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A portrait of a middle-aged man with dark hair, wearing glasses and a pink shirt. He is smiling and has a hearing aid visible in his left ear. The background is a blurred green foliage.

1. Treating Mahatmas as “Gods” in the traditional Puranic way; offering “worship”, instead of realizing that they are the Pointers of the Way; and thus looking at Facts as “Ideals”.
2. Anthropomorphizing them, giving details of their “odis” and “abodes” in a general worldly way.

3. Bringing out their names and “occult status” into a common “structural” analysis.
4. Not comprehending the “Mahatmic Consciousness” in its true and total nature, and losing “insight” in the clouds of “intellect”.
5. Craving for their guidance and assistance in situations of “personal fears and favors”, and seeking “liberation” and “granted grace”.
6. Trying to reach them in our world not in their world and again falling into the trap of “mayavic visions”.
7. Not realizing that proper preparedness and diligent working our duties and responsibilities is the appropriate way.

The knowledge about the Mahatmas and the path are part of the Sacred and Secret Science (Occult/Gupta). It is only a part of the veil that was unveiled, for the simple reason that the intellectual men and women have become eligible to receive that. One must delve deep into the thick forest of the Unseen World, through one’s own personal will and determination (Itccha and Samkalpa).

What was given out in the theosophical literature and its commenting texts is only an Introduction, a ventilation of ideas, and the students have to proceed further to write the full chapters within their own hearts by their own hands.

N. C. Ramanujachary

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Dr. N. C. Ramanujachary lives in Adyar, Chennai, and is currently the Joint General Secretary & Director of Studies for the Indian Section of the Theosophical Society. The above note was first published at the Yahoo E-Group E-THEOSOPHY, on May 7, 2014.

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The Center of Inner Peace

Helena P. Blavatsky wrote about the refuge one must build in his own consciousness, where rest can be taken any time.

One finds the same idea in the “Dhammapada”. Mystics of every tradition, Eastern and Western, teach about the unconditional source of peace in one’s heart and mind.

As one makes progress along the path, even small steps make the substance of one’s lower self become more plastic and flexible than that of average individuals, thus changing the equation between inner and outer life in various levels of existence and consciousness.

A strengthening of the will and a growing detachment are necessary if the density of one’s lower self is decreasing. The process allows the light of inner peace to flow from the center within one’s heart to the lives around; however, that will demand constant vigilance.

A CHALLENGE IN THEOSOPHY: The Daily Formation of Character



The idea of character relates to the mental and emotional structure of an individual. Character is the source of one's attitude towards life and reactions to it. One's average thoughts and feelings are powerfully influenced by it.

Many are content to say that character results from karma. And it has indeed to do with habits.

For a student of theosophy, however, character is not merely a fruit from the past. It is also a seed for the future.

Character as it is now is above all the raw material with which the student must build his true, future character, or that specific sort of lower-self structure that can best answer to the sacred impulses of his higher self or spiritual soul.

Character results therefore not so much from previous lives or childhood and youth, although these are important factors.

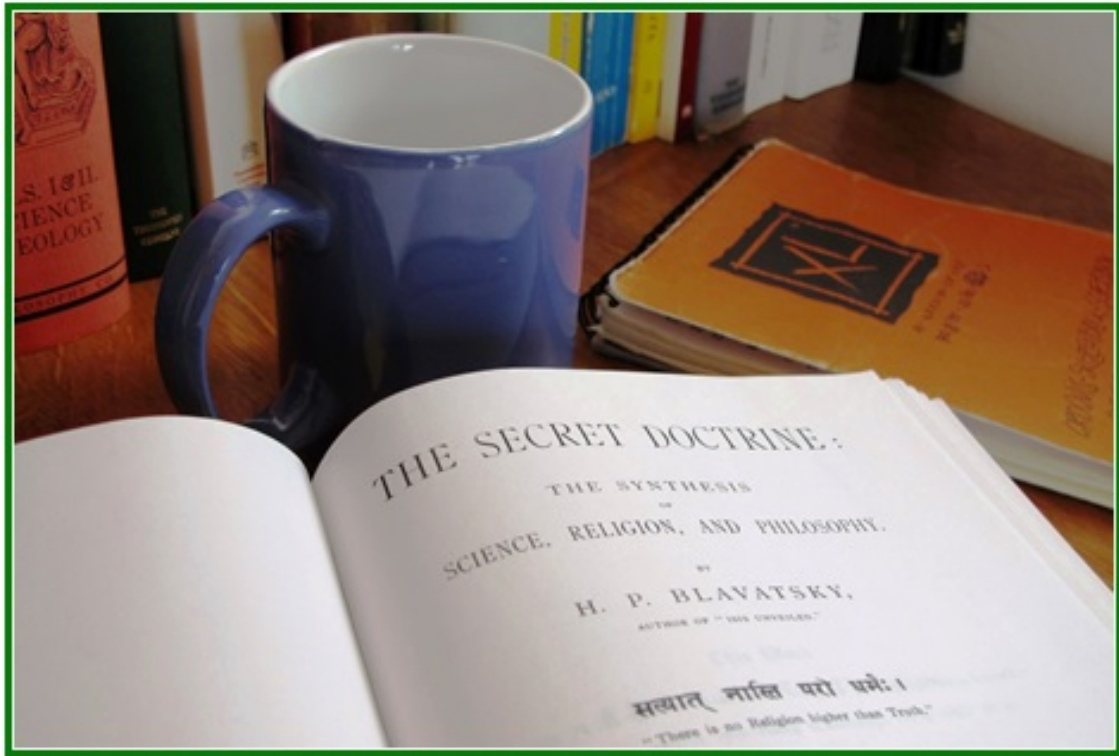
It also grows from our daily discipline and our attempts to live every week according to the ideal of human progression and perfection, which the secret science depicts.

Human life is plastic and can be changed from within, for it is made of thoughts, which respond to one's will.

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Astral Dinosaurs and H.P.B. Some Evidence in Support of Blavatsky's Rounds

Mark R. Jaqua



Here's something I came across that I haven't seen elsewhere on Science in relation to Theosophy, and also exhibits some common sense regarding Theosophical teachings that might seem outrageous to Scientific types.

According to HPB as we manifest gradually from our spiritual origins we pass through the semi-material or astral state and reach our densest form of matter here at about the middle of the 4th Round or cycle maybe some millions of years ago. We're presently on the upward arc away from densest materiality again, and physical matter is very slowly etherealizing, or dematerializing - as could be backed up in the heaviest elements like Uranium being naturally radioactive and converting themselves into less dense matter or lead.

Most dinosaur fossils - huge monsters - were, according to Blavatsky, Third Round creatures, or actually astral, or semi-material in nature. As the earth became more material in the Fourth Round, the fossils of these animals also became more material.

As Victor Endersby brings out below - it would be impossible for these Dinosaurs to exist in our present physical world - their weight and skeletal structure are impossible. Being a Bridge Engineer by profession, one might expect Mr. Endersby to know what he is talking about. I doubt Science has any room yet for "ephemerality" of matter, and indeed it is a

difficult concept, but perhaps it has a nook in the advanced math of Physics. It seems only indirect inference can indicate the possibility of such.

Endersby writes, referring to “The Secret Doctrine”:

“.... Those big lizards, said by the S.D. to be from the Third Round of less dense matter. They are just not practical animals for our era. The locomotive abilities of animals of any time and place are conditioned by the cube-square ratio. That is to say, as height increases, weight increases as the cube of height and the ability to carry the increases as the square of the diameter of the ankle.[1] We took a 50-foot Tyranosaurus Rex, which was a ferocious, carnivorous and hence active biped, lending itself well to comparison with man: sliced, him up, and calculated him. He came out 90 tons, and in proportion to the writer, said writer would have to weigh about 1500 lbs or three quarters of a ton in order to have an equal problem getting around in swamps and latching on to live meat.

“It just won’t work. Scientists are aware of this - rather uneasily - but they have not even tried to solve it. They can’t find a handle to get hold of. Not only this, those animals ran to 70 feet; in which case the problem would increase by a factor of about 36 percent.

“This is the only sort of thing in sight at present which could indicate anything about these changes in matter; because it could change its density, etc., now, ten times in ten minutes and nobody could tell the difference, because everything would change alike. But these fossils are likely to turn out to be fossilized cosmic history in more senses than one. (This question of the previous existence of a proto-matter of the same general pattern as ours, but less condensed, as we said, is tied up with quantum physics.)” [2]

Blavatsky writes on this in “The Secret Doctrine”:

“The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as *we know the physical*. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms.” [3]

Blavatsky wrote that Science could never accept the ideas of Theosophy because it could never admit the existence of the Astral or immaterial levels of existence and matter.

Perhaps now Theosophy can begin to provide some Light to Science in our new age of Physics with “String Theory”, multiple universes, “dark matter”, and other seeming outrages to conventional ideas.

NOTES:

[1] Volume and weight calculation is in 3 dimensions, and thus a “cube” or to the 3rd power calculation. The reason extra height puts extra stress on the ankle, is the same reason it is much more difficult to pick up a weight on the end of a stick rather than being directly over it - a “lever” effect. (M.R.J.)

[2] “Theosophical Notes”, No. 1, 1964, pp 11-12. (M.R.J.)

[3] “The Secret Doctrine”, HPB, vol. II, p. 68. (M.R.J.)

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Mr. Mark R. Jaqua is a long-time student of Theosophy. He was Editor of the Theosophical publication *Protogonos* (1990-2000) and more recently engaged in digitally archiving Theosophical material.

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Dwelling in the Source of Happiness



Since peace of mind is internal, it must not be dependent on outer circumstances. Out of deep silence come unexpected insights.

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The Art of Listening

And the Bliss of Silent Perception



Many talk about the art of speaking in public: the art of listening is less known. To listen is difficult in this civilization, one of whose main gods is noise.

Citizens often listen to what they should not, and do not listen to what they ought to, like the people with whom they live or the voice of their own conscience. And yet, there is still an art and science of listening. Before talking from one's heart, one must listen with one's heart and in inner silence.

One thing is to let the other speak. This is sometimes hard, because of fear and anxiety. However, to listen is much more than being physically silent and hear sounds.

Somebody is capable of listening to something when he calms down his inner speech and pays real attention, without projecting over what is said the anxious contents of his own mind.

Contemplative listening implies inner silence and produces the blessings of communion. Then the whole life talks to us. The wind, the rain, the sun and the bird talk, and that which each person says acquires various layers of meaning when one can hear in depth.

A Note on Jean Overton Fuller

Susan Waters



Jean Overton Fuller (1915-2009) was a writer, painter and mystic. She was raised by her Mother Violet and maternal Grandfather, who taught her no religious belief, other than not to hate the soldiers who killed her Father during World War I. Violet, a painter, taught Jean to observe Nature closely and her Grandfather set up a magnificent aquarium for her. The night she was awoken to see a chrysalis hatching into a butterfly became a profound memory.

As a young child she perceived words as colours and meditating on a clock, had a vision of time as a spiral. Teasing at School made her reticent to speak about her intuitive gifts. It was not until she was in her early twenties, living in the London Blitz that her faith was renewed. She joined the Theosophical Society and in meeting Victor Neuburg at his writer's circle, found a trusted confidant. In 1946 she had a kundalini awakening.

Timothy d'Arch Smith, Jean's partner, writes that she had "an unbending faith in a spiritual destiny for herself and for all mankind guided by unseen agencies." Her belief in reincarnation was shown in her nurture of an acorn seedling, taken from her Mother's flat when she died and eventually planted out on Wymington hill. Now a magnificent oak tree, Jean believed it would be a rallying point for her loved ones in their next reincarnations.

Miss Fuller wrote biographies of Helena Blavatsky, the Comte de Saint-Germain and J. Krishnamurti. The unpublished manuscript of "The Smoke and the Flame", a history of the Theosophical Society, is in the Gloucester Place Library. There are also CD recordings of her lectures there.

She is most famous for her books on the World War II - a biography of her friend and Special Operations Executive agent Noor Inayat Khan (1914-1944) and controversial books about the British SOE that challenged the official version of events.

When she died, The Imperial War Museum collected papers to be preserved in their archive. This left many hundreds of letters, which were donated to the Northamptonshire Library

Service. I became involved as a Library Assistant, sorting through her papers and growing in admiration for this remarkable woman. The website is an opportunity to hear Miss Fuller read her poetry, see a selection of her paintings and read a selection of her mystical writing. This a snippet from one of her letters:

“Of one thing I am sure, where there is real affection there can never be any separation, neither by distance nor even by death itself. For the links of love are eternal.”

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Visit the website www.jeanovertonfuller.com.

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Broad Vision and Immediate Action



Every long-term view of life implies some kind of planning, which must not be an obstacle to creativity.

An action that is limited to short term suffers from one kind of blindness. A long term view which is not capable of enlightening daily life indicates another sort of failure in one's ability to see.

A vigilant individual must look at big and small aspects of life.

He must see the eternal and the now, and combine outward practice with inner contemplation, on the basis of the fundamental identity of these two aspects of life. For time does not flow in one continuous line only. Chronological time is a combination of many different rhythms and timelines, which flow together for an instant or two. There is a contemporaneity of that which is not contemporaneous, and it is part of life's miracle.

The Effort of the Soul AND THE BEGINNING OF REAL LIFE



The important thing about life is the purpose of the soul.

One's soul aims at learning. As long as it is childish, it wants to learn and experience ways to be helped, to be loved and protected.

Thus illusion unfolds.

As soon as the soul gets to an adult phase of its development, it searches to know how best to help, how to love and how to preserve life as a whole and not just this or that individual. One's family becomes mankind.

Then real Life begins.

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The Mystery of Understanding

Communion takes place in a wordless way, although words may reveal it. To speak with an open heart and utter frankness is essential, just as being able to adopt the other's point of view as one listens to what is said. However, it would be naive to think that this is enough. The implicit, soundless communication is always important.

The Quiet Revolution

A Needed Change Is Underway



Materialistic society offers us thousands of little changes every day, almost all of them for a price, and many of them seemingly “spectacular”.

From email and telephone service to the Facebook or the latest offer in a supermarket, meaningless changes surround us everywhere.

This is a money-centered society, run by leaders who often think like dishonest merchants. And they work at retail, not whole-sale. The bank-centered civilization of today talks of change and tries to steal the need for real change from human heart. It can only postpone change, and by postponing it, it makes change deeper and wider.

The transformation needed comes from within. Each human being is its planetary center. Every heart contains the energy of the next and creative revolution, the Silent Awakening which has already begun.

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One-pointedness in Life

A thread of harmony must establish the inner unity among one’s intention, thoughts, words, dreams, actions and emotions.

On the Need to Reinvent a Country



Cultural and psychological stagnation should be avoided.

Each community must reinvent itself from time to time, taking into consideration its best traditions and highest potentialities towards the future. The creative effort is non-violent. Instead of seeking revenge, it builds.

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The Binoculars



We ourselves are the lens and binoculars through which we look at the world.

The Strength of Words

Words can never be stronger than the daily practice from which they emerge.

Brotherhood, Love and Aggressiveness



Aggressiveness is a natural function in the animal kingdom - a kingdom which includes human beings.

And if that is so one must examine what is the role to be played by aggressiveness in the life of students of philosophy who have dedicated their lives to the ideal of Universal Brotherhood.

The baby who wants to be born must be aggressive towards the placenta that prevents his getting out from the mother's body, into the wider world. The birth of a child is an emblem for the great initiations.

Any man who loves his wife will have to use some aggressiveness in order to manifest his feeling.

In agriculture, aggressiveness is necessary in order to prepare the soil for planting. After germination, one must aggressively defend the sprouts, which will be threatened by a number of hostile plants and weeds.

The same applies to the agriculture of spirit, a favourite metaphor in esoteric philosophy.

For thousands of years, the pioneers of human thought have accepted no compromise with fraud and falsehood in the religious and philosophical realms. For this reason they have often been persecuted, put to death - or else accused of "intolerance".

On a physical level, too, the nervous system of human beings needs regular forms of putting aggressiveness into practice. This is necessary for one's equilibrium and personal balance. One must have "non-violent forms of aggressiveness" in playing football or chess, in walking, in running, in having a sincere talk, and so on.

One's lower self must constantly agree with some things and disagree with others.

In esotericism, whited sepulchres make believe they have "no aggressiveness whatsoever", and pretend that being spiritual means never saying "no" and never challenging mistakes.

Friends of truth and of life, on the other hand, are sincere. They defend balance and justice by ethical and nonviolent means; and they do so in a firm, lasting way.

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Life Flows From the Inside Out



Wisdom means equilibrium.

That which is internal, subtle and elevated is on the level of causes and should be the priority.

External and visible things belong to the world of consequences, but they have their own significance. Life evolves from the inside, and expresses itself in the outside world.

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WHEN PART OF A POPULATION IS WISE

Social peace emerges from the individual peace that citizens may have on a higher or lower degree.

Ethics and peace in political and economical relations result in part from the levels of peace and ethics that occur in family relations. When a certain proportion of the citizens are wise, leaders are altruistic. In such a situation, thieves and liars naturally prefer to keep away from positions of leadership.

Getting What We Need From Life



Life gives us what we need to learn and not necessarily what we wish. We can get what we deserve. On different occasions we may grow in wisdom or not. We may win or fail, and every failure is part of a wider process of learning which is not always easy to understand in the short term.

However, life itself never fails. It teaches us wisdom in every phase and aspect of our existence. The learning is not limited to an individual or community. Far from that: one's personal cycles are but the moths of a day in actual Reality. Long-term life includes different kinds of humanity in various globes. It unfolds across immeasurable ages, past and future.

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From the text "All Life is Good", by Carlos Cardoso Aveline. The article is published at www.TheosophyOnline.com and its associated websites.

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THE CREATIVENESS OF LAW

Karma has an unlimited creativity in making events happen that are historically necessary. The forces which try to prevent an unavoidable change from taking place play the modest role of making sure the victory of life and ethics is not premature, or too easy.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the fundamental principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

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The following is the form signed by Associates of the United Lodge of Theosophists:

"Being in sympathy with the purposes of this Lodge, as set forth in its 'Declaration,' I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine."

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CALM OBSERVATION LIBERATES

Spiritual ignorance organizes itself around the desire for multiple and illusory goals. One can liberate oneself from the causes of anxiety by peacefully observing the process of wasting away life's energies in the astral sea of small goals and passing events.

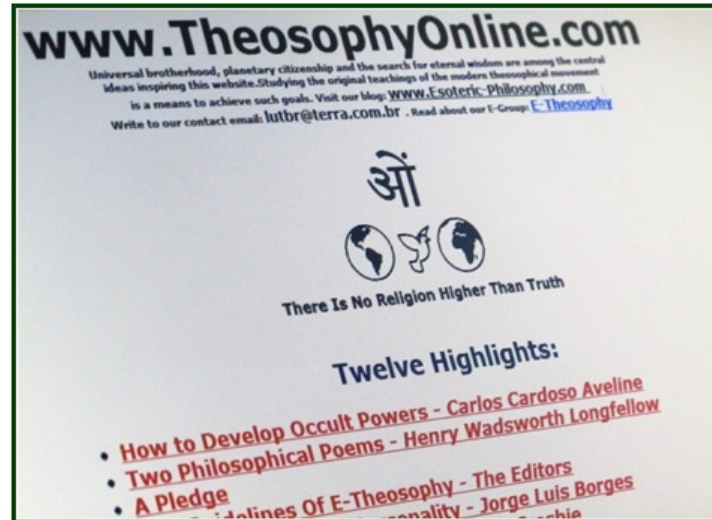
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SHORT TERM EVENTS AND THE ETERNITY

Every long-term view of life implies some kind of planning activity, which must not be an obstacle to creativity.

An action that is limited to short term suffers from one kind of blindness. A long term view which is not capable of enlightening daily life indicates another sort of failure in one's ability to see. A vigilant individual must look at big and small aspects of life. He must see the eternal and the now, and combine outward practice with inner contemplation, on the basis of the fundamental identity of these two aspects of life.

The New Texts In TheosophyOnline.com



We reproduce below the monthly report of www.TheosophyOnline.com and associated websites, valid for May 20th.

There are four items in French: three books and one text. In Italian, we have eleven items, including ten articles and one book. In Spanish, there are 30 items, which include 27 texts and three books.

In English, we have 711 items, which include 13 books. The following items were published between 21 April and 20 May:

(The more recent titles above)

1. **The Destiny of Man** - *Nicolas Berdyaev* (a book)
2. **Adyar or the Irrelevance of Bureaucracy** - *Carlos Cardoso Aveline*
3. **G. Farthing, the Constant Theosophist** - *Robert Kitto*
4. **The State of Faultless Vision** - *N. C. Ramanujachary*
5. **The Aquarian Theosophist, April 2014**
7. **Texts on Truth and Illusion** - *The Editors*

NOTE:

[1] Our associated website www.FilosofiaEsoterica.com has also 793 items in Portuguese language, of which 7 are books.

Each and every being naturally tends to seek for perfection. It is wise therefore to examine what are our models and ideas about perfection. Our search should be done in a conscious way, and with ethical responsibility. We should know whether our models of perfection can resist a critical examination.

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A successful walking includes stumbling, feeling tired and moments when there is a sense of lack of direction. Victory results from knowing that the place we are walking to is correct and we can get there, and from the decision to persevere.

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The Aquarian Theosophist is the monthly electronic journal of the websites www.TheosophyOnline.com, www.Esoteric-Philosophy.com and www.FilosofiaEsoterica.com . It was founded by Jerome Wheeler in November 2000. Editor since March 2012: Carlos Cardoso Aveline, with assistant-editors in Portugal, Brazil and Italy. To make a free subscription or get in touch with the editors, write to lutbr@terra.com.br. Facebook: **The Aquarian Theosophist**. Blog: www.TheAquarianTheosophist.com . See the complete collection of “The Aquarian” at www.TheosophyOnline.com .

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