

# The Aquarian Theosophist

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## THE FIRST 10 YEARS IN INDIA & Now?

As a student of theosophy one should know what has been achieved through it's influence.

Looking at the years 1879 to 1889 we see the Theosophical Society made a significant impression on the lives of many, not only in America and Europe, but perhaps nowhere more so than in India, Ceylon and the Far East.

In late 1878 Mme H.P.Blavatsky and Col Olcott left the 27 year old William Judge<sup>1</sup> alone in the USA but for General Doubleday and some other figures, all of whom later dropped out of active work.

HPB's and Olcott's work was to form a Society in India, which they did during the next 10 years, while Mme Blavatsky and others also helped repeat that in Britain and Europe.

Now, 120 years on, it seems right to review what was achieved in India during those years, to give perspective to the present.

Turning to HPB's account of these years, we'll take extracts from her writings... the first selection is her review of how the Society had fulfilled its first aim, **to create a universal brotherhood between men** irrespective of outer form, such as race, class/caste or belief.

In later selections will look at her accounts of the other two aims, the study of Oriental Philosophy & Literature, and the investigation of the ancient esoteric sciences (Occultism).

<sup>1</sup> That William Judge made such a success of the American Movement is an historical fact and has been reported widely elsewhere: he did so largely unaided by the two founders, and in spite of opposition from others in India and Europe after Mme Blavatsky died in 1891. Many, many people feel he is not recognised due to these long past battle and are still fighting for his recognition and to clear his name. **If you are one of WQJ's (silent?) supporters you may consider supporting the 'Justice for Judge' campaign - just email your name to [lutbr@terra.com.br](mailto:lutbr@terra.com.br) See p 4 for further details.**

"Our Three Objects" No.1 on Brotherhood

"When we arrived in India, in February, 1879, **there was no unity between the races and sects of the Peninsula, no sense of a common public interest**, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism.

... continued on p2.



Dwarka temple, Delhi

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Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese--for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion--there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill feeling.

As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations.

Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that.

If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

**Ten years have passed and what do we see'?** Taking the points seriatim we find

- ❖ that throughout India unity and brotherhood have replaced the old disunity,
- ❖ one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity.
- ❖ Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and

philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions.

The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence.

The growth of this kindly feeling has been proven in a variety of ways:

- ❖ first, in the **unprecedented gathering of races, castes, and sects** in the annual Conventions of the Theosophical Society;
- ❖ second, in the rapid growth of a theosophical literature **advocating our altruistic views**, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies;
- ❖ third, in the **sudden birth** and phenomenally rapid growth of the patriotic movement which is centralized in the organization called the **Indian National Congress**.



INC flag

This remarkable political body was planned by certain of our Anglo-Indian and Hindu members **after the model and on the lines of the Theosophical Society**, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire.

At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do.

**We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.**

(to be continued)

## ROOT CAUSES 1: “NO INCENTIVE TO CURE”

(A series of short articles identifying the root causes of our society’s ills. Readers are invited to share their views, whether on life in Eastern or Western countries.)

In the first of the series we met a serving police officer in the Met, who has had a series of successful careers in public service, holding senior positions in the British education system before becoming one of the most quickly promoted Sergeants in the Police Service. His modest style belies a thoughtful mind.

In a letter below we hear of the vested interests of those who are employed to manage society’s ills, as **having no incentive to work themselves out of a job.**

This in no way diminishes the wonderful job of those who care for their responsibilities and do their best for their charges, but simply points to the inertia such an institutionalised anomaly brings, and the difficulties it puts in the way of introducing and sustaining change.

15<sup>th</sup> February 09

... it is worth considering the large number of jobs and careers which **depend on the existence of an inadequate underclass** – to name a few: social workers, probation officers, solicitors, barristers, criminal judges, police officers, private security guards, educational academics, special needs teachers, housing officers, benefits staff...

**If this dependent class were transformed and rendered law abiding and self-sufficient all these jobs would be superfluous.**

Best wishes, Y,

a serving Police Sergeant in London’s Metropolitan Police Service

**If you send in your observations on root causes we will compile and publish them.**



by ‘An Eastern Screech Owl’

## New Wine in Old Bottles?

**the practicality of applying theosophical thinking to root causes**

ENQUIRER. What do you consider as due to humanity at large?

THEOSOPHIST. Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.

ENQUIRER. When would you consider such due not given?

THEOSOPHIST. When there is the slightest invasion of another's right -- be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights, and the most fierce assertion of national selfishness. The French say: "Like master, like man"; they ought to add, "Like national policy, like citizen."

ENQUIRER. Do you take any part in politics?

THEOSOPHIST. As a Society, we carefully avoid them, for the reasons given below.

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 recognise in their innermost hearts what is their real, true duty 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.**

Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

Extracts from Section 12 "The Key to Theosophy"

## JUSTICE TO JUDGE: FOURTH YEAR OF LETTERS TO ADYAR

Dear Editor,

For the fourth time since April 2006, independent students from various countries will write in 2009 open, annual letters to the President of the Adyar Theosophical Society, Ms. Radha Burnier, asking her to re-examine the "Case" against William Q. Judge and suggesting that Adyar should openly admit that Judge is innocent of any wrongdoing. That would restore a historical truth and give a large portion of the theosophical movement a better chance to enjoy the example of Judge's life and the wisdom presented in his books.

The 19<sup>th</sup> century process of unfair persecution against Judge within the Adyar Theosophical Society is very well documented in the book *The Judge Case*, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004) and in other books.<sup>2</sup>

The accusations were based on a campaign of rumours. 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. Yet Judge was never declared innocent by Annie Besant's Society.

Such an open letter campaign has no expectations of short term results. Its organizers believe it is correct to think that there should be calmness in any effort correctly done. They think a great theosophist was right when he said that one must hold fast and to go slow, once

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<sup>2</sup> Two of them are:

- 1) *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
- 2) *The Theosophical Movement, 1875-1950*, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.).

one knows the right direction to go. And one should sow the right seeds as a long term task, with no expectations as to visible and short term results.

As to having a dialogue with the Adyar TS, they also believe that even a hard and difficult dialogue on the movement, if sincere, is better than no dialogue; and that leaders of public institutions (including theosophical ones) must be accountable for their public actions and policies, and for the public actions and policies of their predecessors as well.

***Each letter in defence of William Q. Judge is open and 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 Adyar Society is unable to act. Most letters have been dated April 13<sup>th</sup> (Judge's birthday).***

E-mail messages to Adyar are useful as an alternative but the inner meaning of an air mail letter is much 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 to the address below. Mrs. Radha Burnier, the President of the Adyar Society, has sent answers to some of the letters, and the correspondence to Adyar has been discussed in previous editions of "The Aquarian Theosophist" and the Canadian magazine "Fohat".

Those interested in taking part of the annual letter campaign or in knowing more about the issue may also write to [lutbr@terra.com.br](mailto:lutbr@terra.com.br)

( Contact: Carlos Cardoso Aveline, Caixa Postal 5111, Ag. Brazlândia, CEP 72.701-970, Brasília, DF, Brazil. )

## PLATO'S IDEAS - PART II

### ANCIENT LANDMARKS

Plato taught that the visible universe is but the concrete image of an ideal abstraction, built on the model of the first Divine Idea.

We find him distinctly stating that everything was evolved out of the eternal and invisible WILL, which contains within itself the Idea of the world to be created, the Idea being produced out of itself.

He declared that behind all existences and secondary causes, behind all laws, ideas and principles, there is Intelligence. This is the Universal Mind in its Cosmic aspect, reflecting itself as the Higher Ego in man.

The immortality of the soul forms the central theme of Plato's philosophy. In his *Phaedo* he unfolds all the arguments in favor of this premise, and refutes all objections. He shows that the soul is neither dependent upon the body for its existence nor affected by its dissolution.

With irrefutable logic he demonstrates the necessity for reincarnation, and shows that knowledge itself is nothing more than reminiscence. The doctrine of Karma runs like a golden thread throughout his writings. Although admitting that man is seemingly the victim of circumstances, he proves that in reality man is their master.

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The Theosophical student of Plato is sometimes confused by the different terms used in describing the various aspects of the soul. What Theosophy calls Buddhi, Plato describes as the rational spiritual soul, defining it as the "motion that is able to move itself."

When he says that "soul is the most ancient of all things," he is referring to Atma-Buddhi.

When he speaks of the nous in man, he is describing Manas, the reincarnating Ego.

Sometimes Plato divides the soul into two parts, at other times into three. His twofold division of soul refers to the dual Manas, the

higher part being divine and immortal, the lower material and perishable.

The Theosophical student understands this statement, for he knows that the lower, personal "astral soul" perishes after the death of the body as the Kama-Rupa, while the incorruptible "Spiritual Soul," or Buddhi-Manas, becomes more purified with each incarnation.

Following the method used in the Mysteries, Plato's pupils began their discipline by trying to purify the external soul, or astral body. If that is purified, it strengthens the lower mind, or the "mortal soul." Thus strengthened, the lower mind naturally

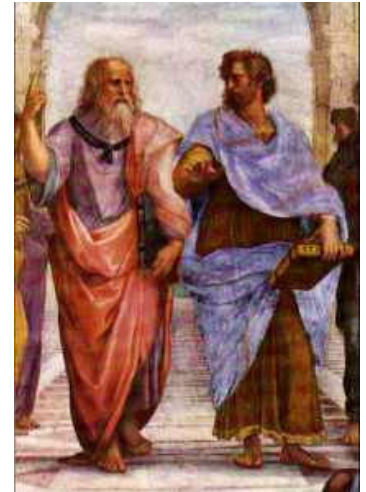
gravitates toward its "Father," of which it is a ray. Plato promised his pupils that this form of discipline would eventually free them from the bonds of sense. But he also warned them that if this discipline were neglected and the soul allowed to sink deeper and deeper into matter, the time would come when the soul itself would be lost.

Although Plato is not renowned as a scientist, a careful analysis of his writings will reveal the germs of many "modern" discoveries.

For instance, he taught that gravitation is not merely the law of the attraction of lesser bodies to greater, but a magnetic repulsion of similars and attraction of dissimilars. Although Aristotle taught that the world is the center of the universe, Plato, the Pythagorean, was well versed in the heliocentric system.

Antedating Paracelsus by 2,000 years, Plato traced all diseases back to their psychological causes. He hinted at the secret teachings concerning the earlier races upon this globe, describing the "winged" and androgynous races which "preceded the earthly human race, in which the primitive history was gradually forgotten and men sank deeper and deeper."

He likewise mentioned the various deluges which have destroyed former continents, and in 'Timaeus and Critias' gives a detailed description of the last island-remnant of Atlantis,



**Plato and a friend**

which sank some 9,000 years before he was born.

Plato's philosophy is ethical above all else, based upon the idea of man's free will and power of choice. He claims that it is this power of choice which determines a man's parentage, his hereditary tendencies, his physical constitution and his early education, since all of these things are merely the effects of choices made in former lives. These choices also determine the man's stage of evolution, show the position he should occupy in the well-ordered state, and indicate the particular virtue necessary for his immediate development. The whole problem of evolution, according to Plato, is one of ethics.

As the ultimate aim of every man is to free himself from the tyranny of his lower nature, and as this can be accomplished only through the efforts of the individual, each man must start where he is, and develop that virtue which is most necessary for him.

The natural inequalities among men, due to their past choices, divides them, in Plato's view, into three classes:

1. The first class lives in its sensations. The particular virtue to be developed by this class of people is temperance, or moderation.
2. The second class is entangled in its passional nature. These people are the slaves of their pains and pleasures, their hopes and fears. They must develop courage and fortitude, virtues which will enable them to meet all the vicissitudes of life with an equal mind.
3. The third and highest class is made up of those men who have gained control over their lower nature and who live naturally in the higher mind. These men should aspire to wisdom, or spiritual knowledge.

After analyzing the three divisions of the soul and the three classes of individuals who correspond to them, Plato then turns his attention to the State, which is merely a collection of individuals. The ideal state, he says, should be divided up into three classes of citizens, each class having its own particular duty to be performed and its special virtue to be developed. When each class concentrates upon its own duty and virtue, there will result a well-balanced and harmonious state in which all the citizens will work, not for the interests of itself, but for the common good of the whole.

The lowest class in Plato's ideal state is composed of those men whose interests are centered in their sensations. These are the laborers and artisans, whose immediate task is to acquire skill in action upon the physical plane.

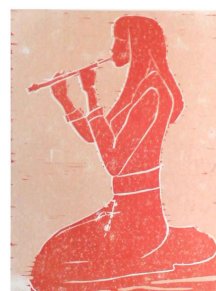
The second class is composed of those men who, having dominant passional natures, are constantly at war in themselves. Plato would make these men the warriors of the nation, thus giving them the opportunity to develop the courage and fortitude necessary at their stage of evolution.

The ruling class is made up of those men who have learned how to govern themselves, and are therefore fitted to govern others. As he says in the Republic, "unless philosophers become rulers or rulers become true and thorough students of philosophy, there will be no end to the troubles of states and of humanity."

Plato's ideal state was modelled after the form of government which prevailed in the Golden Age, when the young and growing nations were governed by wise King-Initiates. But nations, like children, grow up and must learn to do their own thinking; they must assume their own responsibilities. From this necessity democracy grew.

The fact that Adepts stood behind the founding of the American Republic shows that the ideal form of government at the present day must be the government of a people by the people and for the people. It is obvious, however, that the men who are elected to stand at the head of affairs should be drawn from among those citizens who have proven that they are able to govern themselves, and are therefore fitted to govern others.

The men who stand at the head of democratic governments should be the first to bravely and fearlessly uphold the principles of true democracy. Their lives should also be examples of the highest morality, a living pattern which others may safely follow. Thus might Plato's ideal be fulfilled in our time.



## CONSIDERATIONS ON PLATO

Dear Editors

I enjoyed the article on Plato. I saw some new things I've never read before; here are some further considerations on Plato.

As the article points out Plato was influenced by Socrates, Homer, Pythagoras (or in a broader sense, the Pythagoreans) and other ancient philosophers.

In most of his dialogues, Plato quotes passages from Homer, as for example in his dialogue Cratylus 393 b:

*"and indeed I believe that I myself did not know what I meant when I imagined that I had found some indication of the opinion of Homer about the correctness of names".*

HPB believes that besides Solon's manuscripts from the Egyptian priest of Sais, **Plato had obtained further information on Atlantis from Homer's Odyssey**, as she quotes in her Secret Doctrine, Vol 2, Pt 3, ch 6:

*"But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it. It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his Odyssey. Therefore the tradition was older than the bard of Odysseus. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history."*<sup>3</sup>

Regarding Pythagoras, some researchers believe that **Plato spent a huge amount of money to acquire Pythagoras's manuscripts**. It is believed that Pythagoras traveled even further than any other ancient Greek, possibly up to Tibet. None of Pythagoras's manuscripts survived, but it's possible that some of his ideas passed down thorough Plato's work. Plato and Pythagoras shared a "mystical approach to the soul and its place in the material world". **It is probable that both have been influenced by Orphism.**

With kind regards,

Costas

Athens, Greece

## FRANKLIN & THE ART OF DEBATE

extracts from Benjamin Franklin's autobiography

"I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence, never using, when I advanced anything that may possibly be disputed, the words *certainly, undoubtedly*, or any others that give the air of positiveness to an opinion; **but rather say, I conceive or apprehend a thing to be so and so; It appears to me, or I should not think it so or so, for such and such reasons; or, I imagine it to be so; or, It is so, if I am not mistaken.**

This habit, I believe, has been of great advantage to me when I have had occasion to inculcate my opinions and persuade men into measures that I have been from time to time engaged in promoting.

And as **the chief ends of conversation are to inform or to be informed, to please or to persuade**, I wish well-meaning and sensible men would not lessen their power of doing good by a positive assuming manner that seldom fails to disgust, tends to create opposition, and to defeat most of those purposes for which speech was given to us. In fact, if you wish to instruct others, a positive dogmatical manner in advancing your sentiments may occasion opposition and prevent a candid attention.

If you desire instruction and improvement from others, you should not at the same time express yourself fixed in your present opinions. Modest and sensible men, who do not love disputation, will leave you undisturbed in the possession of your errors. In adopting such a manner, you can seldom expect to please your hearers or obtain the concurrence you desire. Pope judiciously observes --

*"Men must be taught as if you taught them not, And things unknown proposed as things forgot."*

He also commended it to us

*"To speak, though sure, with seeming diffidence."*

And he might have joined with this line that which he has coupled with another, I think, less properly --

*"For want of modesty is want of sense."*

<sup>3</sup> <http://www.theosociety.org/pasadena/sd/sd2-3-08.htm>

If you ask, Why less properly? I must repeat the lines,

*"Immodest words admit of no defense,  
For want of modesty is want of sense."*

Now, is not the *want of sense*, where a man is so unfortunate as to want it, some apology for his *want of modesty*? And would not the lines stand more justly thus?

*"Immodest words admit but this defense,  
That want of modesty is want of sense."*

This, however, I should submit to better judgments.

## *International Theosophy Conferences*

### **2009 Conference Theme**

#### **Theosophy:**

**“What It Is: How It Works: Why Study It”**

**In support of the United Lodge of Theosophists  
Centennial**

One of the presentations during the International Theosophy Conference, Inc., to support the 100 year cycle of the United Lodge of Theosophists (held August 6 through 10 of this year) will be **“One Hundred Years of ULT History.”**

We are asking for pictures or other memorabilia that you may have reflecting this history. This can be of the Los Angeles building and Pathfinder lot, or of other ULT facilities at other parts of the world. Although ULT does not use names, pictures, as far as we know, are okay. We would like to share these memories and images that reflect this tradition. Either send to us, via email, or direct mail, Jim and Sally Colbert, PO Box 459, Julian, CA 92036, this material. Also, feel free to email us regarding questions ([sal@jim2sal.com](mailto:sal@jim2sal.com)) or telephone, (760) 765-1090. We are looking forward to possible contributions, as we anticipate this will be a rewarding experience for all.

**Sally Colbert**

*International Theosophy Conferences*

**PO Box 459, Julian, CA 92036**

## B.P.WADIA AND THE EARLY ULT

**(from an account by the late Dallas TenBroeck on  
how the ULT was formed and expanded)**

A period of intensive education into the principles and fundamentals of Theosophy ensued.

The impersonal practical work of teaching and spreading pure Theosophy, using the ULT methods, began for these new lodges and new associates.

Mr. Wadia and other older students of the Los Angeles Lodge threw themselves in to this work, and spent long months in various new centers that had been formed, so the work flourished. But the need for Lodges, so associates could meet for mutual study and work went beyond America and soon Lodges were formed in **London, England (1925); Paris, France (1928); Amsterdam and The Hague, Holland; Antwerp, Belgium**, and elsewhere.

Those who have known him in those early days felt the power and thrust of his will to work for the Great Lodge through the ULT. As it was essential to make a clean break with "Adyar Theosophy," he adopted an almost rigid attitude of exclusion to their works and writings.

He advised students to concentrate on what Theosophy was, in terms of the actual wording used by H.P. Blavatsky, WQJ and the Masters. He used to say that we ought to devote all our energies to that, the rest was unessential.

This special emphasis, study and self-discipline would provide the food for Devachanic mediation over the work each individual had done in their "present incarnation," and as such, any other study would be "lost" when this personality "died." The other, pure H.P. Blavatsky theosophy, was for "all time." And, that was where we ought to be placing our efforts.

His work was to consolidate those old students of Judge and of the TS who desired to get back to the study of original Theosophy, and meld them with the new students who desired to learn, and had no background in Theosophy. A series of intensive study classes

was started. Exercise and criticism for those who wanted to learn to do platform-work was instituted. He prepared and used for the: Guidance of ULT Platform Workers. This consisted of a number of points they had to apply if they wish to work in that way for ULT.

**In New York, the U.L.T.** used a large auditorium on the ground floor of the Hotel Des Artistes, at 1 West 67th ST., just off Central Park, and near to Columbia University campus.

Meetings were held on Sunday:

- Theosophy School before noon, and
- a public lecture in the evening.

Wednesdays:

- evening Study Class, Question and Answer Meeting;

Fridays:

- Ocean of Theosophy Study Class and
- then a Practice Class for new students and those who desired to do platform work.

Other meetings were held during the week.

Mr. Wadia conducted one of the Theosophy School Classes. Transcripts of 5 years of work in such NY T. School classes exist.

**Students would meet in the evening, informally, several times a week at individual homes, to discuss Theosophy and various aspects of the work. This developed a large-hearted camaraderie and was an active manifestation of brotherhood in action, gathering all ULT associates together.**

Mr. Wadia, working at the New York Lodge had an office in the building and a large volume of correspondence was handled. Students from various European Countries (**England, France, Belgium, The Netherlands**) came over to familiarize themselves with the program ULT had evolved of methods of work in New York, so that they could then take them back for use in the **London Lodge** that had been planned. Lodges were planned to soon be opened in **France, Holland and Belgium.**

It was a whirlwind time when everything seemed to be happening at once, and the great influence spread over all those who served as the "seeds" of future ULT Lodges and ULT work for the next 50 years.

[http://www.katinkahesselink.net/his/dtb\\_2b.htm](http://www.katinkahesselink.net/his/dtb_2b.htm)



## "Citizens In Charge" health care system

On a Petition to US Congress

The "Citizens In Charge" health care system was authored by Mike Adams, the Health Ranger, editor of NaturalNews.com as part of the effort to create the Health Revolution Petition.

It was based on ideas discussed with numerous health practitioners and health freedom advocates, and **it emphasizes personal responsibility and free-market freedoms that minimize government intervention in health care decisions.**

- Covers all routine health care costs of all U.S. residents, regardless of income or economic status.
- Covers all "catastrophic" health care costs for everyone, using a single-payer system.
- Invests in disease prevention and health support by allowing people to spend their health care dollars on nutrition, gym memberships, healing arts services and other products or services that prevent disease and protect health.
- Frees natural and alternative health services providers to legally practice healing arts while receiving fair compensation for doing so.
- Ends the territorial licensing practices that MDs (and even some ND groups) use to monopolize health care while shutting out non-traditional healing arts practitioners.
- Immediately slashes virtually all health care costs by approximately 50% due to the elimination of paperwork waste, which currently dominates the efforts of hospitals and clinics. With the paperwork out of the way, health care professionals can focus on health while greatly reducing costs.
- Puts health care decisions back into the hands of the People, empowering them to make economic decisions about their health

care by "shopping around" for the best health care services offered at the most reasonable prices. This is crucial for controlling costs.

- Re-frames the health care system, transforming "patients" into "customers" and "doctors" into "service providers."
- Creates a national online database of ratings for health care service providers, allowing people to rate their service provider each time they spend money on health-related services.
- Empowers the People to take charge of their own health care instead of blindly relying on someone else to "treat" them, regardless of cost.
- Makes health care costs VISIBLE instead of invisible (as they are with health insurance).

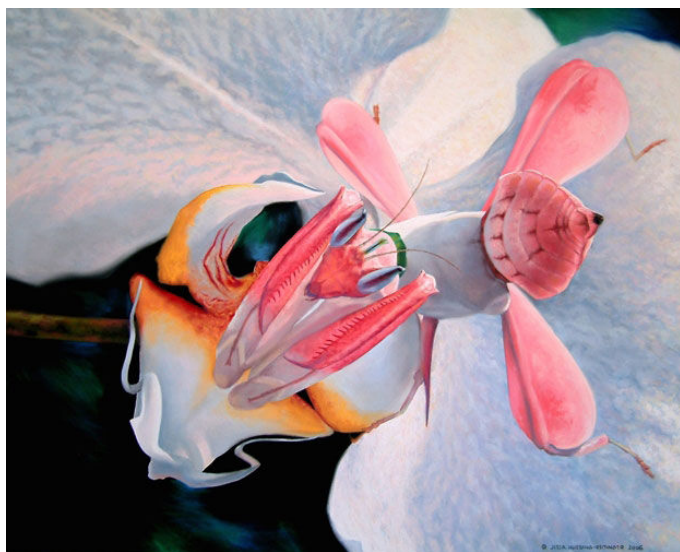
Presently, most patients have no idea what their hospital visits or health care services actually cost and that's a recipe for outlandish waste and fraud.

Under the "Citizens In Charge" system, each individual sees exactly how much they are spending on medications, doctor's visits or other health services, and they instantly become interested in saving money while seeking out improved health care outcomes.

Got a suggestion for improving this system? Email [suggestions@healthrevolutionpetition.org](mailto:suggestions@healthrevolutionpetition.org)

<http://www.healthrevolutionpetition.org/CitizensInCharge.html>

### Intelligence in Nature – the Ophelia Orchid Mantis



**Masters of camouflage:** most people find it difficult to see her as she sits perfectly still at the center of an orchid flower.

## CORRESPONDENCE

### CONSIDERATIONS ON PLATO

Dear Editors,

I made an attempt to add a few comments on Plato's sources, which I attach in this mail.

It is my personal view that **ancient Greek philosophers like Homer and others did find antediluvian texts in ancient Egypt**. This however is my personal view and hard to prove.

Have a nice day!

Costas

(See review article on p 7.)

## THEOSOPHICAL TEXTS ON KINDLE E-BOOKS

Dear Editors,

I received an electronic book reader as a gift, the Kindle, made by Amazon. Its library contains about 240,000 books and it keeps growing.

Basically you access its store with your Kindle and search its database. When you find something that you want you simply download it to your reader. It is very easy to operate. The most expensive book is \$9.99, and many are cheaper than that. I bought one that cost me 85 Cents. You can look at the Kindle here:

[http://www.amazon.com/Kindle-Amazon-Wireless-Reading-Generation/dp/B00154JDAI/ref=amb\\_link\\_83624371\\_1?pf\\_rd\\_m=ATVPDKIKX0DER&pf\\_rd\\_s=center-1&pf\\_rd\\_r=19MJQ26K589CGMPPHBG&pf\\_rd\\_t=101&pf\\_rd\\_p=469942651&pf\\_rd\\_i=507846](http://www.amazon.com/Kindle-Amazon-Wireless-Reading-Generation/dp/B00154JDAI/ref=amb_link_83624371_1?pf_rd_m=ATVPDKIKX0DER&pf_rd_s=center-1&pf_rd_r=19MJQ26K589CGMPPHBG&pf_rd_t=101&pf_rd_p=469942651&pf_rd_i=507846)



At \$359 I agree that it is expensive, but people are buying it. Amazon covers the whole world because of the internet. Now, this e-mail is about Theosophy.

I did a search on Theosophy at the Kindle store and the result was surprising to me. The Kindle has been around for while. I don't know exactly how long, but recently Amazon release the 2nd version of the reader with Kindle 2. Well, the result on Theosophy was I found a version of Ocean of Theosophy that sold for \$5, there was a copy of Volume III of S.D. by Annie Besant (it was listed that way), "The Caves and Jungles of Hindustan," as far as I know there is only one version of this book, Isis Unveiled, and 2 versions of the Key. Several books by R. Steiner, a few by Alice Bailey, Jeffrey Hudson and Leadbeater. Nothing from ULT nor from Pasadena.

My question is: could "Theosophy Company" approach Amazon to transfer all its books on Theosophy for the Kindle? Obviously others are doing that.

I checked the Bhagavad Gita and there are copies by Yogananda and two or three others, but the Judge version should be there. It deserves it. I also downloaded the "Light of Asia" for free. It said that a group of volunteers had put it on the web and Amazon converted it to the Kindle format.

I hope everything is fine with you.

With best wishes,

Rudi

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## News from Brazil

Dear Editors

Yes, things seem to be reasonably good in Brazil. There is some progress as to Portugal and Portuguese language as a whole. Have not been hearing a lot from ULT London lately but hope things are moving in the right direction.

Have been forced to be somewhat less present in English language because of the growth of the work in Portuguese language. Yet these are some facts one can easily see:

"Sunrise" magazine (bi-monthly, Pasadena) has stopped publication in 2007.

"Fohat" (Edmonton, Canada) has stopped appearing -- from December 2008.

"The Theosophical Movement" goes on perfectly on time every month (and was not disturbed by recent Mumbai attacks).

"Theosophy" magazine has a significant delay in publication by now, as long as I know.

"The Aquarian Theosophist" -- good and improving.

"Theosophy Watch", very good indeed.

In Brazil, "O Teosofista" -- a monthly, electronical, 11 pp. bulletin -- is going out to some 3,500 people -- and more texts on an almost weekly basis for the same public (not counting all those who are known to resend the materials). Our website, [www.filosofiaesoterica.com](http://www.filosofiaesoterica.com) growing all the time in content and readers. And, most important, a few students are getting some real experience in study by now.

In Portugal, we are getting to some 60 people or so. In a small country, that's something.

E-mail dialogue with Vicky has been rather constant and inspiring.

...

These are some of the news, and hope all is well in London and LA.

Best regards,

Carlos

### Words are things

"Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them.

But when we step away from that conventionality, **words become alive in proportion to the reality and purity** of the thought that is behind them.

***Let us use with care those living messengers called words.***"

- William Q. Judge

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## PUBLICATION REVIEWS

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### “HUMANISM IN BUSINESS”

#### *Few question the primacy of GDP growth*

What is the purpose of our economic system? What would a more life-serving economy look like?

There are many books about business and society, **yet very few of them question the primacy of GDP growth, profit maximization and individual utility maximization.** Even developments with a humanistic touch like stakeholder participation, corporate social responsibility or corporate philanthropy serve the same goal: to foster long-term growth and profitability.

‘Humanism in Business’ questions these assumptions and investigates the possibility of creating a human-centered, value-oriented society based on humanistic principles.

....

This groundbreaking book will be of interest to academics, practitioners and policymakers concerned with business ethics and the relationship between business and society.

The first book to address the issue of humanism and business. Written by an international team of academics and practitioners, including two Nobel prize winners (Amartya Sen, Muhammad Yunus<sup>4</sup>) it lays out a common research agenda for future work on humanism and business.

from

<http://www.cambridge.org/uk/catalogue/catalogue.asp?isbn=9780521898935>

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<sup>4</sup> Muhammad Yunus is the founder of Grameen Bank and in 2006 Yunus and the bank were jointly awarded the Nobel Peace Prize, "for their efforts to create economic and social development from below"; he is also one of the founding members of Global Elders.

His bank creditors are the poor, the homeless and the out of work, yet the debt repayment levels are universally high with very few defaulting on their loans, perhaps because each village operates a voluntary support system and the borrowers understand that if they fail to make their repayments there will be less for others to borrow. Ed.

## WISDOM IN ACTION

### **The White Standard of Truth**

Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with any form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.

For those who never knew Theosophy, or whose minds are so crooked in action that they cannot receive it, there should be pity and compassion. But pity and consideration for their false positions cannot call for a surrender of our discrimination—for a surrender of what we know, and of what it is our purpose to live and to know.

I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy nor self-deception. Others in the world, not able to perceive the Oneness of Theosophy, nor its bearing at the present time, may and do use portions of it—some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or “tolerated”? Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an enquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.

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FROM THE FRIENDLY PHILOSOPHER, P 10–11 BY R.CROSBIE

**Next month:**

**“namby-pambyism”**

**is but a pseudo-tolerance”**