. 181.

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If you want to have access to a daily study of the original teachings of Theosophy, write to lutbr@terra.com.br and ask for information on the Yahoo e-group E-THEOSOPHY.

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THE LETTERS OF H.P. BLAVATSKY

On the present 2011 Report,
the AQ Editors

From 2005, when AQ took an interest in issues surrounding the defence of H.P. Blavatsky's reputation, it has co-operated closely with many students to protect it. This has been done in ways that are thought to best serve the Theosophical Movement in the future.

So therefore AQ fully supports the HPB Letters project and its two aims of:

- ❖ **correcting false impressions about HPB, and**
- ❖ **warning people which of HPB's published letters were and were not likely to have been written by her.**

As said in the above 2011 Report, many have commented that **these documents are clearly and obviously fraudulent.**

It being said that they were supposed to be written by Madame Blavatsky herself, but as yet **none of the originals have ever publicly seen the light of day, nor does anyone know where they are now.**

Why they were written remains unknown, but one day **"the truth will come out"** and we wait for that time with hope and patience.

It is **the restoration of HPB's place in the minds and hearts of all sincere Theosophists that the project was set up, and all efforts made in that direction are warmly welcomed.** Remaining free from attachment to the results of action, we only need repeat what the Gita says...

"Act as seemeth best unto thee".

The AQ Editors

The HPB Letters 2011 Report quick link:
<http://www.theosophyonline.com/ler.php?id=204>



Celtic flowers

The Sphinx & the People Egypt's Revolution

by Rene Wadlow

***"The people's revolution is on the march;
... When the freedom-loving people march;
... When the farmers have an opportunity to
buy land at reasonable prices and sell the
produce of their land through their own
organizations;
... When workers have the opportunity to
form unions and bargain through them
collectively;
... When the children of all the people have
an opportunity to attend schools which teach
them truths of the real world in which they live;
... When these opportunities are open to
everyone,
... Then the world moves straight ahead...
"The people are on the march toward ever
fuller freedom, toward manifesting here on
earth the dignity that is in every human soul."***

Henry A. Wallace, Vice-President of the United States setting out US war aims in June 1942.

The wave of the people's revolution has swept over Tunisia and pushed President Ben Ali to exile in Saudi Arabia. The disintegration of Ben Ali's government and power base has been closely watched in the Arab world. Although Ben Ali was not particularly liked by his neighbours, political leaders in Egypt, Libya, Algeria, Morocco, Syria and Jordan can see the parallel without too much difficulty — a heavy-handed security state with diminishing popular support and growing demands from an educated, yet frustrated population. Recent demonstrations in Algeria and Jordan set off by higher food prices have been met by some government action to limit taxes on food. However, higher food prices are only one sign of broader socio-economic weaknesses that have led to high unemployment, high rents and yet a housing shortage.

It is in Egypt that, following the Tunisian example, people have taken to the streets demanding that President Hosni Mubarak must go. ***The cries of the Tunisian revolutionary movement "Liberty-Work-Dignity" have been taken up by other peoples.***

Throughout the Arab world, governments have been unable or unwilling to open serious discussions on socio-economic policies and alternatives. Islamic-based groups have played some role in focusing protests but have not done much in presenting realistic alternative

policies. The violence of some of the Islamic groups in some countries has served as a pretext for the governments to ban all policy discussions without too many protests from Western governments.

The repressive forces of the State are stronger in Egypt than in Tunisia where there was a division of policy between the less-politically-structured army and the more pro-Ben Ali police and palace guard. In Egypt, there are some 340,000 in the Army and probably as many in the domestic security services — police, riot police, numerous intelligence services. They receive their relatively high wages thanks to US government "aid" of \$1.3 billion a year, Egypt being the second highest recipient of US funds after Israel.

In addition, there is a bloated civil service whose well-being depends on their government jobs. What one does not know is if the army is willing to say "We want to protect our prerogatives but we are willing to jettison Hosni Mubarak."

For the moment, the military and security services have come on the street in full force with heavy tanks and fighter planes overhead. Two generals have been named to the "inner circle" — one as Vice-President, a post unfilled in the past, and one as Prime Minister. What the army will do is unclear. ***There is no armed insurgency against the government. There have only been non-violent protests.*** The army can prevent street demonstrations but they can not force people to work.

A potential opposition leader, Mohamed ElBaradei, the former director of the UN International Atomic Energy Agency is on the scene calling for Mubarak to step down to be replaced by a transitional government until elections can be called.

The Sphinx watches over the scene with the trace of a smile. Most of the tourists who usually crowd around are trying to leave the country, and few are arriving until they see what will happen politically.

The Sphinx was the manifestation of an esoteric philosophy cast in stone. The philosophy stressed the unity of the body, the heart — a symbol of the emotions but also intuition — and the Spirit. The ways of integrating body, heart and Spirit was taught to small groups by spiritual teachers. The Sphinx was the doctrine set in stone as words were not the main aspect of the teaching. Knowledge and the aims of action were to come from within each individual.

Likewise, the people's revolution will not come from without. It will arise from the body-heart-spirit of the Egyptian people. What we see today may be only the first wave, but as an old civilization, the Egyptians have learned to wait. But the people's revolution is on the march, and the period of military control is likely to be short.

Rene Wadlow, UN Representative in Geneva for "The Association of World Citizens".

News Release from Rupert Sheldrake Online

London, 20 January 2011

My new telephone telepathy test has just been launched in the US, **so if you live in the US, please try it!**

This is the first time that an automated test of this kind has been available in North America.

You register online here

<http://www.telepathyexperiment.com/> entering your own mobile telephone number, and the numbers of two friends or family members who have agreed to take part.

The computer selects one of them at random, asks her to ring you through the computer system, and when she is on the line you guess who it is before you can actually speak to her. This process is repeated another 5 times. If your callers respond promptly, the whole test takes less than an hour, and you then get feedback at the end telling you your score.

This test has been developed by Gareth Edwards, to whom I am very grateful, and Simon Burton and Mark Early have kindly been testing it out. It may not be entirely glitch-free and if you have a technical problem please report it to Gareth through the contact window on the experiment web site. We do not know if it works in Canada, so if you live in Canada please have a go and let us know.

An older version of this test is available for use in the UK only on my web site at the online experiments portal.

On 9th February I'm giving the Perrott-Warrick lecture at Trinity College, Cambridge on "The Evolution of Telepathy" at 17:30.

It's free and open to people who are not members of the University, but space is limited and there is no advance booking.

The previous day (8th) I am giving a seminar at University College, London on "The Extended Mind" (Feb 8, 17:30, Room LG04, Bedford Way) which is also free and open to anyone interested.

In the summer I will again be on Cortes Island, BC, God willing, and am giving a joint workshop at Hollyhock from August 3-7 with Brother David Steindl-Rast, on "Nature, Science and Spirit". Brother David is a Benedictine monk, an old friend and a very inspiring man. He rarely leaves his hermitage, so this is a rare opportunity to spend some time with him, and I am greatly looking forward to it.

I recently wrote an article about the Crop Circle Making Competition that I helped to organize in 1992, which has just been published in a book called "Michellany", a tribute to my old friend John Michell, who died in 2009. You can find a link to the article on my home page

<http://www.sheldrake.org/homepage.html>

This month's triologue in on **homing pigeons**, and there is a link to it near the bottom of my home page.

Rupert Sheldrake

To contact Rupert, send an email from here: <http://www.sheldrake.org/About/contact/>

Please note that you can unsubscribe at any time from the newsletter. Simply type 'unsubscribe' on the subject line.

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A note about the author

Rupert Sheldrake, one of the world's most innovative biologists and writers, is best known for his theory of morphic fields and morphic resonance, which leads to a vision of a living, developing universe with its own inherent memory.



He worked in developmental biology at Cambridge University, where he was a Fellow of Clare College, Cambridge, UK.

He was then Principal Plant Physiologist at the International Crops Research Institute for the Semi-Arid Tropics (ICRISAT) in Hyderabad India.

From 2005 to 2010 he was Director of the [Perrott-Warrick project](#) funded from Trinity College, Cambridge.

The AQ Eds.

Animals can tell right from wrong

by a Daily Mail reporter, UK

Science suggests it's not just man who has morals

Animals have a sense of morality and can tell right from wrong, according to new research.

Species ranging from mice to wolves are governed by similar codes of conduct as humans, say ecologists.



Empathy: Spindle cells in dolphins' brains mean they care about other species

.... and mice react more strongly to pain when they have seen another mouse in pain.

Prof Berkoff, who presented his case in new book, *Wild Justice*, said: **'There are cases of dolphins helping humans to escape from sharks, and elephants that have helped antelope escape from enclosures.'**

'The belief that humans have morality and animals don't is a long-standing assumption, but there is a growing amount of evidence that is showing us that this simply cannot be the case,' Prof Bekoff told the Sunday Telegraph.

'Just as in humans, the moral nuances of a particular culture or group will be different from another, but they are certainly there.

'Moral codes are species specific, so they can be difficult to compare with each other or with humans.'

His conclusions will provide ammunition for animal welfare groups pushing to have creatures treated more humanely.

To read the full article follow the link...
<http://www.dailymail.co.uk/sciencetech/article-1187047/Animals-tell-right-wrong-Scientists-suggest-just-humans-morals.html>

Music and the Paranormal

A talk by Melvyn Willin, Paramusicologist and Psychical Researcher, will be given on 22nd February 2011 at Goldsmiths College, University of London www.goldsmiths.ac.uk

Outline "It will discuss **three areas** taken from my first PhD and will contain audio excerpts where appropriate. They are

- a) the possibility of music as a possible agent in telepathy experiments exploring the idea that musical experience might be communicated by means of the presence of an anomalous method of information transference.
- b) The second study researched the music that was claimed to have been composed by dead composers through musical mediums.
- c) Finally I investigated music that was claimed to have been heard when no physical source was available. I tried to discover the possible sources for anomalous music and explored various options."

Biography Melvyn was born in St Albans, Hertfordshire, UK and attended a local grammar school. He received his first degree in 1972 and was later awarded a master's degree and Licentiate of the Royal Academy of Music. His first doctorate (Sheffield University) linked music with paranormal phenomena and a second doctorate (Bristol University) researched the place of music in historical and contemporary witchcraft.

An abiding interest has been the paranormal and the occult. Melvyn has been a member of the Ghost Club, the Pagan Federation, the Parapsychology Association and Folklore Society. He is a Council member of the Society for Psychical Research...

He has led investigations into alleged hauntings and poltergeist outbreaks. His first book *Music, Witchcraft and the Paranormal* was published in 2005 with subsequent books in 2007, 2008 and 2010. He has also contributed a chapter to an academic book on the film *The Wicker Man* and an encyclopedia devoted to witchcraft. He advised on a project for the Freiburg Institute in Germany on acoustical paranormal phenomena and he is currently a Perrott-Warrick scholar researching near death experiences from a music perspective. **Ends.**

CORRESPONDENCE

B.P.Wadia on the Inner Work

from a correspondent, Friday, February 11, 2011

Hello Editors

The text placed in the [E-Theosophy](#) is a great pearl of B.P.Wadia and it would be important to be known by more readers.

The Aquarian Theosophist is very interesting, congratulations for the excellent work. :)

Regards, ML

P. S. Sorry if I gave some error in English.

Inner work

Posted on E-Theosophy at Yahoo Groups

Wed Feb 9, 2011 12:39 pm (PST)
Friends,

It is difficult to maintain tranquillity under all circumstances but we must remember that obstacles are opportunities for gaining strength and knowledge.

Like B.P.Wadia said

"Outer influences do affect us more and more directly. We have to make a deliberate attempt to turn within and study is the first step; remembrance of the Inner World of Masters is the second.

"Then follow reflection on what is studied and meditation on the Masters. In the Heart is the Lotus – the spiritual Heart – and within that is the jewel – Manas, Buddhi, Atma. Manas is triple – I mean Higher Manas – and so is Buddhi, and so is Atma.

"It is a nine-petaled Lotus, so to speak, and the seed is the Jewel – Mani, a Diamond. Let the Lotus develop one petal after another – seven branches of knowledge, seven Paramitas, and for us they must evolve side by side.

"That inner work of gaining the inner wisdom of Compassion, which is peace and light, is your immediate task and these will begin to radiate without.

"So, the inner life must go on. What after all are outer turmoils? Real to the brain and the sensations felt, but the Inner Man has to learn to rise above these. Tranquillity comes from within, turmoil from without.

"The latter we have to endure by adaptability. The pairs of opposites of the 12th Chapter of the Gita have to be seriously and sincerely considered. The world is "too much with us" and tempts us to forget Heaven. Theosophy teaches us how to ascend to Heaven and we must do that." (1)

Best regards, M

(1) - The Theosophical Movement, March 1960, Vol 30, # 5, p 173.

<http://groups.yahoo.com/group/E-THEOSOPHY/>

Haiti ULT celebrates WQJ's life

from haititheosophie@yahoo.fr
Mercredi 23 Février 2011

Chers amis

Je vous envoie le programme à la fois par la poste et par courrier électronique. Je sais que le courrier postal peut être en retard. Merci de publier notre programme sur vos sites.⁶

Contribution to the Aquarian magazine:

The Jacmel Lodge is getting ready to celebrate two important dates in the Judge's life:

- **April 13th his birthday** - will have meeting in the afternoon with the trusty board.
- **March 21st his passing away day.** March 21st last year was the day of resumption of works for the Jacmel Lodge after three months of slowing down - which represents for us three months of hard work to rebuild the Jacmel Lodge after the disaster.

It was necessary to not let down. The right act is crucial in these trial some moments.

⁶ Dear Friends, I'm sending you the programme both by mail and email as I know the post may be late. Thank you for publishing it on your websites.

We find a beautiful message for the occasion in "The Letters that Helped Me" from W.Q.Judge - page 35 French edition, 1928.

« Given that sadness is a result of over estimation of trials and men's heart wickedness, individually and collectively. But beholding the fountain of joy and hope, springing from universal brotherhood of those of yesteryear who were men like us, who fought the good fight, having succeeded, and the legacy left to the followers. »

Fraternally

Compagnie Theosophie HAITI

COMING CONFERENCES

Californian Conference 2011

in Julian, San Diego, Calif., USA

(Two emails were received from International Theosophy Conferences about the Summer 2011 conference. Eds.)

2nd February 2011

Lodging is now reserved and available for the Julian 2011 International Theosophy Conference. Go to the website, [International Theosophy Conferences](#) and click on the lodging link. It should be clear from there. You might also want to explore the links showing all the rooms and some of the surrounding areas. Announcements regarding our program will be coming shortly. It is important to make your reservations through us as soon as possible. Julian is a popular area, and we want to make sure everyone has a spot. Let us know if there are questions.

16th February 2011

Finances. The two facilities we have reserved for attendees, so far, required \$3500 in deposits as a way to hold these reservations. Through loans from San Diego Theosophists, Inc. (\$2000) and a personal loan from James and Sally

Colbert, we were able to secure the reservations.

As people are now rapidly making their reservations for this conference, ITC funds are now available. The loan from James and Sally Colbert has already been paid back, and there are funds available to pay back to loan to San Diego Theosophists, Inc. Again, the gods have been there for us.

Lodging. We are receiving almost daily registrations. We are advising all those who have not yet made reservations for the conference, to do so, as soon as possible. If it proves that we need to secure additional facilities, we would like to do this right away, so that they will still be available. Julian is a very popular mountain community, and the August time of year, will receive many visitors. Call us (760-765-1090) to facilitate your reservation.

Presentation Sites. All meals will be served at the Julian Meadow View Inn, although they can serve 200 persons or more per meal, their inside meeting room only holds approximately 100 persons. We are securing the Julian Town Hall (holds 200-plus) for Friday's presentation, and the Julian High School for Saturday's presentation. The latter provides wi-fi and satisfies all electronic needs.

Transportation. We are close to establishing a shuttle service between the San Diego Airport and Julian. We also plan to have two vans available for shuttle purposes within Julian during the conference. We expect to have volunteer Theosophists as drivers. For all those receiving this communication, and planning to arrive at the San Diego Airport (Lindbergh Field) on Thursday (August 11), please send us your arrival time so that we may plan for transportation.

The conference is coming together and there are indications of wonderful Theosophical presentations being planned.

(from the organisers of International Theosophy Conferences)

Conference contact details

PO Box 459, Julian, CA 92036

phone (+1) 760.765.1090

web <http://www.theosconf.org/>

email theosophy@theosconf.org

WISDOM IN ACTION

Recognising the True from 'interpretations'

While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought in the way of the seeker after truth. What can be the motives for this? Many, perhaps.

Usually some person desires to be the exponent par excellence, knowing well that he will find those who will accede to his claims.

Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message, which should be made accessible to all without intermediaries or would-be interpreters; which should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth.

Societies which do not do this should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it will not hurt them; it may break them; but such use, while it might be courtesy to call it Theosophical, is not teaching what Theosophy is.

Evidently, "The world is not ready for Theosophy, per se"; at least, one would judge so from what is being done, since those who claim to be its exponents are offering something else suited to the "trade." But do these exponents give the world a chance? They are hiding the light under a bushel; they are giving stone for bread; and the blind world does not know the difference. We do, however, and will keep the link unbroken. As ever, R. C.

FROM "THE FRIENDLY PHILOSOPHER" BY ROBERT CROSBIE

Protest Success: "Cows Belong in Fields"

CAMPAIGN UPDATE

COMPASSION
in world farming 



(After a UK-wide campaign the country's first "mega-dairy" proposal for a 3,700-cow factory farm was withdrawn on 16th February. **Long may common sense continue to prevail!** Eds.)

This is good news for local communities, for the countryside, and for the animals who would have been housed in giant sheds – confined with little or no chance to graze naturally on pasture. ...

Together, we must plan a future for UK dairy farming which is profitable for farmers and delivers high standards of welfare for cows.

And, when another development like Nocton Dairies emerges – whether in Lincolnshire or elsewhere – we will be prepared to stand up again for dairy cows... Thank you.

In the meantime, can I say a huge thank you to everyone who, over the past year, has joined the fight against Nocton Dairies. National politicians, local authorities, and those who would take British dairy farming down an industrial path can be in no doubt: **there is huge support, throughout the UK, for the principle that Cows Belong in Fields.**

With best wishes,

Pat Thomas Campaign Manager www.ciwf.org.uk

WQJ's "The Path" 1886-96 available on-line

A message to all in the Theosophical Network:

"We have posted "The Path", under the editorship of William Q. Judge, Vols. 1 – 10 (from 1886 – 1896) on www.theosophy.net ...

"As one of the three founders still actively involved in running the TS at the time of HPB's death, understanding the work of William Q. Judge provides some important insights into the early history, and most notably, how it looked from the American point of view."

http://www.theosophy.net/?xg_source=msg_mes_network