

The Aquarian Theosophist

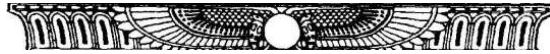


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THE POLLUTION OF THE SOUL & ITS CURE

From a correspondent in Vienna, Austria

"Let us roll back the stone of matter from the door of our own inner sanctuary and resurrect the Spirit crucified in us!"

I have just read the Unicef Report from March 2011 and have been shocked about the information therein.

- ❖ There are 143 million underweight children under five years old;
- ❖ About 100 million children do not attend the elementary school;



- ❖ About 9 million children are fugitives in their homelands because of armed conflicts;
- ❖ About 2 million children are HIV infected.

An enormous quantity of goods and medicaments are necessary to provide the children with the most needed things: tablets against water pollution, mosquito nets, pencils, exercise books, blankets, sugar-salt mixtures against diarrhoea, peanut butter for deficiency diseases, vaccine against measles etc. This is only an excerpt from a long list of needed goods.

It must be done all we can to improve the life conditions of those children and their families. There are many international organizations for emergency aid. Especially we theosophists are responsible that we hear every cry of help.

In The Voice of Silence, 14, we can read,

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun."

However, if we want to wipe out the roots of the misery we must try to find out the main causes for it.

Presently autonomy of the man is the mainstream in the Western World. The life is short and he should have as much as he can in his life. He has to do all he can to reach this goal. Nobody else is allowed to prevent him from satisfying his passions and desires. As long as we have stored such thoughts in our "thinking machine", nothing can really be changed.

Continued on p 2

Contents

The Pollution of the Soul & its Cure	1
'Sunshine vitamin' for cancer patients.....	3
The 2011 Letters to India	4
Alchemy in Agriculture	5
Water remembers... but only for certain people.....	6
Keely's discovery depended on his 'ether'.....	6
Mobile Phone Telepathy Test.....	7
Publishing news from TS Pasadena	7
Internet and the Movement.....	7
Parallels Between Rome and America.....	8
Building Global Democracy?.....	9
The History of the TS in Canada	9
Theosophy Conference 2011.....	9
WISDOM IN ACTION.....	10
Born to Four Different Worlds.....	10

However, we have the power to choose, to make changes, to weed out these selfish ideas and to store ideas in the fields of charity, justice and harmony. In Raja-Yoga or Occultism, 59, we find the following statement,

“This ›Mind‹ is manas, or rather its lower reflection, which whenever disconnects itself, for the time being, with kama, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man.”

Theosophy makes a point of the fact that Kama (Principle of Passions and Desires) is not caused by the body but is a principle in itself. It is the balance principle from which the ways go up or down.

Marriage is one of the cornerstones of the society of the Western World. However, the legislation is treating more and more marriage as equivalent with other forms of living together. Therefore, marriage is increasingly devalued.

To be married is a decision for the whole life. Many people are not willing to make such a decision today. To have a happy marriage for the whole life is only possible if there is true love between both partners.

Presently we are differentiating between sexuality and reproductive instinct. The sexuality is separated of the soul. The man wishes to satisfy his sexual desires and no one is speaking of true love. He considers marriage as an obstacle for fulfilling his sexual desires. To have a child is considered as a reduction of his personal freedom.

Thy striving of the autonomous man is the cause that he is saying, “I do not want to be loved.” To be loved means to be dependent on somebody.

When the destruction of the family goes on then there will be no happy children. We should not forget that the children are our future and that we can only have happy children, if there exists happy families.



In the U.L.T. Pamphlet No. 35, Title Page, we find the following words,

“Educate! Educate! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies, and thus regenerate himself by moral alchemy and attain the ›Elixir of Life‹, so can a nation work its own regeneration by educating the new atoms of its national body, its children.”

In the Western World, we are crusading against the pollution of the environment. This is understandable and we are entitled to do that. However, we do not admit the pollution of the soul. We defend with a completely wrong meaning of liberty everything of our animal nature.

As long as we do not fight against the pollution of the soul the pollution of the environment will go on and on. The man must recognize that he must control the principle of passions and desires with all his power. If he does not understand the importance of the soul’s ecology he will not be able to stop the pollution of the earth.

We are living in a cycle of transition. Everything in religion, philosophy, science and society is changing rapidly. The humanity must learn to manage these changes. Theosophy can help that we do not lose orientation. We only have to apply the Ancient Wisdom in our daily life. The wounds of our souls and Earth can be healed when we are using the Doctrine of Theosophy.

“Theosophy gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and whatever Culture and degree of intellect. Practical Theosophy is not one Science, but embraces every science in life, moral and physical.”
(U.L.T. Pamphlet No. 1, 7)

There is only the importance of the market in the economics of the Western World. The states are spending more and more money but are going systematically bankrupt. We are living in a network of fictions. This process cannot go further on.

If we want to correct this process, it will be necessary to develop the ability of reducing our desires. This ability cannot be prescribed from governments. Each of us has to learn that we cannot have all material things. Therefore, it will be necessary to reduce our present standard of life. The material desires will have to stay more and more in the background of our lives.

We have to root out our selfishness. Charity and universal brotherhood is the only solution for

our own future and the future of the humankind. To realize this goal will be the challenge of the Western World.

In The Key to Theosophy, 229, by H.P.Blavatsky, we can read,

“To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. Make men feel and recognize in their innermost hearts what is their real, true due to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.”

It is evident in the Western World that many have experienced a return of interest in spiritual knowledge, in studies of the inner nature. The bookshops are full of esoteric literature. This is undoubtedly the return of a cycle of interest that has brought back individuals who in past lives took part in these studies or in the Theosophical Movement or some related work. This interest should not be ignored, as the “right time” may not come again for a long time.

These are only some of the most important problems we have in the Western World. Worldwide we have the problems of drug trade, prostitution of children and slavery trade in the development countries and especially in Africa we have the use of children for soldiers. How can we help to solve all these problems? Each of us has not to go to one of the development countries. Let us observe the cycles of our own little world, planting and harvesting at the proper time.

In The Esoteric Character of the Gospels, 2, we find the statement,

“Christ – the true esoteric SAVIOUR – is no man, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the ‘sepulchre’ of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, ha has the risen Christ in him.”

“Let us roll back the stone of matter from the door of our own inner sanctuary and resurrect the Spirit crucified in us! Let us start our work helping and teaching our neighbours friends and others Theosophy. Let us try to lead them on the right path. Let us do our duty as we see it and resign all personal interest in results. The motive marks the line between black and white. Good motive and ancient wisdom might go hand in hand.”

'Sunshine vitamin' for cancer patients

A vitamin pill available for a few pence in any local chemist's shop may have a bigger impact in extending the survival of cancer patients than drugs costing tens of thousands of pounds, says a leading cancer specialist. Professor Angus Dalgeish, consultant medical oncologist at St George's Hospital, Tooting, south-west London, will tell a conference next week that he tests all his cancer patients for the level of Vitamin D and prescribes supplements where they are low.



Vitamin D is naturally produced by humans from the action of sun on skin.

“If we supplement people who are low they may do better than expected. I wouldn't be a bit surprised if Vitamin D turns out to be more useful in improving outcomes in cases of early relapse than drugs costing £10,000 a year,” said Professor Dalgeish. “I spent a decade studying interferon for which the NHS paid £10,000 annually per patient for years for very little benefit. Vitamin D is much more likely to give a benefit in my view.”

Professor Dalgeish said he also tests Vitamin D levels in his private patients who have different kinds of cancer and prescribes the vitamin to any where it is low.

Joan Lappe, professor of medicine at Creighton University in Nebraska, US, will describe a trial showing how Vitamin D and calcium supplements given to cancer patients dramatically improved survival. Other papers will present results of the effect of vitamin D on bowel cancer and adenocarcinoma, a cancer of the skin and other tissues.

Jeremy Laurance, Health Editor 12 May 2011

www.independent.co.uk

The 2011 Letters to India

The Justice to Judge Campaign

Twenty-two letters, from 46 people in seven countries, asking for justice to William Judge

Since April 2006, independent students of Theosophy have been writing to the President of the Adyar Society. For six years now, they have celebrated W. Q. Judge's life and work for humanity while writing about justice to the main Adyar leader, Ms. Radha Burnier.

In fact, the yearly Letters to India are part of a wider process. Remembering W. Q. Judge's life and creating mechanisms by which to better exchange views with Adyar theosophists on the past and the future of the movement are valid long term actions taking form in various ways and dimensions.

The yearly rhythm of the Letters to Adyar can be summarized 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-one letters, all sent air mail, from seven countries.

The 2011 countries and their letters are:

Greece – One letter from Athens.

United States of America – One letter from Philadelphia.

United Kingdom – Two letters (one from England, one from Scotland)

Portugal – Two letters (one of them signed by two persons);

Germany – Two letters (one of them signed by four students) ;

Mexico – Two letters (one of them signed by twenty-one people) ; and

Brazil – Twelve letters from various States.

The number of countries from which letters are sent has increased again to seven thanks to one letter from Athens, Greece.

These are the numbers of the effort in the last three years:

- In 2009, 45 people signed and sent 19 air mail letters from seven countries.
- In 2010, 42 people signed and sent 20 air mail letters and one e-mail message to Adyar, from six countries.
- In 2011, 46 people signed and sent 22 air mail letters to Adyar from seven countries, asking for justice to W. Q. Judge.

In 2011 the international discussion and circulation of materials on the topic was wider than in previous years, involving various e-groups which, if combined, include more than one thousand students and readers. More material on the issue was published in various websites, whose readers have been steadily increasing in numbers.

All of the 2011 letters will be reproduced in a coming AQ Supplement. Of course, this report includes only the letters whose copies have been sent to us. Other letters or messages may have been sent to Adyar that we do not know of.

More can be seen about "Justice to Judge", in the corresponding sections of the websites

www.TheosophyOnline.com and
www.FilosofiaEsoterica.com

One can also see texts on this subject at the blog www.Esoteric-Philosophy.com and at the blog of "The Aquarian Theosophist".

The organizers have no short term expectations about "visible results", but they know that the law of karma never fails. Every small effort, made in the right direction, inevitably produces good results - often in invisible ways. Friends and supporters of the effort are invited to join the e-group **E-Theosophy**, in YahooGroups. The e-group develops a daily study of original theosophy, while constantly assessing the evolution and vitality of the esoteric movement.

(Contact with the organizers: lutbr@terra.com.br)

www.TheosophyOnline.com
www.Esoteric-Philosophy.com

Alchemy in Agriculture

and our relationship with food

Understanding the connection between the production of food and its consumption is the heart of a wholesome relationship between them, and now that there are such fewer numbers of workers on the land – those who intuitively feel the sacred nature of the sacrifice the lower kingdoms make for man – it obliges us to find new ways of nurturing it.

For the many who are office workers – an increasing number all over the globe – ideas found in the theosophical tradition (see “On the Philosophy of Eating”, p 8 in the Nov 2010 AQ at <http://www.teosofia.com/Docs/vol-11-1.pdf>) help revive a sense of this respect for agriculture.

These ideas are of generosity and deftness of nature’s ways – a wonder when we consider the apparent simplicity of the plants that produce great crops. The wheat stalk doesn’t pretend to be anything it isn’t, but it seems to have an intentness and energy and a form of wisdom on its own plane that means it can, with apparently effortless, produce the grain that sustains us.

Now wheat is called ‘the great boon of agriculture’ and was given to the early Egyptians by *Isis-Osiris* – the Titans and first teachers of mankind. Ceres did the same for those living in Sicily and it’s from his name we derive our word ‘cereal’.

“It is the Kabiri who are credited with having revealed, by producing corn or wheat, the great boon of agriculture. What Isis-Osiris, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.” (SD ii 364)

It’s perhaps no surprise that Ceres, the Roman Goddess of growing plants and the harvest is also the *Goddess of motherly love* – as the ancients well recognised the love and generosity that is intrinsic in the agricultural scheme.

To inculcate a reverence for it without sounding cranky is a skill that H.P.Blavatsky, W.Q.Judge and Robert Crosbie had in abundance and comes from knowing how nature’s laws work and not by guess-work. Their writings show us, as Crosbie says, how to avoid it and we should take note. Especially in matters of diet people do not like *to see how others* have changed their habits, as they may feel we

are making an implied suggestion that they do the same!

W.Q. Judge warns us to be truly cosmopolitan:

“Essentials are the only things on which true occultism and Theosophy require an agreement, and such temporary matters as food and other habitual daily things are not essentials. One may make a mistake, too, of parading too much his or her particular line of life or act. When this is done the whole world is bored, and nothing effective or lasting is gained except a cranky impression.”

W.Q.Judge ‘Letters That Have Helped Me’ p 69.

So the way pointed to is a shift in mental focus away from the sensual appetites¹, the personal and non-essential, to gratitude to all the hierarchies of these Dhyanis, elementals and other kingdoms that have co-operated to bring sustenance to our tables, the essential or causative aspect, from which all else follows as effects, the animals, the grains herbs and fruits.

“Our gods appear to us when we offer them sacrifice... sitting themselves at our tables, they partake of our festival meals. Whenever they meet on his travels a solitary Phoenician, they serve to him as guides, and otherwise manifest their presence. We can say that our piety approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.”

(from “Elementals” by H.P.Blavatsky)



In 2010 the UK Chagford community agriculture initiative started using pony power to cultivate their two acre market garden with excellent results.

¹ But we should guard against dogma in how we consider giving up any one food. Each passes through its stage of necessity at the right time – the meaning of the old expression “One man’s meat is another man’s poison”. The giving up must first start on the inner plane, the one that naturally dictates the form of our physical appetites.

Water remembers... but only for certain people

Water memory explains the therapeutic power of homeopathic remedies which are prepared by diluting solutions to such a high degree that not even a single molecule of the original substance remains.

The researcher Jacques Benveniste set out to prove this independently and some of his studies reported an effect, while other double-blind replications of them have failed to reproduce the results. Currently the concept is not accepted by the scientific community.

"An independent test of the 2000 remote-transmission experiments was carried out in the USA by a team funded by the United States Department of Defense. Using the same experimental devices and setup as the Benveniste team, they failed to find any effect when running the experiment. **Several "positive" results were noted, however, but only when a particular one of Benveniste's researchers was running the equipment.** "We did not observe systematic influences such as pipetting differences, contamination, or violations in blinding or randomization that would explain these effects from the Benveniste investigator. However, our observations do not exclude these possibilities."

"Benveniste admitted to having noticed this himself. **"He stated that certain individuals consistently get digital effects and other individuals get no effects or block those effects."** The experiment is notable for the way it attempted to avoid the confrontational nature of the earlier Maddox test.²

http://en.wikipedia.org/wiki/Water_memory

² "Can specific biological signals be digitized?". FASEB Journal

Keely's discovery depended on his 'ether'

"It has been only after years of incessant labour, and the making of almost innumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance 'ether,' per se, produced, that I have been able to dispense with complicated mechanism, and to obtain, as I claim, mastery over the subtle and strange force with which I am dealing."

The passages underlined by us, are those which bear directly on the occult side of the application of the vibratory force, or what Mr. Keely calls "sympathetic vibration"... The discoverer has produced marvels — the word "miracle" is not too strong — when acting through the inter-etheric Force alone, the fifth and sixth principles of Akāsa.

From a "generator" six feet long, he has come down to one "no larger than an old-fashioned silver watch;" and this by itself is a miracle of *mechanical* (but not spiritual) genius. But, as well expressed by his great patroness and defender, Mrs. Bloomfield-Moore, "the two forms of force which he has been experimenting with, and the phenomena attending them, are the very antithesis of each other." One was generated and acted upon by and through himself. No one, who should have repeated the thing done by himself, *could have produced the same results.*

It was "Keely's ether" that acted truly, while "Smith's or Brown's" ether would have remained for ever barren of results. For Keely's difficulty has hitherto been to produce a machine which would develop and regulate the "force" without the intervention of any "will power" or personal influence, whether conscious or unconscious of the operator.

In this he has failed, so far as others were concerned, for *no one but himself* could operate on his "machines."

(The Secret Doctrine, Vol. 1, p 561-2 by H.P.Blavatsky)

CORRESPONDENCE

Mobile Phone Telepathy Test

From Rupert Sheldrake, London May 4, 2011

Dr Sheldrake writes

"The new edition of my book Dogs That Know When Their Owners Are Coming Home has just been published... fully revised and updated throughout, with results of new experiments, a selection of new case studies, and an appendix detailing the various controversies in which I have been involved since the first edition came out in 1999, and **also details on how readers can take part in further research.**

I am now recruiting Research Helpers in the US to help with the automated telephone telepathy test that works on mobile phones. The details of the test are given here:

<http://www.sheldrake.org/Onlineexp/portal/mobiletelepathy.html>

Research Helpers first do the test themselves, and then recruit 6 other people to serve as subjects. The pay is modest - \$150 - but it's not much work, the test is easy to do, and fun. If you are interested in taking part, please email my research assistant Pam Smart for details, putting "Research Helper" in the subject line p.e.smart@btinternet.com

Publishing news from TS Pasadena

From: AR, March 21, 2011

Hi Aquarian Theosophist editors: many thanks for your kindness in sending us your newsletter which goes on display in our Melbourne library.

The articles on Earthquakes are particularly appropriate for our part of the world at the moment, and, of course, the article on Judge is always welcome. **I guess you will have seen the new Vol.3 of Judge's Collected Writings (Echoes of the Orient), 2nd ed. published just recently by TUP in Pasadena.** I understand they are working on the Index at this time.

If you are interested in what's happening Downunder in our TS, the latest issue of our newsletter is up at:

<http://theosophydownunder.org/australiantsnewsletterapril2011.html>

Cheers and good wishes for your work, A

Internet and the Movement

from the E-Theosophy Yahoo Group

Dear friends,

As the internet continues to expand its presence in every aspect of social life - from economic to cultural life, from family activities to military warfare - it would be unpractical to deny its importance to the theosophical movement. But the change it provokes in human consciousness and in the life of persons is such that one should examine it.

There are advantages and disadvantages in the theosophical work done online. Today we have most of theosophical literature available in the internet and free of charge. Anyone has a quick and easy access to theosophists around the globe. The amount of publications and information one can get instantly is amazing. The quickness is such that one often can't process one per cent of what is available. Mental activities related to computer and the internet are often too quick. This may disconnect mental process from emotions, from intuition, and from buddhi-manas, for buddhi requires utter peace and a vertical line between all levels of consciousness.

Computer and the internet are related to high levels of stress. In the theosophical movement online, mere information still circulates as if it were theosophy, or as if it were an important theosophical activity. The question then is not whether the internet is now an important part of the theosophical movement. We have passed that moment.

The point is that we have not examined closely enough the effects of the internet in theosophical activities, and there are tremendous potentialities if the movement can use the internet in efficient ways. For a movement whose first object is universal brotherhood, the internet can only be a valuable tool. The internet also makes the life of bureaucratic organizations much more difficult

as it shares important information worldwide. In this, as in all things, there is an equilibrium to be sought. ...

Publications in paper are reduced, as people use the internet as their main source of information. Books in paper sell much less. Life as a whole gets more and more accelerated. The movement should be able to consciously stimulate a balanced use of the computer and a sane commitment to slower rhythms of life. Computers and the internet can be used more slowly and as meditative tools. Deep thinking should be stimulated at every instance of life, including online. A daily study and meditation apart from computers and cell phones is of the essence to one's efforts along the way. Yet the growth of the internet in human life is an objective historical process and the movement must adapt itself and make the best of it. Such growth is linked to the karmic acceleration we are all living. The global karmic acceleration is yet another thing for us to think about and to investigate.

Best regards, C

BOOK REVIEWS

Parallels Between Rome and America

From Are We Rome? The Fall of an Empire and the Fate of America, by Cullen Murphy (Houghton Mifflin)

1) The way we look at ourselves

"One parallel involves the way Americans see America; and, more to the point, the way the tiny, elite subset of Americans who live in the nation's capital see America -- and see Washington itself.

Rome prized its status as the city around which the world revolved.



Official Washington shares that Ptolemaic outlook...

2) The way we run our military

"Another parallel concerns military power. This is the subject that comes most often to mind when Rome and America are compared. All that empire talk! Rome and America aren't carbon copies or fraternal twins, in either approach to power or the tools at their disposal. Amid all the differences, though, two large common problems stand out. One is cultural and social: the widening divide between military society and civilian society. The other reason is demographic: the shortage of manpower. For a variety of reasons, Rome and America both start to run short of the people they need to sustain their militaries, and both have to find new recruits wherever they can. Rome turned to barbarians for help: not a good long-run solution, history would suggest. America is increasingly turning to its own outside sources -- not the Visigoths and the Ostrogoths but the Halliburtons and the Wackenhuts. Also not a good long-run solution."

3) The way we privatize public services

"A third parallel is something that can be lumped under the term 'privatization,' which can often also mean 'corruption.' Rome had trouble maintaining a distinction between public and private responsibilities -- and between public and private resources. The line between these is never fixed, anywhere. But when it becomes too hazy, or fades altogether, central government becomes impossible to steer. It took a long time to happen, but the fraying connection between imperial will and concrete action is a big part of What Went Wrong in ancient Rome. America has in recent years embarked on a privatization binge like no other in its history, putting into private hands all manner of activities once thought to be public tasks: collecting the nation's taxes, patrolling its streets, defending its borders. This may make sense in the short term -- and sometimes, like Rome, we may have no choice in the matter. But how will the consequences play out over decades, or centuries? Badly, I believe."

Three other parallels are outlined, see the blog for those: the way we look at others, the way we set our borders, and the way we can't control consequences.

<http://www.progressivereader.com/?p=812>

Building Global Democracy?

“Civil Society and Accountable Global Governance”

By Jan Aart Scholte, University of Warwick

The *scale, effectiveness and legitimacy* of global governance lag far behind the world's needs.

This path-breaking book examines how far civil society involvement provides an answer to these problems. Does civil society make global governance more democratic?



Have citizen action groups raised the accountability of global bodies that deal with challenges such as climate change, financial crises, conflict, disease and inequality?

What circumstances have promoted (or blocked) civil society efforts to make global governance institutions more democratically accountable? What could improve these outcomes in the future?

The authors base their argument on studies of thirteen global institutions, including the UN, G8, WTO, ICANN and IMF. Specialists from around the world critically assess what has and has not worked in efforts to make global bodies answer to publics as well as states.

ISBN 9780521140553 Publication date: Apr 2011

The History of the TS in Canada

Hello Editors

The Edmonton Theosophical Society has just published the history of the Theosophical Society in Canada. The book is titled: “Theosophy in Canada: The Split and other Studies in Early Canadian Theosophical History and some early Canadian Theosophists”. The author is Ted G. Davy.

Mr Davy is the most knowledgeable person on the history of the theosophical movement in Canada. From 1968 to 1986 Ted

Davy served as General Secretary of the Theosophical Society in Canada.

... Ted's mainstay with the magazine was the continuance in the tradition by its founder A.E.S. Smythe. Mr Smythe was a good friend of Mr. Judge - both were Irish immigrants, one to the US and the other to Canada.

The first two hundred pages focus on The Early Years, Theosophy in Toronto, Social reforms, Canadian Autonomy, Adyar's meddling in politics including Mrs. Besant's visits to Toronto and her belief on “World Religion”. The remainder of the book profiles a few of the early members, the finest minds, individuals who helped define Theosophy in Canada.

Yours, EP

Theosophy in Canada: The Split and other Studies in Early Canadian Theosophical History and some early Canadian Theosophists, by Ted G. Davy. 400 pages. \$30.00 US plus shipping.

CONFERENCES

Theosophy Conference 2011 Julian, California August 11-14 Hosted By International Theosophy Conferences

The ITC report that “more than 20 Theosophists from Holland have already registered for the conference. In total, we have over 70 people registered at this time.”

“We have a wonderful roster of speakers. We will start with speakers from four different Theosophical traditions to highlight our unity at the beginning of the conference. This includes Myrra Lee from ULT, Tim Boyd from TS in A, Herman Vermeulen from TS Point Loma, and two representing Independent Theosophists, Joe Fulton and Jerry Hejka-Ekins. The next morning we highlight Theosophical publications from around the world. The rest of the program will focus on our theme **“The Heart of Wisdom: A Confluence of Science and Spirituality.”**”

Full details are at:

<http://theosconf.org/ANNOUNCEMENTS/flyer%202011%20conference.html>

(from the organisers. Contact details phone (+1) 760.765.1090, email theosophy@theosconf.org)

WISDOM IN ACTION

Advance brings resistance

The coming together of Theosophists of differing degrees and qualities—yes, of training—is bound to stir up latent personalities, preconceptions and prejudices. The mental and psychic atmosphere engendered by their co-operation must work inwards as well as outwards, and still further must arouse evil forces, for it is a known occult law that **every advance made along the path that leads to selflessness arouses the forces that are opposed to that consummation**, and this is true individually and collectively.

In this immense work which we have undertaken, trials of various kinds have to be encountered, and the ones by whom we are tried are those of our own household. **There are lessons in every event, even the smallest.** We have to do the best we can and leave the results to the Great Law.

About the meetings: your idea in regard to them is all right. Go right ahead in whatever way seems to afford the best opportunity; use your best judgment and do not be disappointed at anything in the way of results that may turn up; just keep on looking for ways and means. Act as seems best under any circumstances that may arise. Something will come of it. If that "something" is different from what you would have liked or planned for, never mind keep on going. Better make no plan other than to get to work along the line of least resistance. One step will bring another... "C'est le premier pas qui coûte."³

FROM "THE FRIENDLY PHILOSOPHER" BY ROBERT CROSBIE



³ "It's the first step that costs."

Born to Four Different Worlds

'BABIES' – a French film about four babies on four continents in their first 400 days

The documentary follows the lives of four babies in their early days, tracking their journeys from birth to toddlerhood.

Scarce dialogue and the absence of narration leave the film's visual brilliance to take the limelight, being filmed in **Namibia, Mongolia, San Francisco and Tokyo.**



Despite the great differences in the environments in which these babies are brought up, this heart-warming portrait of young minds exploring and adapting to their surroundings poignantly highlights the universality of human curiosity and resilience in the early stages of the journey of life.



<http://thelexicinema.co.uk/2011/02/28/babies-bebes/>