



THE VISION OF SCIPIO

A VERSION OF CICERO'S "SOMNIUM SCIPIONIS"

THE short fragment of Cicero generally known as the Vision of Scipio to those who are seeking for the scattered pearls, which once adorned the sacred bosom of the pure virgin of the mysteries, before she was defiled and her robe and jewels trampled in the mire of the sty, is perhaps the most interesting record in the voluminous writings of the great Roman orator.

Whence Tully derived his information, whether from the writings of the outer schools of Pythagorean and Platonic philosophy, or from private sources, is in the present case immaterial.

Antiquity has appealed to a higher tribunal in these later days for justification, and, as a witness in this all important case, we welcome the noble Scipio, and bid him come into the fair and open court of LUCIFER, there to plead his cause in words so eloquent, wise and clear, that the jury, LUCIFER'S good readers, will require no further comment.¹

For those who like dates and facts, and the anatomical processes of modern chronicle-ism, with its dry-boned rattle, it may be stated that the occasion of the vision was as follows.

At the outbreak of the third Punic War 149 B.C., P. Corn. Scipio Æmilianus

Africanus Minor, the philosopher and polished man of letters, accompanied the Roman army to Africa, and there met with the aged Massinissa, prince of Numidia, the friend of his great-grandfather by adoption, the renowned Africanus (Major). After spending the day in discussing the political institutions of their respective countries and in recollections by the aged prince of the elder Africanus, for whom he still retained the most lively affection, Scipio, wearied by the lengthy conversation and exhausted by his journey, retired to his couch and soon fell into a profound sleep. And while he slept the vision of his grand-sire appeared to him, in that form which was more familiar to Scipio from his statue than from his own person, and after foretelling the future exploits of his adopted grandson and the incidents of his death in full detail, continued (Scipio narrating the story):

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¹ The most remarkable passages are printed in italics.

“But that you may be the readier to protect your country, know this of a surety. All who have preserved, helped or increased their country, have in heaven a certain and assigned place, there in blessedness to enjoy a sempiternal age. For to the Supreme Deity, which rules the whole of this universe, nothing on earth is more acceptable than the assemblies and gatherings of men united by law, which are called states. It is from this region that the rulers and preservers of States proceed and hither do they return.”

Hereupon, although excessively frightened, I asked whether my father Paulus too and others, whom we thought annihilated, still lived.¹

“To be sure they do,” answered Africanus, “for they have flown from the chains of their bodies, as out of a prison. That which you call life is death. But behold your father Paulus approaching you.”

And when I saw my father, I burst into a great flood of tears. But he, folding me to his breast, with kisses, forbade me to weep. And as soon as I had dried my tears and began to be able to speak, I said: “Prythee, most reverend and excellent father, since this is a state of life, as I hear from Africanus, why do I tarry on earth and not hasten to join you in this state?”²

“It may not be,” he replied, “for unless that Deity, whose temple is the whole of this, which you behold, shall free you from those ties which keep you in the body; the way hither cannot be open to you. For this is the law which governs the birth of men; that they should maintain that globe, which you see is the middle one in this temple, and

¹ *Extinctos*, a strong word in contradistinction to *viveret* expressing the continuance of life.

² *Hac*.

which is called the earth. And a soul has been given them from those sempiternal fires, which you call constellations and stars. These being of a globular and round nature and ensouled with divine minds, perform their cycles and orbits with wonderful rapidity. Wherefore, both you, Publius, and all good men should keep their soul in the guardianship of the body, and should not quit the life of mortals without the command of that Being, by whom the soul was given to you, lest you should seem to have been untrue to that duty to mankind, which has been assigned you by the Deity. Practice, therefore, justice and the spirit of duty,³ like as both your grandsire here and I, your father, have done. Now duty, excellent though it is when shown to parents and relations, is best of all, when practiced towards one’s country.⁴ Such a mode of life is the path to Heaven and to this assembly of men, who have lived, but now freed from their body inhabit the place, which you see.”

Now that place was a circle shining with dazzling splendour amid the stars⁵ which you, after the Greeks, call the Milky Way, and from it all other objects seemed to me, as I gazed, exceedingly bright and marvelous. There were stars which we have never seen from earth; and the magnitudes of all of them were such as we have never suspected. The smallest of them was the star, which being furthest from Heaven and nearest to earth, shone with a borrowed borrowed light.⁶ Moreover the stellar globes far exceeded the earth in magnitude, which now to me appeared so small, that I was grieved to see our

³ *Pietas*

⁴ The Roman mind saw no higher duty than this. It was necessarily the *summum bonum* of a race even in its best days of warriors and statesmen.

⁵ *Inter flammis, flaming bodies*.

⁶ Heaven (coelum) here means the *Lactaeus Orbis*, the Milky Way.

empire contracted, as it were, into a very point.¹

Now as I continued to gaze thereon with increasing interest, Africanus continued:

“How long will your attention be fixed earthwards? Do you not perceive into what precincts² you are come?”

“All things are bound together with nine spheres or globes. The last of these is celestial, and embraces all the others, being that Supreme Deity which restrains and contains the rest. In this sphere are fixed the sempiternal cyclic revolutions of the stars,³ and to it are subjected the seven spheres, which revolve backwards with a contrary motion to the celestial sphere.⁴ Of these the star they call on earth Saturnian, possesses one sphere. Next comes that splendour, which is said to be of Jupiter,

¹ The above lines, as well as the still more extraordinary passage in the sequel, written some fifty years B.C., are such a stumbling block to the critics, that the wildest hypotheses have been put forward with all the parade of learning. Among others the following is interesting. “If we compare this passage with the fortieth chapter of the Prophecies of Isaiah, and with other parts of the same prophecy we shall find it difficult to believe that that inspired book had not in part, or wholly, come to the knowledge of the Romans as early as the age of Cicero.” The passage of Isaiah referred to is as follows (v. 22): “It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.” The other passages referred to have not as yet been discovered by the translator. *Verbum sapienti satis.*

² *Templum*, signifies a portion of the heaven cut off from the rest, and was the technical term for the “Houses of the Heavens” in augury.

³ *Illi, qui voluntur, stellarum cursus sempiterni*, a somewhat involved passage; the translation, “the original principles of those endless revolutions which the planets perform,” is not warranted by the Latin.

⁴ See *Plato, Timaeus, XII*. “. . . . besides which he made one of the circles external, the other internal. The motion of the exterior circle he proclaimed to be that of sameness, and that of the interior the motion of difference.”

propitious and salutary to the human race. Then a sphere of a red colour and terrible to the earth, which you say is of Mars. Next in order and almost under the mid region the Sun holds place, the leader and chief and director of the remaining lights, the mind of the world and its controlling principle, of such magnitude that it illumines and fills all things with its light. The two orbits of Venus and Mercury follow the Sun, as attendants. In the lowest sphere the Moon revolves, lit by the rays of the Sun. Below this there is nothing, which is not subject to death and decay, except the souls bestowed on the race of men by the gift of the gods. Above the moon, however, all things are eternal. For the Earth, which is the middle and ninth sphere, both does not move and is lowest, and all ponderable bodies are carried towards it by their natural gravity.”⁵

And when I recovered myself from my amazed contemplation of these things, “What,” I asked, “is this mighty and sweet harmony which fills my ears?”

And he replied: “This melody composed of unequal intervals, yet proportionately harmonized, is produced by the impulse and motion of the spheres themselves, which by blending high and low tones produces uniformly divers symphonies. Such mighty motions cannot be made in silence, and nature

⁵ If from these nine spheres we subtract the ultimate celestial and the Earth, which is perishable, we shall, as in the Eastern system, get a septenary, for the so-called first and seventh principles are really no principles. It must be left to the intuition of the student to decide whether this echo of ancient science, this fugitive ray from the lamp of the Mysteries, is to be applied literally to the seven physical bodies called planets in ancient astronomy, or is meant as a hint for those who have ears to hear. “For the Mercury of the Philosophers is not the common mercury.” In occult science the seven physical “planets” of astrology are merely symbols of the seven principles of all material bodies. — See *The Secret Doctrine*, Vol. I, 152.

brings it to pass that the extremes should at one end give forth a low note, at the other a high tone. Consequently that highest star-bearing orbit of heaven which I have mentioned, whose revolution is more rapid, moves with a sharp and vigorous sound: whereas this sphere of the Moon, which is the lowest, gives forth a very grave tone. While the Earth, the ninth, remaining immovable always abides in the lowest seat, *encompassing* the middle place of the universe.¹

“These eight orbits,² two of which have the same power, namely Mercury and Venus, create a scale of seven distinct intervals; *a number which is the connecting principle³ of nearly all things.* And learned men imitating this mystery with strings and vocal harmonies, have won for themselves a return to this place: like as some others, who, *endowed with extraordinary natural powers, have studied divine sciences even in earth-life.*⁴

“Now mortals have become deaf to these sounds, by having their ears continually filled with them; so much so that hearing is the dullest of your senses,

¹ *Complexa medium mundi locum*; this is generally translated, “occupying the central spot in the universe,” a somewhat strange and unnatural rendering of *complexa*, which is never found bearing this meaning in any other context. By giving it, however, its natural signification of “embracing,” a key to the tone meaning of the term, sphere, is offered. Readers who are interested in mystic harmonies, the music of the spheres, and their occult correspondences, should carefully study the opening chapters of the *Timaeus* of Plato; this, however, will prove a somewhat desperate undertaking, if the translations of the schoolmen have to be solely relied on.

² The celestial sphere is not included, seeing that the various tones are produced by the varying velocity of the different spheres revolving in an opposite direction to the heavenly sphere.

³ Nodus.

⁴ *Qui praestantibus ingenii in vitae humana divina studio coluerunt.*

just as the people who dwell near the cataracts of the Nile are defective in their sense of hearing. And so this sound, which is generated by the exceedingly rapid revolution of the whole Cosmos,⁵ is so stupendous, that mortal ears cannot contain it: just as you cannot look at the face of the sun without both sight and sense being overcome by its rays.”

Now, though I was struck with astonishment at these things, I still kept my eyes turned to earth. Whereupon Africanus said: —

“I perceive, Scipio, that you still gaze upon the seat and home of mortals. But, if it appears to you so small as it really is, it were better to keep your eyes ever fixed on these celestial sights, and disregard those of earth. For what renown from the mouths of men, or glory worth striving for, can you achieve? You see that the population of the earth is confined to scattered and narrow localities, and that vast uninhabited tracts surround the inhabited specks: that the dwellers on earth also are so cut off from one another, that mutual intercourse is impossible: but that *some stand sideways, some backwards, some directly opposite you,*⁶ from whom you can certainly hope for no glory. You perceive, moreover, that the earth is also encompassed and surrounded, so to speak, with belts: *two of which separated by the greatest distance and situated at each end under the very poles of the heaven,*⁷ you see are rigid with ice; but the middle zone, which is also the largest, is burnt up with the heat of the sun. Two of these

⁵ *Totius mundi*, an additional proof that the physical planets are not meant in the preceding description.

⁶ *Sed partim obliquas, partim aversos, partim etiam adversos stare vobis.* A somewhat difficult passage to do justice to; the next paragraph, however, proves beyond all doubt that the positions are referred to a spherical and not a plane surface.

⁷ If Cicero believed the earth was a flat surface, how could he possibly speak of two poles?

are habitable: the southern zone, the inhabitants of which *have their feet turned towards you*,¹ has no connection with your race. Of the northern (temperate) zone, however, which you inhabit, see what a small share you possess. The whole surface inhabited by you, of small extent north and south, but of greater length east and west, is an insignificant strip,² surrounded by the sea, which you call on earth the Atlantic, the Great Sea, or Ocean. And yet you see how small it is in spite of its great name. How, then, is it possible for either your own name, or that of any of our countrymen, to pass out of these familiar and well-known countries and either traverse the Caucasus here, which you see, or cross yonder Ganges? Who in the rest of the world, east or west, or in the extreme northern or southern regions, will hear your name? And if you subtract these, you will easily see, within what narrow limits your glory seeks to spread itself.

“How long, again, will those who speak about you, continue to do so? For even if future generations should successively desire to hand down the praises of any one of us, which they may have, in their turn, received from their fathers, yet, because of *the cataclysms of*

¹ *Quorum australis ille, in quo insistent, adversa vobis urgent vestigial, nihil ad vestrum genus.* Surely no words could testify more clearly to the science of the ancients! Even a child might conclude the argument with a triumphant Q.E.D., and yet hear the commentator of the orthodox schools: — “This is a very curious passage, and if our author’s interpreters are to be believed, he was acquainted with the true figure of the earth, a discovery which is generally thought to have been reserved for Sir Isaac Newton (!), and to have been confirmed by some late experiments; but I own I am not without some doubts as to our author’s meaning, whether he does not here speak, not of the whole face of the earth, but of that part of it which was possessed or conquered by the Romans.” — GUTHRIE. Requiescat in pace!

² *Infula*, literally a fillet or ribbon used as an ornament in the sacrifices.

water and fire,³ which must happen at fixed periods, we can attain not even lasting renown, much less eternal glory. For what does it profit you to be spoken of by men who shall be born hereafter, when those are silent, who were born before you, not less, indeed in number, and certainly better men; when, moreover, no one even of those, who can bear our repute, is able to preserve the recollections of a single year. Now men usually measure the year by the sun, that is, by the revolution of one star; but it is only when *the rest of the constellations*⁴ have returned to their original positions, and have brought back the same aspect of the heaven after long intervals, that the true revolution of the year can be spoken of. In which cycle I scarcely dare say how many centuries of mortals are contained. For like as in olden days, when the soul of Romulus entered into these mansions, men saw the sun obscured and extinguished, so when the sun shall be again obscured in the same position and period, and all the signs and stars are recalled to the same origin, then must you consider the cycle complete. But you must know that not even the twentieth part of this year has completed its revolution.⁵

“Wherefore, if you have hopes of a return to this place, where great and excellent men enjoy all things; of what value, I ask, is that human glory, which

³ *Propter eluriones, exustiones que terrarum.*

⁴ *Astra*; the term *astrum* is never applied to the planets; it generally means a constellation or a sign of the zodiac, and is used in the plural as a designation of the heavens. The usual rendering, however, is “planets;” clearly a perversion of the radical meaning.

⁵ This astronomical cycle was called by the Romans *Annus Magnus* or *Annus Mundanus*. It is a period of some 25,000 common years, and the key to the mysteries of the Manvantaric cycles, rounds, races, and sub-races. The method of calculation of such cycles, being one of the most important branches of occult astronomy, was jealously guarded. Even in the present Renaissance, figures are kept back.

can scarcely extend to the small fraction of one cycle? And so if you would look on high and fix your gaze on this state and your eternal home; you will neither devote your life to vulgar fame, nor center the hope of your welfare in human rewards. True worth itself by its own attractions should lead you to real achievement. What others say of you, let them see to it; for talk they will. But all such fame is bounded by the narrow limits of the regions which you see. Never yet has man enjoyed lasting fame, for death destroys and the oblivion of posterity engulphs it.¹

“And, if indeed, O, Africanus,” I said, “a *side path*² to the highway to heaven lies open to men, who have deserved well of their country; and though heretofore from my youth up, by treading in the footsteps of yourself and my father, I have never been untrue to your honorable reputation; yet now with such a prospect before me, I will strive with even greater watchfulness.”

“Strive on,” said he, “with the assurance that *it is not you, who are subject to death but your body*. For that which is really yourself, is not the being which your bodily shape declares. But the real man is the *thinking principle*³ of each, and not the form which can be pointed to with the finger. Of this, then, be sure that *thou art a God*; in as much as deity is that which has will, sensation, memory, foresight, and rules, regulates and moves the body it has in charge, just as the Supreme Deity does the universe. And like as eternal deity guides the

¹ Throughout this remarkable exposition of the emptiness of fame the grand precept “kill out ambitions” re-echoes, emphasized, however, with all the logic of the practical Roman mind, so that it may stand for trial in the open court of Reason, and fight the doubter with physical facts.

² A hint that even true patriotism is not the *Path*, though tending in its direction.

³ *Mens* (Manas).

Cosmos which is in a certain degree subject to decay,⁴ so a sempiternal soul moves the destructible body. *Now that which is ever in motion is eternal*. Whereas that which communicates motion to something else, and which is set in motion by an external cause, must necessarily cease to exist, when its motion is exhausted.

“That, therefore, which has the principle of motion in itself, seeing that it can never fail itself, is the only eternal existence, and moreover is the source and causative principle of motion to all other bodies endowed with movement. The causative principle, however, can have no antecedent cause. For all things spring from this principle, which cannot in the nature of things be generated from anything else; for if it were so, it would cease to be the principal cause. And if this is without beginning, it can evidently have no end, for if the principle of causation were destroyed, it could not be reborn from anything else, nor give birth to any thing out of itself, for all things must necessarily be generated from the causative principle. The principle of motion, therefore, comes from that which is endowed with self-movement; and this can suffer neither birth nor death; otherwise every heaven would collapse, and every nature necessarily come to a standstill, seeing that it could no longer obtain that force by which it was originally impelled.

“Since, therefore, it is evident that that only is eternal which is self-motive⁵ who is there to deny that this is a rational attribute of souls? For everything which is set in motion by external impulse is

⁴ Cosmic pralaya.

⁵ This is why the Absolute and the unknown deific Principle, is called “Absolute Motion” in the *Secret Doctrine*—a “motion,” which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth. (Ed. [HPB])

destitute of the soul principle,¹ whereas everything ensouled² is energized by an interior and self-created motion; for this is the soul's proper nature and power. And if it alone of all things has the attribute of self-movement; it surely is not subject to birth but is eternal. Exercise the soul therefore, in the highest pursuits. Now the noblest interest of a man is the welfare of his country; and if the soul is practiced and exercised in such cases it will the more speedily wing its flight to these mansions and it proper home. *And the time of this achievement will be greatly shortened, if even now in the prison of the body, it extends beyond, and by contemplating things which are not of the body, withdraws itself as much as possible from its earthly tabernacle.*

“For the souls of those who have given themselves up to the pleasures of the body, and have made themselves the servants of these pleasures, and under the sway of the passions, whose ruler is pleasure, have transgressed the laws of gods and men; *on quitting the body, they hover round the earth, and do not return to this heavenly haven until they have been tossed about for many ages.*”³

He vanished and I awoke from sleep.

— E.E.O., F.T.S.

Lucifer, July 1889



¹ *Inanimatum*

² *Animal*

'Aggressive Pacifists' put their faith on the Firing Line

*BE COMPASSIONATE, WORK FOR PEACE. ...AND
I SAY AGAIN, NEVER GIVE UP.*

Dalai Lama

HEBRON, WEST BANK

How do you walk into a war zone and try to make peace? Not in the political, signing-of treaties sense, but on a human level, day by day?

For some Christian activists from the US and Canada, peace-making means standing at a checkpoint amid thrown stones and tear gas, trying to prick a soldier's conscience. It means doing simple things at moments of high drama, such as staying at a family's house to allay fears of demolition or walking kids to school during an edgy curfew. It means comforting a terrified woman.

These activists, members of a Chicago-based group called Christian Peacemaker Teams (CPT), choose to live in a strange universe known as H2, the Israeli-controlled enclave of the West Bank city of Hebron.

Here roughly 30,000 Palestinians endure curfews and other Israeli military restrictions intended to protect around 450 Jewish settlers. The settlers exist in a sort of perpetual Alamo, the Palestinians in an almost ceaseless lockdown. Violence is frequent.

The CPTers, as they call themselves, aren't in it for an easy time. They must constantly bal-

³ *i.e.*, are reincarnated.

ance their commitment to be “aggressive pacifists” against the danger such a life entails.

Apart from unsuccessful efforts to establish a dialogue with the settlers and a week of riding an Israeli bus line that had been struck twice by suicide bombers, the CPT's work focuses on one side. “We're protecting the Palestinians,” says CPTer Anne Montgomery, a wrinkled, wiry Catholic nun who has been getting arrested for pacifist causes since the early 1960s.

The -activists say they are not against Israel, the settlers in the West Bank, or the Israeli security forces. What they oppose is the occupation of the Palestinian lands Israel seized in the 1967 Arab Israeli War and the violence that accompanies it.

So when CPTer Pierre Shantz, a young, fiery Canadian who once worked in an auto parts factory, strides out to a Hebron roadblock to watch Israeli soldiers confront a group of stone-throwing Palestinian youths, he cuts right to the occupation.

“It doesn't take a genius to understand that an illegal occupation is wrong.”

Standing behind a barrier to avoid the stones but close enough to the soldiers to have a conversation, Mr. Shantz says to them: “It doesn't take a genius to understand that an illegal occupation is wrong.”

Other soldiers are firing tear gas canisters at the boys, some of them clearly in the single-digit age range. They have the smiling insouciance of kids who know the routine.

Shantz, watching the gas drift toward Palestinian homes, says: “Do you know what tear gas does to pregnant women? Do you know it kills the baby?”

The Israelis stand impassively. They wear flak jackets and helmets and carry M-16s. The rocks mainly pose a nuisance.

Shantz prods on, asking the Israelis how they will answer the questions of their children and grandchildren. “What will you say? ‘Just following orders?’” There is probably not a single Israeli adult who does not know that countless Nazis excused their role in the Holocaust of World War II by saying that they had to obey their superiors. One of the soldiers starts to bridle. “Don't respond to him,” warns his colleague.

Risks for Peace

In 1984 an American theologian and social activist named Ronald Sider sought to spur Christians to a more aggressive pacifism. “Unless we ... are ready to start to die by the thousands in dramatic, vigorous new exploits for peace and justice ... we dare never whisper another word about pacifism to our sisters and brothers in those desperate lands filled with injustice,” Dr. Sider told a conference of Mennonites. CPT is the response of the Church of the Brethren, the Friends United Meeting, and Mennonite congregations in Canada and the US to his call.

The group began by dispatching delegations to war-torn areas in the early 1990s; today it sends trained volunteers and members of its full-

“I've always felt that to be a pacifist, you should be willing to take the same risks for peace that soldiers take for violence.”

time Christian Peace-maker Corps to live in zones of conflict.

CPTer Kathleen Kern, a published Bible scholar from New York State, puts the group's ethos this way: "I've always felt that to be a pacifist, you should be willing to take the same risks for peace that soldiers take for violence." Ms. Kern has been beaten twice by settlers in Hebron; other CPTers also have been assaulted in their work.

Funded by individual and church donations, CPT maintains projects in Hebron, the Chiapas region of Mexico, and northern Colombia, as well as with several native American groups in Canada and the US. A handful of CPT staffers support the work of 20 Corps members, such as Kern, Shantz, and Ms. Montgomery and about 100 volunteers, who spend up to several months a year working with CPT.

CPT has been in Hebron since 1995 at the invitation of Hebron's Palestinian mayor, although it lacks any official status with the Israelis. Generally a half-dozen people constitute the team, but it can be a few more or less.

Their lifestyle falls somewhere between Spartan and monastic. The CPT apartments — one for men and one for women — are in a traditional Palestinian building in Hebron's Old City market. The floors are tiled, the thick walls are whitewashed, but the décor is strictly activist: maps and posters, two or three modest Christian symbols, and wise words, such as these from the Dalai Lama: "Be compassionate, work for peace. ...and I say again, never give up."

The team members share a common living room furnished with a couch, an easy chair, and a small dining table. They rotate responsibilities for cooking, cleaning, leading worship services, and logging their activities. A Hebron CPT specialty: pita-bread pizza.

In one of the men's bedrooms, the furnishings consist of two sleeping bags on narrow foam mattresses and a much-used wardrobe to store clothes. One wall is decorated by a postcard of Caravaggio's "Supper at Emmaus," which depicts a resurrected Jesus identifying himself to his unwitting companions.

The CPTers are not proselytizers, although they say they try to give Christianity a good name. Rick Polhamus, who gave up a profitable career as a harness-horse racer, says he draws spiritual sustenance from a passage of Isaiah that includes these verses (58:11-12): "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called The repairer of the breach, The restorer of Paths to dwell in."

Ancient city, modern tensions

Jewish settlers have been in Hebron since shortly after the Israelis occupied the: West Bank in 1967, but they lay claim to an ancient heritage. An eon ago, the Jewish patriarch Abraham paid 400 sil-

ver shekels for a burial site in Hebron for his wife, Sarah.

For Jews, the cave of Machpelah is second in holiness only to Jerusalem's Western Wall. It is said to house the remains of Abraham and Sarah as well as their son Isaac and grandson Jacob and their wives, Rebecca and Leah.

From antiquity forward, the site has variously been a church, a synagogue, and a mosque, sometimes more than one at a time. All three monotheistic faiths venerate what is known as the Tomb of the Patriarchs.

Until a massacre of more than 60 Jews in 1929, which occurred as Zionist Jews were expanding their presence in what was then known as Palestine, the city's Muslims co-existed in relative harmony with their Jewish neighbors.

Today there is little pretense to comity. In 1997 Israeli and Palestinian negotiators agreed that Israel would withdraw from most of the city — which would be known as H1 — and remain in place around the settlements and the Tomb. This smaller area was labelled H2.

Hebron is a burgeoning Industrial center that is the core of the southern West Bank. The city is known for blue-tinted glass, traditional embroidery, and the resilient, sometimes obstinate character of its people.

But where the 100,000 or so Palestinians in H1 bustle about their business, some 30,000 in H2 spend much of their time in the stillness of Israeli-imposed curfews, enforced regularly since the outbreak of sustained Israeli-Palestinian violence in September

2000. The Palestinians' markets, workshops, and even schools have frequently been closed, their movements impeded by road-blocks and checkpoints.

Meanwhile the Israelis are free to move among their half-dozen settlements, strolling down the often deserted streets of H2, past ubiquitous Israeli Army outposts.

The restrictions are intended to tamp down violence. Palestinian attacks on settlers are common; in the most notorious case, last March a sniper killed a 10-month-old girl as her father held her in his arms in a Hebron settlement.

But the settlers themselves do little to calm the situation. They repeatedly rampage through the market in H2, which they assert is built on Jewish land, overturning tables and harassing residents. An Israeli Army commander has publicly referred to the settlers as "hooligans."

For many Israelis; the Hebron settlers are a source of shame. In 1994 a resident of Kiryat Arba, a settlement near Hebron, shot to death 29 Palestinians in the mosque over the Tomb. Yigal Amir, who assassinated Prime Minister Yitzhak Rabin in 1995, spent time in Hebron's settlements.

Does the CPT's presence make any difference?. It depends on whom you ask.

"You can't say they have any tangible achievements, but they are doing their best," says Adli Daana, secretary general of the nonprofit International Palestinian Youth League in Hebron. Just to be able to survive in this situation is a big sacrifice for an American."

"No one can stop the Israelis from doing what they want to do," says Raef al-Aweywi, the paunchy, white-haired proprietor of a kitchen-supply store near the CPT apartments.

He notes that the group has tried to stop demolitions of Palestinian homes and its members have helped merchants close up shop when curfews are imposed. "It touches the heart of the people that they try to help."

"I'm afraid their influence is very bad because they have a totally one-sided attitude and they never judge things as they are," says Noam Arnon, a leader of the settler community in Hebron. "When you come into this city and play with matches you cause damage They ignore the right of Jews to exist in this town."

The Israel Defense Forces declined to comment on the organization.

Comforting the afflicted

It was mid-afternoon last autumn. Kern, the Bible scholar, is rushing toward the sound and smoke of one of the city's daily confrontations.

Wearing her brown hair tied back under the CPT's trademark red cap, she hustles along cobblestones and under white-washed arches, hurries into a courtyard, up a flight of stairs, and onto a rooftop. The sky is a bright pale blue, the air crisp but not chilly.

Moments earlier a middle-aged, stubble-faced man named Marwan Abu Mayah, taking it easy in a maroon track suit, had

been sitting on a plastic chair, ready to enjoy tiny cups of cardamom-scented Arabic coffee with his mother.

From the-shuttered, darkened street below two objects came aloft, bottles filled with gasoline, their makeshift wicks: aflame. One smashed onto the stairs two yards from 'Mr. Abu Mayah and his mother. The other crashed and exploded between their chairs, sending up yellow flames.

Mother and son aren't physically hurt. But as her fear subsides, Zouriya Abu Mayah sits down heavily on the cement rooftop, her oval, creased face circled by a headscarf. She weeps and her cheeks tremble. She pours water from a plastic bottle onto her head. The rooftop begins to fill with neighbors and Israeli soldiers and police, none of whom doubt that settlers threw the Molotov cocktails.

Kern squats next to Zouriya, leans close to the shaken old lady, and holds her hand. fleetingly, like a snowflake falling into a flame, the gesture brings a moment of peace.

THE CHRISTIAN SCIENCE MONITOR
Wednesday, February 13, 2002
BY CAMERON W. BARR

The Legend of Isis and Osiris

(compare with the Greek myth, the allegory of Castor and Pollux)

Osiris was once a living king of Egypt. He was married to his sister, Isis, whose name means "Great of Magic." Their evil brother, Seth, was married to their sister, Nephthys. Seth wanted to be king, so he made a plan to kill Osiris. One day Seth tricked Osiris into stepping into a golden coffin. When Osiris was inside the coffin, Seth slammed the lid shut and threw the coffin into the Nile River.

While Seth took the throne, Isis went to get the body of her husband, which had been washed downriver. When she returned to Egypt with the body of Osiris, Seth seized the body and ripped it asunder. He threw the 14 pieces of the body into the Nile. Wherever a piece of the body was found, Isis built a temple to Osiris. Once she had collected all of the pieces of Osiris' body, Isis turned into a kite (a kite is a bird also known as a "hawk"). Isis flapped her wings until the breeze from her wings breathed life back into Osiris' body. Because of this legend, many Egyptian coffins show the wings of Isis wrapped around the coffin, so that Isis' wings may breathe life into the souls of the dead.

After Osiris was resurrected, Isis gave birth to their son, Horus. Osiris was ruler over the land of the dead, while Isis raised Horus to avenge his father's murder. After years of fighting against Seth, Horus finally won and became king of Egypt. Many temples were built in his honor.

Are we a Piece, or a Panorama, an Eternity or a Moment?

It has often been thought a strange thing that there are no dogmas and no creeds in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion*. Is it a *philosophy*? No, it is philosophy. Is it a science? No, it is

science. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born

into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration, the ever-present.* (Extract from "Synthesis of Occult Science," by W. Q. Judge)

AUM Geometry

A deeper insight into this mystic symbol reveals that it is composed of three syllables combined into one, not like a physical mixture but more like a chemical combination. Indeed in Sanskrit the vowel 'o' is constitutionally a diphthong compound of a + u; hence OM is representatively written as AUM.

Fittingly, the symbol of AUM consists of three curves (curves 1, 2, and 3), one semicircle (curve 4), and a dot.

The large lower curve 1 symbolizes the waking state (**jagrat**), in this state the consciousness is turned outwards through the gates of the senses. The larger size signifies that this is the most common ('majority') state of the human consciousness.

The upper curve 2 denotes the state of deep sleep (sushupti) or the unconscious state. This is a state where the sleeper desires nothing nor beholds any dream.

The middle curve 3 (which lies between deep sleep and the waking state) signifies the dream state (**swapna**). In this state the consciousness of the individual is turned inwards, and the dreaming self beholds an enthralling view of the world behind the lids of the eyes.

These are the three states of an individual's consciousness,* and since Indian mystic thought believes the entire manifested reality to spring from this consciousness, these three curves therefore represent physical manifestation.



The dot signifies the fourth state of consciousness, known in Sanskrit as **turiya**. In this state the consciousness looks neither outwards nor inwards, nor the two together. It signifies the coming to rest of all differentiated, relative existence. This utterly quiet, peaceful and blissful state is the ultimate aim of all spiritual activity. This Absolute (non-relative) state illuminates the other three states.

Finally, the semi circle symbolizes **maya** (illusion) and separates the dot from the other three curves. Thus it is the illusion of maya that prevents us from the realization of this highest state of bliss.

The semi circle is open at the top, and does not touch the dot. This means that this highest state is not affected by maya. Maya only affects the manifested phenomenon. This effect is that of preventing the seeker from reaching his ultimate goal, the realization of the One, all-pervading, unmanifested, Absolute principle. In this manner, the form of OM represents both the unmanifest and the manifest, the noumenon and the phenomenon.

*Read: "Three Planes of Human Life," Article by W. Q. Judge (and for the hotly impetuous there is always the "Ardha-matra," the half-metre, the great bird Hansa's head. See *Voice of the Silence*, p. 2fn)



CORRESPONDENCE

Guest Editorial

HPB says... !??

Hi all of you,

My view is, that I don't believe the below - blindly in any manner or way. But you could consider its value. I don't think Blavatsky was - mad - all the time.

Maybe the following could be of interest:

The difficulty of giving one the Wisdom Religion is dealt with by H. P.B. in the Secret Doctrine as follows:

1. Opinion must be reserved because:

Complete explanation for initiates only.

- a. Only a fragmentary portion of the esoteric meaning given.
- b. Only adepts can speak with authority.
— S. D., I, 188, 190. II, 55, 90.
- c. The teachings are offered as a hypothesis.
— S D II, 469.

2. We must lose sight entirely of:

- a. Personalities. Only adepts can speak with authority.
- b. Dogmatic beliefs.
- c. Special religions.
— S. D., I, 3, 4.

3. We must be free from prejudice.

— S. D., III, 1.

We must also:

- a. Be free from conceit.
- b. Free from selfishness.
- c. Ready to accept demonstrated truth.
- d. We must find the highest meaning possible.
—S. D., III, 487.
- e. We must be also non-sectarian.
—S. D., III, 110.
- f. We must remember the handicap of language.
—S. D., I, 197, 290, 293.
- g. We must aim to become a disciple.
— S. D., I, 188. II, 246. III, 129.
- h. We must eventually develop powers.
—S. D., I, 518. II, 85.
- i. We must lead the life of Brotherhood.
— S. D., I, 190.
- j. We must remember that H. P.B. makes no claim to infallibility.
—S. D., II, 25 note, 273. I, 293.
- k. H. P. B. says:

“I speak with 'absolute certainty' only so far as my own personal belief is concerned. Those who have not the same warrant for their belief as I have would be very credulous and foolish to accept it on blind faith...

What I do believe in is:

1. The unbroken oral tradition revealed by living divine men during the infancy of mankind to the elect among men.
2. That it has reached us unaltered.
3. That the Masters are thoroughly versed in the science based on such uninterrupted teaching.”

—*Lucifer, Vol. V, p. 157.*

“The Secret Doctrine is no 'authority' per se; but being full of quotations and texts from the Sacred Scriptures and philosophies of almost every great religion and school, those who belong to any of these are sure to find support for their arguments on some page or another.

There are, however, Theosophists, and of the best and most devoted, who do suffer from such weakness for authority.”

— *Lucifer, Vol. III, p. 157.*

The many-sided facets of the mystery language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals.

It is they, again, which are at the origin of most of the dogmas of the Christian Church, e.g., the seven Sacraments, the Trinity, the Resurrection; the seven capital Sins and the seven Virtues. The seven keys to the mystery tongue, however, having always been in the keeping of the highest among the initiated Hierophants of Antiquity, it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers---ex-initiates of the Temples---into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

Secret Doctrine by H. P. Blavatsky, vol. 1, page 310-11

SD Vol. I, Page, 311
EGYPT'S MANY RELIGIONS.

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven sub-systems and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the physiological functions. They never had the higher keys.

But while supposing that the whole cycle of the universal mystery language will not be mastered for whole centuries to come, even that which has been hitherto discovered in the Bible by some scholars is quite sufficient to demonstrate the claim -- mathematically. Judaism having availed itself of two keys out of the seven, and these two keys having been now rediscovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of "coincidence," but one of a correct reading of the Bible texts, as anyone acquainted with arithmetic reads and verifies an addition or total.* A few years longer and this system will kill the dead letter of the Bible, as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning.

* All we have said in Isis is now found corroborated in the "Egyptian Mystery; or The Source of Measures," by those readings of the Bible with the numerical and geometrical keys thereto.

Secret Doctrine by H. P. Blavatsky, vol. 1, p. 318 :

MORTEN OLESON



Guest Editorial

To the Editor of The Aquarian Theosophist

More Thoughts on "Big Bangs" and Cosmology

With reference to the letter I wrote recently on Big Bang theory, I subsequently came upon some additional material that might be of interest.

Beside Fred Hoyle, other reputable astronomers opposed the idea of an expanding universe based on the spectral signature "red shift" of elements that appear to exist throughout the cosmos. Such astronomers accept the phenomenon but explain it as a slowing down of light energy as it travels vast distances—the so-called "tired light" theory. Among them is the astronomer H. Arp of the Max Planck Institute in Germany. While I respect these views, I question their validity. Since when do light particles or rays get tired?¹

¹ We must be cautious in view of the mounting evidence that the speed of light is a *controllable* phenomena:

Last year, for the first time, scientists, slowed light pulses to a halt and briefly stored them in a gas before permitting them to re-emerge at normal speed (SY p, 52). Now, a team of researchers in the United States and Korea has achieved the same result with light in a solid.

Many scientists envision applying this remarkable new means of controlling nature to quantum computers and other future devices whose operation will be based on quantum mechanics (SN: 12/8/01, p. 364).

Stopping and storing light, and the applications these capabilities could lead to, would be "much cheaper and much easier" in solids than in gases, says Alexey V. Turukhin of JDS Uniphase Corp. in Eatontown, N.J.

In the Jan. 14 *Physical Review Letters*, Turukhin and his colleagues report using off-the-

New technology in astronomy and space photography has disclosed a much larger cosmos than earlier observations had indicated. A puzzling new factor is that the spectral shift may not be uniform. That is, the rate of expansion is not the same throughout the universe. Some Big Bang cosmologists have modified

shelf crystals of yttrium silicate with some added praseodymium atoms to bring pulses of yellow laser light to a temporary standstill. As the pulses passed through the supercooled crystal, the scientists also shined a second laser on the material. The two beams interfered and combined with each other to create a beam that interacted with a quantum property of the praseodymium atoms known as spin.

That interaction slowed down the light. Then, to stop the pulse altogether, the researchers shut off the second laser, effectively trapping the light pulse's energy and quantum identity in the praseodymium atoms' spins. When the second laser was turned back on, the atoms released their entrapped light. Turukhin, who was at the Massachusetts Institute of Technology at the time of the experiments, and his colleagues report that they could store a pulse of light for up to half a millisecond. Turukhin says that's long enough for many applications. Those include storing and processing information in future computers that would exchange quantum information between matter and light. --- P.W. (*Science News*, 2/9/02, Vol. 161, p. 94)

When you group or "gang" telescopes and get behind the big bang, there is only a white light phenomenon. While ardent big-bangers may not be deserting the camp just yet, there is undoubtedly a bit of "head-scratching" going on.

their views to include multiple Big Bangs in a vast Universe—a view that makes sense to me. I think this may well be described in the second fundamental proposition of the Secret Doctrine (I, 16), which declares "The Eternity of the Universe in toto as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing...' We might add "pulsating" or "expanding and contracting" to the action of the numberless "living" Universes.

With regard to the commentary on Stanza III on pages 62-3 of SD I, let us review it in its highly metaphysical context:

"...the eternal and changeless LAW ... causes the great periods of Activity and Rest, called ... the 'Days and Nights of Brahmâ.' The expansion 'from within without' of the Mother, called elsewhere the 'Waters of Space,' ... does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. 'The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap of Maya.' It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition."

The expansion from within and the presence of interpenetrating planes of substance in no way invalidate a relative external expansion (Big Bang). I think that the two can take place at the same time. But just as surely as there may be an incredibly huge expansion, so will there also be a similar contraction or coming together. It is interesting that H.P.B.'s description of the birth of the Cosmos in the Stanzas sounds like the birth of a human being,

which reinforces the idea of analogy in cosmic and sub-cosmic processes.

Following the chart of the ages and day/night of Brahmâ on pages 69-70 of SD II, which is also found in W.Q. Judge's *Ocean of Theosophy* (125), one day of this symbolical being would include many Big Bangs. The Big Bangs and Big Implosions are like the inbreathing and outbreathing of Brahmâ during "his" cycle of life. As above so below and conversely.

G.E.N.
2/21/02



THE BRIGHT SPOT OF LIGHT

A reply by H.P. Blavatsky in *Lucifer*

[Vol. III. No. 2, November, 1881.]

[MADAME,—In the last issue of your valuable journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I also am equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in *that* prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight, this being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice, that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of concentration when the soul soars into high regions, I was blessed with a shower of flowers—a most brilliant sight, which I

long to see again. I tried to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder, but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship. P.

[September 18th, 1881.]

It depends. Those of our orthodox native contributors who worship some particular God—or, if they so prefer, the one *Îshvara* under some particular name—are too apt to attribute every psychological effect, induced by mental concentration during the hours of religious meditation, to their special deity, whereas, in ninety-nine cases out of one hundred, such effects are due simply to purely *psycho-physiological* effects.

We know a number of mystically-inclined people who see such "lights" as that described above as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists (who have no personal God) to a pre-nirvânic state; Pantheists and Vedântins to *Mâyâ*—or the illusion of the senses; and Christians—to a foresight of the glories of Paradise.

The modern Occultists say that, when not directly due to cerebral action, the normal functions of which are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more "scientific" expression, of the "Universal Ether," firmly believed in by more than one man of science, as proved by Stewart and Tait's *Unseen Universe*.

Like the pure blue sky closely shrouded by thick vapours on a misty

day, so is the Astral Light concealed from our physical senses during the hours of our normal daily life. But when, concentrating all our spiritual faculties we succeed, for the time being, in paralyzing their enemy (the physical senses), and the inner man becomes, so to say, distinct from the man of matter—then the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds, sweeps away the mist which lies between our normal vision and the Astral Light, and we obtain glimpses into, and of, that Light.

The days of “smoking furnaces” and “burning lamps” which form part of the biblical visions are long gone by—to return no more. But whoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an “Almighty God” amuses us with visions of flowers, and sends burning lights before making “covenants” with his worshippers.



THE COFFEE KLATCH

Coffee Maker:

While the coffee's brewing I shall share Helen's poem:

I wrote a poem yonks ago...

Things keep changing.
 Shifting, morphing and rearranging.
 What is this world in which we live in
 constant state of motion?
 God's Great Plan or some recently emerging
 notion
 Where questions are withholding
 The answers that are just unfolding.
 The more one asks
 The less one learns
 Internally the Spirit burns
 It's just as I had previously believed:

Know Thyself and all will be revealed.

And *namaste* to you too!

Furtive Bystander: hi helen--

Real occultists are usually pretty rare, even in the so-called “golden age” because unselfishness does not have a driving appeal even for mystics. Notice: of all the jillions of spiritual web-sites how many tell the truth about Karma or human growth. Over here in this country they try to make you think you can shell out \$150 for a week-end retreat and get spiritual!!! So much for the haze of money-daze!! However, there are always a few, and there is a new cycle beginning. People who love humanity are like dragon's teeth, very hard to stamp out!! Gentle service runs by waves, or impulses, or by harvesting and planting. We bring in a harvest and test it for unselfishness --- all starts with tons and tons of material, but when the threshing is over and the FINE seed are sifted from the chaff only a few pounds remain --- but it's a magic **few** with the “eyes of eternity.”

Collected lady in the right center booth: Ah, here they go again. When it's interesting I forget my coffee and it gets cold. When it's boring, I drink too much and stay awake all night!!

Smart Aleck: Yes, madam, life is full of pitfalls. Bruce came unglued when he read Brigitte's stuff on reconstructing theosophy. Her act reminds me a little of the late Senator Joe McCarthy. He would wave a huge list of names at the audience as known communists threatening the country. On later inspection, the “huge list” turned out to be pages taken from a phone book. Here are Bruce's comments to our erstwhile iconoclast:

=====
 Brigitte,

At 09:11 AM 2/1/02 -0500, you wrote:

In earlier mails I described the re-invention of the TS after the founders moved to India, from a psuedo-spiritualist organisation involved with drugs, astral travel, and the search for “magicians”, to the second re-invention after Blavatsky moved from Oostende to London, with the support of members from the “Blavatsky Lodge” that helped the promotion of the form of Theosophy considered today as “traditional” Blavatskian Theosophy, although it really was a re-invention again.

I am not sure if you are familiar with the colloquialism, “hatchet job.” It means that you try to hack your opponent to pieces with innuendo and half-truths and with, as in your case, a long list of supposed evidence which is merely a list of possible references and associations without the evidence really being of the sort which is definite and which supports your conclusions (or more accurately, implications and innuendo, because you are not really drawing conclusions in most of what you submit here).

Thus you condemn by innuendo rather than by actual evidence.

Of course any organization “re-invents” itself over and over again as the membership and the experiences of the members change.

That is inevitable. One might even imply through innuendo that the kind of judgements you are involved in are a direct line of descent from the Inquisition and its methods which judged with incomplete information and tried to destroy through implication and rumour. Are we therefore to say that your arguments are merely the Inquisition “re-inventing itself”? That is the kind of argument you are using here.

Of course the TS has been mistaken in its emphasis at various times in its life, as have all organizations. But you seem to imply in your other writings that be-

cause of some errors in judgement, therefore the whole of Theosophy is a pile of “----.” If we follow the same line of argument in relation to your presentations we would have to conclude that everything YOU say would be brought into condemnation because you also make errors in judgment at quite a number of points.

There is a saying in India,

The strainer said to the needle, “You have a hole in your tail.”

That means, in case it is not obvious, that the strainer, with many “holes” or faults in it, should not be condemning the needle which has only one.

Your blanket condemnation brings up no real evidence or roads of inference. It charges to the battlefield with large brush strokes of innuendo and unproven assertions.

Than again, where is your solution? What are you proposing as an alternative to Theosophy? There are obviously many alternatives, but what is yours? Don't you have anything positive to say about anything?

What are your motives in all of this? Are you stuck only in the “destroy, destroy, destroy” mode of thinking? Or as my Trinidad relatives say,

Why you so angry about everyting, man? My fada kill you fada?

In frustration at reading a long litany of unsupported innuendo and half-truths with no alternatives offered. But perhaps I should take my own advice and just not read what you have to say?

Peace,

BRUCE

Harried Student: We will have to keep Bruce away from Brigitte's site. (turning to person next to him) By the way, who

does the Sunday Morning Class? Are you by yourself?

Tired Philosopher: Don't worry, theosophy is the motive of the way we live all 24 hours every day. The lodge may die or it may live, we can't worry about structure. The reason we do what we are doing---win, lose or draw--- is what stands up in eternity --- In fact, I think that's what *Light on the Path* means when it says live in the eternal. Everything ---odd as it may seem!---is exactly the way its supposed to be and if we give each day our best shot for the benefit of UNITY rather than the "pieces" then meaning begins to "unravel" out of what seems unjust or chaotic. I try to remind myself each day I belong to the sky and not to my body or any of these relations — I owe them my "duty" but not my allegiance, the "inner man" gets that.

So, when you and I front St. Peter with our best smile and demand admittance, we can remind him that despite our disheveled appearance we are straight up from the underworld, with engraved greetings from Myalba! Our shirts may be dirty and our tears show the after thought of sights unspeakable, but the heart is there ready for another cycle and a "new edition."

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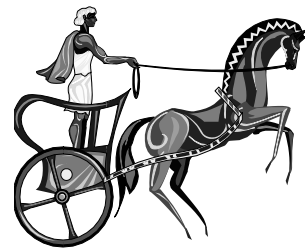
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If I cannot open an issue, can I get a free hardcopy?

Yes, give us your snail-mail address.



DNYANESHVARI

XVI

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

[Continued from Vol. II, #4]

Chapter VII

Krishna says to Arjuna: I shall give you now some idea of the knowledge of Brahman as well as the knowledge of the world to enable you to appreciate for yourself the greatness of Brahman, as clearly as you would see the luster of a jewel placed in the palm of your hand. You may think that it is not necessary to know anything about the world, but you are wrong. It is only when the knowledge of the world is complete, that the intellect closes its eyelids and remains steady like a boat, which has been moored on a bank. Highest knowledge is that, in which there remains no curiosity, which is followed by logic and which gives no room for imagination. Knowledge, which has not got this characteristic, is worldly knowledge and it is false. True knowledge destroys this ignorance and burns worldly knowledge to cinders. In true knowledge, one neither speaks nor is spoken to, and

the distinction between the large and the small disappears. I shall tell you this secret and valuable principle. Out of millions of men, only a few entertain the desire for true knowledge and out of those, who do, only a few again realize that goal. It is like the crown of victory reaching one individual hero, where many are wounded in battle out of an army formed by selection from the scattered millions all over the world.

Like the shadow of one's body, the various elements constitute My Maya. This is called Prakriti, and it is eight-fold. From these, everything is produced in the world. These are water, light, sky, earth, wind, mind, intelligence and consciousness; it causes sorrow and illusion to the mind; it gives intelligence its own quality and through the feeling of "I," it moves the world. This self-acting principle, operating on the various elements, leads to the creation of living beings. Like the controller of currency keeping an account of bad coins and good coins, Prakriti keeps an account of good and bad actions. Since Prakriti is merely a reflection of Myself, I am the beginning, the middle and the end of the universe. Just as a mirage is caused by the sun, Prakriti is caused by Me. When you take away Prakriti from the universe, nothing remains but Myself. Like the thread holding the beads, I hold the universe, everything invisible being inside Me. Hence it is that for the Yogi, nothing happens outside the path of duty, though passions arise on account of the nature of the senses. In the light of self-control, there is no straying into the by-paths of sin and desires work along the prescribed lines.

Further the three characteristics (Gunas), *viz.*, Satwa, Rajas and

Tamas, find their origin in Me, but I am not in them, in the same way, as a dream is part of the awakened life, but never vice versa. Being Omnipresent, I have no characteristics. The clouds gather in the sky, but the sky is not in them. The water is in the clouds, but the clouds are not in water. Smoke is produced by the fire, but there is no fire in the smoke. Similarly all characteristics arise out of Me, but I am not in them.

These characteristics are My own projections, but constitute an effective screen, like weeds growing from water concealing that water, or clouds concealing the sky. We call a dream unreal and yet it grips one when he is asleep, thus enabling unreality to conceal reality. Tears produced in the eye prevent one from seeing clearly. In this way, living beings do not recognize Me and being Mine, they do not assume My form, like pearls, which come out of water, do not become water again. A vessel made of earth, while it is yet soft and unset, can revert to its original condition, but once it is put through the furnace will always remain separate from earth. In this way living beings, though part of Myself, run through life as separate entities on account of this extraordinary principle of evolution (Maya). Though arising from Me, they are not in My form. Being Mine, they do not know Me. They move blindly, controlled by desires, being obsessed with their individual delusion, *viz.*, "I am I," and "this is mine."

[TO BE CONTINUED]

The Global Village

Sarasota, Florida
Theosophy Group

Meets Weekly on:
WEDNESDAYS: — 7 – 8:15 P.M.
SUNDAYS — 11 AM – 12:30 PM

We are a very friendly group of students with various religious and philosophical backgrounds. Our goals are to discuss and understand the universal truths of Theosophy.

On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

We structure our meetings so that anyone who is visiting for the first time will feel comfortable and easily follow along.

Most topics include: The Absolute, Karma, Evolution, Reincarnation, Universal Truths and Eastern/Western esoteric philosophies. Meetings are free and all are welcome.

Our address is: 2700 S. Tamiami Tr. Suite #14 (we're moving to Suite #11 in October), Sarasota Florida, and our phone number is: 941-312-9494.

Please feel free to call Bob Waxman if you need any additional information.

United Lodge of Theosophists
Theosophy Hall
77 W. Encanto Blvd.
Phoenix, Arizona 85003

Telephone (602) 256-6384
Email: phxultlodge@hotmail.com
Web: <http://www.phx-ult-lodge.org/>

Study Classes Sunday Evenings
7:30 — 8:30 pm
The Key to Theosophy by H.P. Blavatsky



All welcome No collections
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H. P. Blavatsky & W. Q. Judge
Schedule: 2002
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March: 10,24
April: 7, 21
May: 5,19
June: 2, 16
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By H.P. Blavatsky

A Synthesis of Religion, Science, and Philosophy

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TRS Professional Suites, 11th floor
44 East 32nd Street
(between Park & Madison)
New York, N.Y.



Near subway and bus lines.

Contacts:

Mirror1@optonline.net
Tmwriteres@mindspring.com
Davidgro@webspan.net
www.geocities.com/theosophycircle/
Phone:

David – (718) 438 – 5021
Amedeo- (973) 697-5938

-Classes are free and open to all--

United Lodge of Theosophists
Robert Crosbie House
62 Queens Gardens
London W23AH, England
Tel +(44) 20 7723 0688
Fax +(44) 20 7262 8639
Contact us: ult@ultflon.freemove.co.uk
SUNDAYS 8.00 – 9.00 p.m.

U.L.T. Meetings are free and open to all.
SCHEDULE FOR —

***See Schedule and article,
pages 28-29***

Sundays 8.00 - 9.00 p.m.
INFORMAL MEETINGS

All are welcome to attend the meetings: they are held in an impersonal, friendly atmosphere.

THEOSOPHICAL STUDY CLASS
Wednesdays 7 - 8 p.m.

THEOSOPHY

Secret Doctrine Classes

Wednesday 2 to 4 pm — Antwerp

Wednesday 7:30 to 8:45 pm — Los Angeles
Long Beach — Monthly S.D. class.
First Saturday of every month (Jan. 6th,
Feb. 3rd, etc.)

THEOSOPHY HALL
347 East 72 Street
New York, NY 10021
(212) 535-2230
e-mail: otownley@excite.com

**Den TEOSOFISKA
Ursprungliga Undervisningen
UNITED LODGE OF THEOSO-
PHISTS, Malmögen
Kungsgatan 16 A, Malmö**

**DHARMAGRUPPEN Höstterminen ons-
dagar 18.00 - 19.00
Studiegrupp i Den Hemliga Lärnan av HPB**

**I höst studerar vi Den Hemliga Lärnan eller Dzyans
Bok som den
förmedlades av Helena Blavatsky på uppdrag av
Mästarna från den Stora Logen.**

**Vi kommer att belysa DHL från olika håll, bl.a.
från dagens vetenskapliga upptäckter.
Det kommer att ges stort utrymme för frågor och
samtal kring den teosofiska filosofin.**

**Den Hemliga Lärnan kan betraktas som den teoso-
fiska filosofins ryggrad.
Det mesta som finns i denna bok speglar kärnan i
teosofins esoteriska lära.**

“Det finns ingen Religion högre än Sanningen”

Välkomna!

**ULT-FÖREDRAG kl. 19.30 - 20.30
November**

den 7 november.... Vad innebär
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den 14 november.... Tibet, Panchen
Lama & Blavatsky
den 21 november.... Spinoza (stora teoso-
fer genom tiderna)
den 28 november.... Esoteriska Sam-
tal: Teosofi & Channeling

Välkomna!

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Conferences — Panels

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Samedi 19h – 20 h 15

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Tel: 40-76-72

SEND AN Email OF YOUR MEETING SCHEDULE
FOR POSTING (ultinla@juno.com)

THE “REAL” WORK IS DONE ON AN INDIVIDUAL BASIS

Yes, a local Theosophy study group would be a very good idea to have. I haven't attempted to do it thus far because of some of my limitations and that being both blind and deaf. I communicate pretty well over the INTERNET because I use enhanced visual for the monitor screen and having a group of two or three individuals who are truly interested in “self-realization and self-awareness would certainly be most interesting. From

what I can see apparently there are about 13 or so people in the state of Kansas who are registered with the Blavatsky Network but I have no idea how to connect with them. Currently I am not very computer savvy having only been on the INTERNET for about a year. So some of the puzzle of how to connect is lost to me. For example I don't know how to reply to the various messages given on the three B N groups (basic, study and Secret Doctrine) so there is still much to learn.

I have gained much from being able to connect to the Blavatsky web site as well as Wisdom World and much of those documents on site I print out for further reading and contemplation. I have the type fonts set for 20 pts. and at high contrast so it is easy to read.

One of the basic concepts that has come to

me about learning self awareness is the importance of “silence” and going deep within to discover the true answers for one self.

It is very true that study groups do assist in the gentle movement to self discovery and wisdom; yet I believe the “real” work is done on an individual basis. We come together to share ideas and thoughts that come about and to enhance our own understanding of principles of the Universe and Cosmic Consciousness. It is all a part of the action of living on this third rock from the sun.

George Thomas

POINT OUT THE WAY

[Continued from Vol. II, Issue #4]

XVI

Chapter III

V. — The “S. D.” Basis

Concluding Comment about Chapter III:

Perhaps all of us think of Chapters II and III as “a mighty tough proposition,” especially when we

pass from the *Ocean* to *The Secret Doctrine* discussion of the same subjects that are re-presented by Mr. Judge. In these chapters we shall find the equivalent of many pages and thousands of statements in H.P.B.’s work, and, after we have been studying her statements for a few lifetimes, we shall begin to appreciate what Mr. Judge has done for us. Our first difficulty is, of course, in not realizing the nature of the subject involved. Remember that we are in that state of consciousness called Lower Manas, or human mind, which means that we are on the fourth plane or sub-division of Manasic perception. Mr. Judge, or H.P.B., or a Mahatma, talking to us, then, knows that, no matter what he says or how he says it, we can regard it only from our plane of perception, not from his. In the *S.D.*, H.P.B. tells us over and over again not to reason from our plane of perception, but to study analogies. Nothing takes place on earth that has not already taken place in the astral world, and before that in the semi-ethereal, and before that in the ethereal, and before that in the Akasic. It is a succession of descents, or prototypes, from rung to rung of the ladder of being, and then an ascent from the lowest to the highest.

Two or three references in the *S.D.*, if studied over and over and over, will disclose to us, first, what principles are involved; secondly, what the process is; and thirdly, the analogies between the various statements made in the *S.D.*, as to other Rounds, other worlds, other globes, other races — past or to come — and this globe, this race, the Round.

First, take an exceedingly clear statement, both of the difficulty the student has to recognize, and of the successive seven stages in the evolution of any-

thing, whether it is a solar system, an ant, or an atom. That will be found from the bottom of p. 20, to the bottom of p. 22, in the first volume of the *S.D.* The more that is studied, the more every word and phrase are weighed, the more will begin to clear up for our minds. When that portion is well digested, we may turn and read from the bottom of p. 258 to the bottom of p. 160, in the first volume; the same matter is gone over again from the stand-point of the evolution of our chain and our minds. Then, if we turn and read from p. 170 to p. 173, again in the first volume, we shall see illustrated and carefully explained how, at the death of an old chain, its successive energies are passed to cosmic dust and form the beginning of a new solar system, or chain of globes, or whatnot. Next, p. 176, Volume I, should be very carefully read, for it gives much more on the evolution of the planetary chain than we have dreamed of, although all that is sketched is called merely the seven preliminary or preparatory steps. It is a descent from the plane of undifferentiated cosmic matter, or spirit — whichever word you choose to use — to the bottom of the valley of matter, and then it is a reascent to the original condition of Spirit-matter.

Now H.P.B. says that the successive states of that descent are: first, three elemental or elementary stages — whether regarded cosmically or with reference to the birth of a human child, a solar system, or a world, or anything else; second, a stage of concretion or crystallization, a freezing together — the mineral kingdom as applied to our earth; and then, the three further stages of vegetable, animal and human. Here are the seven stages from the highest to the lowest, seven *preliminary* stages from the undifferentiated Laya point through three elemental stages, or worlds, or steps, to the mineral kingdom; those three and the mineral make four; three more stages

which we see only as vegetable, animal and human. Remember, moreover, that every one of those seven represent *physical* evolution. The human being is a physical product. The human being prior to 18 million years ago, the mindless man or the Lunar Pitri, or the human stage spoken of, means a perfected being in *matter*. In the sense of a self-conscious spiritual being, there never was any man on this planetary chain, or in this round, or on this globe, until 18 million years ago. Hundreds upon hundreds of billions of years have elapsed, but, so far as the seven classes of Monads under the sway of Karmic Law are concerned, intellectual evolution — which is what we are involved in — never began till 18 million years ago. Why **then**, is another story. We should need another evening to take that up.

At the bottom of p. 176, Volume I, and the top of p. 177, H.P.B. states what the process is in one sentence: It is a descent from spirit to matter equivalent to a corresponding ascent in “physical evolution;” that is the end of the preliminary or physical stage. Then a reascent from the human stage to the *status quo ante* — that is, to the highest state, plus all that has been gained. She recurs to that again, and gives a wonderful picture of the Rounds, and of the everlasting repetition of the process, on pp. 231 and 232, in the first volume.

Another reference belongs with these. It comes on p. 514, first volume, where H.P.B. tells us what matter is, from the stand-point of Occultism, not from our stand-point. She says that matter, to the Occultist, is that collectivity of existence which is manifest under the sway of Karmic Law. Matter, to the Occultist, is that collectivity of manifested existences capable of transition on any of the planes of cosmos — that is, on any plane whatever, the highest as the lowest. We see objects and beings; that which we

see is manifest; they are objective; therefore, they are matter on that plane.

Question: How does that harmonize with the statement of Mr. Judge, p. 15, that matter is invisible?

Answer: It is invisible to us. Matter is always invisible to matter, but he does not say matter is invisible to a Mahatma on the highest plane. Study pp. 45 and 67, and p. 116, footnote, in the *S.D.*, first volume; and then look at the very first sentence on p. 289, in the same volume. The initial existence in the twilight of a Maha-Manvantara is a conscious spiritual quality.” It is a substance to our spiritual sight, but it cannot be called so by men in their waking state, who look through it; in other words, it is absolutely invisible to them; they name it God-Spirit.

Now the other reference is on the subject of Spirit and matter. We all remember, yet we forget, the statement of the First Fundamental. The very first statement is that Spirit and matter are not to be regarded as independent realities; they are but the opposite poles, the two phases, or aspects, of One Reality. Turn in the *Secret Doctrine* to p. 633, first volume, at the end of the first paragraph. H.P.B. says that Spirit is matter on the seventh plane; that is, if you take what we call matter—it is Spirit. Spirit means the highest. Then she goes on to say that Spirit at the lowest point of its cyclic activity is matter. All of what we call matter was once Spirit. This only means that what is now in the lowest state or stage was once in the highest stage, and what is in the highest stage will sooner or later go to the lowest stage. It will go there awake, asleep, or dreaming.

Remember that a Mahatma cannot escape reincarnation any more than we can. Look at p. 639, first volume. She says that not even a Buddha or a Christ

can escape reincarnation. What is the difference? Why, He knows what He is doing; His motives are different from ours; His knowledge is different from ours. He is awake. He is here for the good of those who think this plane is real. H.P.B., after stating that matter on the seventh plane is Spirit, and that Spirit at the lowest point of its cyclic activity is matter, declares that both are Maya. They are the illusions created before their own eyes by the seven classes of Monads.

[TO BE CONTINUED]



Duality of the Ego

The Father & The Son

It is that Ego, that “Causal Body,” which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality—the evanescent masks which hide the true Individual through the long series of rebirths.

ENQUIRER. But is this just? Why should this Ego receive punishment as the result of deeds which it has forgotten?

THEOSOPHIST. It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called “body” does not recollect what its predecessor (the personality *that was*) did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the **new boots** on the feet of a boy, who is flogged for stealing apples, should be punished for that which they know nothing of.

ENQUIRER. But are there no modes of communication between the Spiritual and human consciousness or memory?

THEOSOPHIST: Of course there are; but they have never been recognised by your scientific modern psychologists. To what do you attribute intuition, the “voice of the conscience,” premonitions, vague undefined reminiscences, etc., etc.

(*Key to Theosophy, Sec. viii*)

The eternal questions
Who am I?
Why am I here?
What is life's purpose?

The study of Theosophy helps in providing rational and logical answers to questions such as:

- the meaning and *origin* of the world's faiths
- the existence of evil, sorrow and suffering
- the inequities of social condition, the contrasts between wealth and poverty, culture and ignorance, vice and virtue
- the possession by some individuals of psychic powers and the real nature of psychic phenomena
- consciousness and after death states

What is Theosophy?

Theosophy, or the Wisdom-Religion, has existed from time immemorial. It offers a theory of nature and man which is founded upon past knowledge acquired by the Sages of the past. It has been expressed in different ages by such great teachers as Krishna and Buddha in the East, by Pythagoras, Plato and Jesus in the West.

Theosophy is not a “Belief,” for “Belief” may be changed; but being knowledge it is not dependent on dogma or revelation. Theosophists do not demand acceptance of Theosophy; they point to its principles and their application. The object of Theosophy is to teach us what we truly are, through showing us the necessity of knowing for ourselves, and becoming *OUR OWN* authority.

IDEALS

Theosophy invites neither belief nor denial, but investigation. It is an outlook for those who believe in the inalienable spiritual potentiality of all mankind, and who sense the futility of both *scientific scepticism* and *sectarian religion*.

Theosophy should appeal to those who look for an explanation, and therefore a hope of reduction in human hatred, in the incessant conflicts born of fear and ignorance among men and nations, and who, if they can, find a practical philosophy of the soul – a way of thinking and acting that will *slowly but surely* change the world.

Ancient Wisdom & Modern Times

The scope and bearing of *philosophy itself* are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet conceived of as possible; hence the ‘ancient wisdom’ by its vastness has escaped much modern recognition.

It is inconceivable to us that the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every day ‘sense perception’, and yet such is the fact; and why should the modern advocate of *evolution* be staggered by such a disclosure?

MASTERS OF WISDOM

The Masters, being called Mahatmas or ‘*great souls*’ on account of their high spiritual development, are philanthropists to mankind. They protect and assist man by teaching beneficent ideals which replace ignorance and fear with knowledge and compassion.

Religion, Philosophy and Science

‘The Secret Doctrine’, given out to H.P. Blavatsky by the Masters, contains a wealth of knowledge on cosmic, planetary, and human evolution, as well as on science, religion, and mythology.

The Mysteries of Nature

From the earliest times man has sought to investigate the unexplained Laws of Nature – from the teachings of Eastern Sages to the Alexandrian mystery schools. Theosophy is the key which explains psychic and ‘supernatural’ powers in man common to these traditions.

Reincarnation and Karma

These twin doctrines provide a rational explanation for the conditions and trials of life and a basis for the idea of justice in the world.

Consciousness and after Death States

Man has a sevenfold constitution, each part having its own consciousness. At death the lower parts, making up our personality, dies and disintegrates,

while the higher immortal man, the soul, passes into *devachan*, a heavenly state, for a period of rest and assimilation before the next incarnation.

THE THEOSOPHICAL MOVEMENT

The Theosophical Movement, broadly considered, is found in all times and in all nations. Wherever *thought has struggled to be free*, where spiritual ideas, as opposed to ritual and dogmatism, have been promulgated, here the great movement is to be discerned. Noble action is inspired by noble thought, and Theosophy teaches the principles behind such thought.

Universal Brotherhood

H.P.Blavatsky and W.Q.Judge were the founders of the Theosophical Society in 1875. The movement begun by them has passed through many changes. From these will arise the nucleus of a *universal* brotherhood of humanity, the formation of which the founders had in view from the first. There are today many groups of working students engaged in obtaining a theosophical education and in making Theosophy available to the community.

United Lodge of Theosophists

The United Lodge of Theosophists is radical in its constitution: it is not an organisation, has no hierarchy or officers, but is an informal association of students united by aim, purpose and teaching.

Here in London the ULT hold regular public meetings and study groups for the discussion of the philosophy and to seek answers to the eternal questions!

PROGRAMME

NEW Introductory Class

First Thursday in month 7 - 8³⁰ pm

A monthly study class that introduces simple ideas on man's constitution, his relation to the cosmos and universal laws such as karma and reincarnation.

Attending the class will also help with familiarity and use of the Sanskrit terms commonly used in Theosophy.

Study Group *Wednesdays 7 - 8 pm*

This study class, free and open to all, studies in greater detail the Theosophical concepts and their ramifications.

Free discussion is encouraged to search for the keys and meanings within the texts.

Talks & informal meetings – *Sundays 8 - 9 pm*

Talks, followed by questions, or informal meetings studying articles, discussed in a group. All are welcome.

Jan 6	The Real Man (talk)	Jan 13	Life and Death
Jan 20	The Immaculate Mother (talk)		
Jan 27	The Recognition of Law		
Feb 3	The Highest Yoga – Sacrifice (talk)		
Feb 10	The Foundation of Religion		
Feb 17	Death & Near Death Experience (talk)		
Feb 24	Major & Minor Cycles		
Mar 3	Good & Evil: Theosophic World View (talk)		
Mar 10	What Reincarnates?		
Mar 17	W. Q. Judge's life & work (Special meeting)		
Mar 24	Contemplation		
Mar 31	Hypnotism & Mesmerism		

Practical information

By Bus: 7, 15, 23, 27, 36.

By Underground: Paddington or Lancaster Gate.

Visitors are welcome and may use the reference library, please call or e-mail to arrange.

Meetings are free, can be joined at any time and it is not necessary to register for attendance.

“Let every thought and deed
in your life be focussed on divine wisdom.
Aspire to apply this wisdom for the benefit of others.”
William Q Judge

For further information send a SSAE:

United Lodge of Theosophists
62 Queens Gardens
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W2 3AL
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