

# The Aquarian Theosophist

Volume VIII #7 May 17, 2008

p. 1

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## THE REALISATION THAT YOU ARE

### Eckhart Tolle on the simple truths of being

With *The Power of Now*, Eckhart Tolle introduced a simple and profound view of enlightenment, inviting seekers of every faith, age, and culture to enjoy the fullness of life through living in the present moment.

He explores our highest purpose in life – and how meditation can help us attain it with *The Realization of Being*.

**“Words are useful signposts,” Eckhart begins, but our main spiritual teacher is stillness.** This powerful energy field is always available to us through meditation. In simple language he explains how to “listen with your entire body,” while working with the body, mind, and attention in order to “merge with this moment.”

As we go beyond the need for thought, he teaches, we achieve the meditative state of “no mind” or “presence” that is effortless, joyful, and natural. Through this timeless path we merge with the universal purpose, and become a divine presence. A revolution in human consciousness has already started, teaches Eckhart Tolle. We can advance this revolution with the help of *The Realization of Being*.

Watch the free video clip on YouTube:

**“What is Meditation?”**

<http://www.youtube.com/watch?v=2bAXwBbCtHg&feature=email>

[www.eckhartolle.com](http://www.eckhartolle.com)



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## ANCIENT NEW YORK

**Long before Wall Street and Broadway, before even the Dutch, New York was a special place. It's unique topography and resources made it an ideal settlement and so its history stretches far back before the arrival of Europeans. ANCIENT DISCOVERIES journeys back in time to experience the Big Apple when it was still the "Island of Many Hills."**

While New York's towering skyline and world-leading technology have made it the ultimate modern city, breathtaking new discoveries reveal that the blueprints for this megalopolis were in fact laid thousands of years ago. Now, through the wonders of CGI and dramatic re-enactment, you can see first-hand how people have been "making it there" for thousands of years. Witness brutal blood sports staged in ancient Madison Square Gardens. And mark the passage of time — as if in Times Square on New Year's Eve — with a gigantic Neolithic calendar.

ANCIENT NEW YORK shows you how the foundations of this great city are thousands of years old and makes you reconsider everything you know about it.

<http://store.aetv.com/html/product/index.jhtml?id=111200>

## Neolithic sound engineering

**New research suggests that the ancient stone circles and burial mounds of north west Europe may have been designed to act as giant loudspeakers to amplify drums being played during rituals.**

<http://news.bbc.co.uk/2/hi/science/nature/72494.stm>

*BBC science correspondent David Whitehouse reports*

Scattered across the landscape of north west Europe are prehistoric monuments from the Neolithic era. Stone circles like Stonehenge as

well as covered burial chambers can be over 5,000 years old.

The stones stand silent in the landscape but a new study of these ancient structures has found that they possess some remarkable acoustical properties.

When Aaron Watson of Reading University visited a Neolithic stone circle in Scotland he noticed a curious echo which changed as he moved around inside the circle.

Tests with audio recording equipment showed that the large, flat-sided stones were positioned in such a way to reflect sound towards the centre of the stone circle.

But it is the Neolithic burial mounds that have the strangest properties. They usually consist of a long chamber which is reached by crawling through a small tunnel.

'I was amazed by these caverns,' said University of Reading physicist Dr David Keating.

'The caverns vary in size but their resonant frequencies are very similar. They would amplify a fast drumbeat producing enhanced sounds and echoes during rituals, he added.

Dr Keating suggests that the caverns are designed to generate an acoustic phenomenon called Helmholtz resonance - the hollow type of Sound created by blowing a stream of air across the top of an empty bottle.

Calculations suggest that drumming at two beats a second would have caused resonance. Inside the dark chamber with its stale air and presence of the dead, the enhanced sound would have produced an unforgettable experience for Neolithic man.



Were ancient stone circles giant loudspeakers?

*from a Canadian correspondent:*

This program (Ancient New York) premieres on April 6, I thought you might like to see it.

I watched a program Friday Night on the History Channel called "Sounds from the Stone Age".

Some of the scientists working on the program are Dr. Steven Waller, David Keeting (Helmholtz Resonator<sup>1</sup>), Dr. Barbara Bender (she discussed the effects of sound on different parts of the body) and Dr. Aaron Watson (on the sun's path).

It explored the following:

The Grange and other stone age structures have similar standing wave resonance at 110 Hz. Baffles were put in the cavities and stones were retro-fitted to alter the sound to produce this frequency accurately, showing that the ancients had a knowledge of sound.

The Stonehenge design does not allow sounds from the center to be heard outside of the outer circle of stones.

The inner circle stones are carved in such a way that the sound bounces back to the center.

Sound was used to resonate with the body to create an out of body experience. When experiments were done the scientists did experience strange sensations, that disrupted their equilibrium.

Where paintings were found in caves were at exact positions where a precise resonance was found in a cave.

A certain sound caused the experimenter to "fall asleep".

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<sup>1</sup> A Helmholtz resonator or Helmholtz oscillator is a container of gas (usually air) with an open hole (or neck or port).

A volume of air in and near the open hole vibrates because of the 'springiness' of the air inside.

A common example is an empty **bottle**: the air inside vibrates when you blow across the top. (It's a fun experiment, because of the surprisingly low and loud sound that results.)

<http://www.phys.unsw.edu.au/jw/Helmholtz.html>

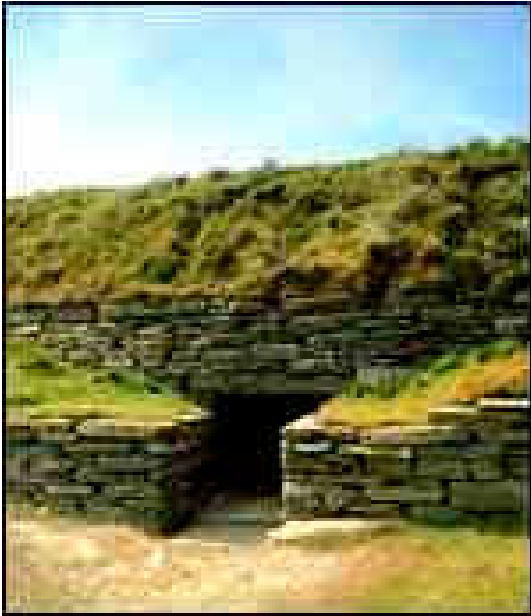
## Theosophical references - "Ocean of Theosophy"

"For this age, as one of them has already said, "is an age of transition," when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight.

They may be truly called the bearers of the torch of truth across the ages;

- ◆ they investigate all things and beings;
- ◆ they know what man is in his innermost nature and what his powers and destiny, his state before birth and the states into which he goes after the death of his body;
- ◆ they have stood by the cradle of nations and seen the vast achievements of the ancients, watched sadly the decay of those who had no power to resist the cyclic law of rise and fall;
- ◆ and while cataclysms seemed to show a universal destruction of art, architecture, religion, and philosophy, they have preserved the records of it all in places secure from the ravages of either men or time;
- ◆ they have made minute observations, through trained psychics among their own order, into the unseen realms of nature and of mind, recorded the observations and preserved the record;
- ◆ they have mastered the mysteries of sound and color through which alone the elemental beings behind the veil of matter can be communicated with, and thus can tell why the rain falls and what it falls for, whether the earth is hollow or not, what makes the wind to blow and light to shine, and greater feat than all -- one which implies a knowledge of the very foundations of nature -- they know what the ultimate divisions of time are and what are the meaning and the times of the cycles. "

*from page 4, the Ocean*



A Neolithic burial mound: designed for sound?

### Secret Doctrine, Vol 1

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern "sages."

Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be.

No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted."

*from page 306, SD i*

## Victorian Prime Minister W.E.Gladstone

### *a secret Roman Catholic*

Letter from H.P.B to A.P.S (1887?)

*Ostende, Jan. Private and Confidential*

. . . . . It would be well perhaps, if the Jesuits contented themselves with making dupes of Freemasons and opposing the Theosophists and Occultists using for it the Protestant clergy as "cat's paw." But their plottings have a much wider scope, and embrace a minuteness of detail and care of which the world in general has no idea. Everything is done by them to bring the mass of mankind again to the state of passive ignorance which they well know is the only one which can help them to the consummation of their purpose of Universal Despotism.

An old page refused for insertion in the History of England in the XIXth century, because of the blindness of its statesmen, will be added to it -- when too late -- in the XXth century.

The greatest statesman in Europe, the Prince Bismarck, is the only one to know accurately all their secret plottings through his own private adept of the Schwarzwald<sup>1</sup>. He knows it has ever been the aim of the Jesuit Priestcraft to stir up disaffection and rebellion in all countries to the advancement of its own interests. Hence, the apparent friendship with the Pope. Watch the "honest broker's" manoeuvres and learn to see clear.

That greatest and most farseeing of men in addressing the German Parliament on the 5th of Dec. 1874, stated that in a conversation which passed between the Wurtemberg Envoy and the

<sup>1</sup> Black Forest area of south-west Germany. Also the home to the House of Hohenzollern, the noble family and royal dynasty of electors, kings, and emperors of Prussia, Germany, and Romania. The reigning King of Prussia, William I, was Bismarck's supporter, but it's not clear whether HPB is referring to him in the context of his 'adept'. Ed.

Nuncio, the latter insolently and arrogantly exclaimed:

"The Roman Church had to look to revolution as the sole means of securing her rightful position." (Times, Dec. 7, 1874).

After this cynically candid avowal, one may reasonably look all thro' Europe and elsewhere, for attempts at revolution in the forms of insurrections and excitement of popular passions, under the auspices of and by the secret aid of the Jesuits. Accordingly, to turn to the British Empire for an example: Old England is dying and her moments are counted. The Times of the 11th of August 1885 stated that

"nearly all the (R.C.) Prelates had given their adhesion to the National League."

The Times of the following 9<sup>th</sup> Sept. reported that

"the organisation of crime and outrage in Ireland was proceeding with more rapid strides under the auspices of the National League and with the benediction of the spiritual guides of the people."

In former times, at least, no country has better and more successfully withstood the encroachments and treacherous designs of Popery than England. Consequently, there is no country the Jesuits would so much like to dismember and destroy. After the above avowals, we may reasonably conclude that the whole Fenian conspiracy and all its social workings have been organised and indirectly advised and counselled by the Jesuits. That it was so, is vouchsafed by those who follow them closely.

In days of old, England has had Statesmen, such as Pitt and Castlereagh, who were true to their country and easily counterplotted and put down the Jesuit conspiracies in Ireland. The Jesuits finding this, have been ever since, according to their usual worldly craft and patience, devising how to meet the staunchness of English Statesmen. They have openly avowed they will put an end, at any rate, a stop to the wheels of the English political machine by making converts of her chief men.

All the world knows they have secured a few of the richest, noblemen and others. **For many years there has been a report in Roman Catholic countries, that W. E. Gladstone was privately**

**received into the R. C. Church by the Pope himself.** (See "The Irish Church, her Assailers and Defenders by a British Resident in Spain" Simpkin & Marshall, 1868.)

No one cares to enter upon the question of the truth or not of this statement. We would not venture to harm any one. We know that W. E. Gladstone is the author of "Vaticanism," which to us, only serves to show his familiarity with Popery.

We are concerned with the latter only so far as it not only obstructs the way to Theosophy and Occultism but threatens to throttle both.

Newman and other perverts to Popery began by assailing the Church of which they not long after became members. What we do assert is that if W. E. G. were a real Jesuit, he could not have played into their hands better or more effectually than he has done.

The appointment of Earl Ripon, who was not only a Roman Catholic, but notorious as a man of mean abilities, to the Governor Generalship of India, gave the Jesuits an excellent opportunity; and accordingly, the Jesuit Father Ker was always at his elbow in Government House, Calcutta, and was virtually the Viceroy of India.

This Jesuit Father was the real author of "The Ilbert Bill" which, had it passed, would have been more disastrous for England than the Indian Mutiny, and for the Hindus -- worse still. Of course, as it stood, it was framed to damage English Rule in India. It failed, owing to something the English know nothing about yet, but the Jesuits who play for large stakes and are used to failures -- do; and very soon they will try something else.

The intended "Kilmanham Treaty" showed a strange hankering to seize any opportunity to make such a concession to Popish agitators as heretofore has been the most remote from all possibility by patriotic English Statesmen. If we omit any of the occasions in which W. E. G. has sought to injure his country it is not for want of materials. The gap may be filled any day.

The Jesuits have of late years candidly avowed that they hoped to succeed by enlisting ignorant democracies on their side. Accordingly, in 1885 W. E. G. plays the game of pandering to democracies, by giving the suffrage to 2,000,000 of farm-labourers. Any one familiar with the English village labourer knows that he so little

understands or values his vote that a pint of beer would probably buy it at any time; but that if you promise any impracticable thing which he would much covet, you may make sure of a majority of votes for any party whatever.

Having achieved this -- (of course quite accidental) imitation of Jesuit policy, W. E. G. precipitates his own temporary retirement from office, in order to get, as he calculated, an overwhelming majority from the votes of the newly emancipated labourers at a General Election, and then come in again and carry whatever measures he pleased. He is disappointed of the overwhelming majority -- slight mistakes were made -- but he still thinks he can perhaps, contrive to carry a dashing scheme for handing Ireland over so much further into the hands of the unscrupulous agitators, so that the next agitation will complete the severance and dismember the British Empire -- which has long been the darling scheme of the Jesuits. If W. E. G. be not a Jesuit, we think he ought to be.

His renewed advent to power was speedily followed by an insurrectionary meeting in Trafalgar Square, at which revolutionary speeches were made, and some of the best parts of London for 2 hours pillaged by men to whom W. E. G. would, no doubt, rejoice to give the suffrage. All this you know, as you must also know that since then another seditious meeting has been held, at which the chief speaker declared that by Heaven, he would himself, if he could, cut the throats of a million and a quarter of people who possessed, as he thought, too much of this world's goods. He was vociferously applauded by his hearers.

The Jesuits have already been shown avowing their intention to excite revolutions to get what they think their rights. Now here are public speakers in England, inciting to revolution. Ought you not then to come to the conclusion that these are Jesuit emissaries? These particulars are given that not only Occultists, but also Nations, Communities and individuals may be aware and forewarned against what we have no hesitation in saying are the enemies of the human race.

It is generally known that the College of Jesuits is at Rome. It is not so well known that virtually, for some years, their Head Quarters are in London and were so even before they were

expelled from Republican France. They then flocked to England in greater numbers and were allowed to come, the English showing their usual apathy.

Students of Occultism should know that while the Jesuits have by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as Magic and laugh at Black Magic, these astute and wily schemers themselves **hold magnetic circles and form magnetic chains by the concentration of their collective WILL, when they have any special object to effect, or any particular and important person to influence.**

Again, they use their riches lavishly also to help them in any project. Their wealth is enormous. When recently expelled from France they brought so much money with them, some part of which they bought into the English Funds as immediately to raise them to par, which the Daily Telegraph pointed out at the time. The time may come, when their wealth will be violently taken from them for the poor, and they themselves mercilessly left to be destroyed amidst the general execrations of all Nations and peoples. There is a Nemesis called KARMA, tho' often it allows evil-doers to go on successfully for centuries.

Meanwhile, who has ears -- "let him hear."

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(from The Letters of H. P. Blavatsky to A. P. Sinnett)

Theosophical University Press Online Edition, Letter No. 106

from <http://www.theosociety.org/pasadena/hpb-aps/bl-106.htm>

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## Prayers indeed heal diseases, scientists say

From the Key to Theosophy, Section 5:

ENQUIRER. Do you mean to say that prayer is an occult process bringing about physical results?

THEOSOPHIST. I do. *Will-Power* becomes a living power. But woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual EGO immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery.

ENQUIRER. But how do you explain the universal fact that all nations and peoples have prayed to, and worshipped a God or Gods? Some have adored and propitiated devils and harmful spirits, but this only proves the universality of the belief in the efficacy of prayer.

THEOSOPHIST. It is explained by that other fact that prayer has several other meanings besides that given it by the Christians. It means not only a pleading or petition, but meant, in days of old, far more an invocation and incantation. The mantra, or the rhythmically chanted prayer of the Hindus, has precisely such a meaning, as the Brahmins hold themselves higher than the common devas or "Gods." A prayer may be an appeal or an incantation for malediction, and a curse (as in the case of two armies praying simultaneously for mutual destruction) as much as for blessing. And as the great majority of people are intensely selfish, and pray only for themselves, asking to be given their "daily bread" instead of working for it, and begging God not to lead them "into temptation" but to deliver them (the memorialists only) from evil, the result is, that prayer, as now understood, is doubly pernicious: (

- a) It kills in man self-reliance;
- b) It develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature.

I repeat, that we believe in "communion" and simultaneous action in unison with our "Father in secret"; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is towards its origin and

centre, a state, called during life Samadhi, and after death, Nirvana.

We refuse to pray to created finite beings - ie, gods, saints, angels, etc., because we regard it as idolatry. We cannot pray to the ABSOLUTE for reasons explained before; therefore, we try to replace fruitless and useless prayer by meritorious and good-producing actions.

...

THEOSOPHIST... we call it WILL-PRAYER, and it is rather an internal command than a petition.

ENQUIRER. To whom, then, do you *pray* when you do so?

THEOSOPHIST. To "our Father in heaven" -- in its esoteric meaning.

ENQUIRER. Is that different from the one given to it in theology?

THEOSOPHIST. Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. vi. v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that "Father" is in man himself.

ENQUIRER. Then you make of man a God?

THEOSOPHIST. Please say "God" and not a God. In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise?

Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by*, and *in*, the Deity? **We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain...**

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## Scientists claim prayer cures

<http://english.pravda.ru/society/anomal/105048-0/>

(We reproduce this story from the Pravda news site without any knowledge whether these claims have been verified. The Theosophical studies quoted above suggest that a well directed will and a positive attitude will effect the mind and body. Eds)

People indeed can recover in temples when they touch holy relics or sanctuaries. St. Petersburg scientists have proved it and discovered the "material" mechanism of divine phenomena.

"A prayer is a powerful remedy, said Valery Slezin, Head of the laboratory of neuropsychophysiology of St Petersburg Research and development Psychoneurological Institute n.a. Bekhterev. "It does not only regulate all the processes in the human organism, but it also restores the damaged structure of consciousness."

Professor Slezin did something unbelievable – he measured the power of prayer. He recorded electroencephalograms of praying monks and fixed an unusual phenomenon – the complete "switch-off" of their cerebral cortex. This state can be observed only with babies aged three months when they are near their mother in complete safety. As a person grows up, the feeling of safety disappears, brain activity increases and the rhythm of cerebral biocurrents become rarer only during deep sleep and during a prayer, as the scientist proved. Valery Slezin called this unknown state slow, or praying, wakefulness and proved that it is vital for any person.

It is a known fact that diseases are mostly caused by negative situations and offences that stick in our mind. However, during a prayer worries move to the background or even disappear at all. Thus, both moral and physical healing is possible.

Even church services help to improve health. Engineer and electrophysicist Angelina Malakhovskaya from the laboratory of medical and biological technologies carried out above thousand research to find out clinical health characteristics of parishioners before and after the service. It turned out that a service in a temple normalizes the blood pressure and blood values.

Prayers may neutralize even radiation. It is known that after the Chernobyl explosion radiation instruments returned an off-scale reading. However, radiation background was normal near The Archistratigus Michael church that is four kilometers away from reactors. St. Petersburg scientists confirmed by experiments

that the holy water, the sign of the cross and ringing of church bells may be healing as well. That is why, in Russia the bells were constantly ringing during epidemics.

The ultrasound range of bell ringing kills viruses of flue, jaundice and typhus: proteins of viruses curl and carry no infection, said Angelina Malakhovskaya. The sign of cross is even more effective, it kills pathogenic microbes (colon bacillus and staphylococci) not only in tap water, but also in rivers and lakes. It is even more efficient than modern disinfecting devices of electromagnetic radiation.

The holy water is not just purified; it changes its structure, become harmless and healing. Special devices can prove that.

Spectrographs suggest that consecrated water has greater optical density, as if it understood the sense of prayers and kept it. That is the reason for its unique healing quality.

The only limitation is that it heals only pious people.

"Water differentiates the level of people's belief," Angelina Malakhovskaya said. "When a priest consecrates water, the optical density is 2.5 times more, when it is done by a religious layman, it is only 1.5 times more, but with a christened and unbelieving man without a cross on his neck, the changes were insignificant."



Prayers indeed heal diseases, scientists say

## What's in a name?

### IV

A *Journalist* (thoughtfully, while rolling his cigarette). Yes, it is a good idea, this magazine of yours. We shall all laugh at it, as a matter of course; and we shall cut it up in the papers. But we shall all read it, because secretly everybody hungers after the mysterious. What are you going to call it?

*Editor.* Lucifer.

*Journalist* (striking a light). Why not *The Fusée*? Quite as good a title and not so pretentious.

The "Novelist," the "Man of the World," the "Fashionable Lady," and the "Journalist," should be the first to receive a little instruction.

A glimpse into the real and primitive character of Lucifer can do them no harm and may, perchance, cure them of a bit of ridiculous prejudice. They ought to study their Homer and Hesiod's *Theogony* if they would do justice to Lucifer, "*Eosphoros and Hesperos*," the Morning and the Evening beautiful star.

If there are more useful things to do in this life than "whitewash mythological characters," to slander and blacken them is, at least, as useless, and shows, moreover, a narrow-mindedness which can do honour to no one.

To object to the title of LUCIFER, only because its "associations are so dreadful," is pardonable—if it can be pardonable in any case—only in an ignorant American missionary of some dissenting sect, in one whose natural laziness and lack of education led him to prefer ploughing the minds of heathens, as ignorant as he is himself, to the more profitable, but rather more arduous, process of ploughing the fields of his own father's farm.

In the English clergy, however, who all receive a more or less classical education, and are, therefore, supposed to be acquainted with the *ins* and *outs* of theological sophistry and casuistry, this kind of opposition is absolutely unpardonable. It not only smacks of hypocrisy and deceit, but places them directly on a lower moral level than him they call the apostate angel. By

endeavouring to show the theological Lucifer, fallen through the idea that

"To reign is worth ambition, though in Hell;  
Better to reign in Hell than serve in Heaven,"

they are virtually putting into practice the supposed crime they would fain accuse him of.

They prefer reigning over the spirit of the masses by means of a pernicious dark LIE, productive of many an evil, than serve heaven by serving TRUTH. Such practices are worthy only of the Jesuits.

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter xxii of *Revelation*, verse 16th, says "I Jesus . . . . . am the root . . . . and the bright and morning star" ("early rising"): hence *Eosphoros*<sup>1</sup>, or the Latin Lucifer. The opprobrium attached to this name is of such a very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation—as usual. Christ, we are told, is the "Morning Star," the *divine* Lucifer; and Satan the *usurpator* of the *Verbum*, the "infernal Lucifer." "The great Archangel Michael, the conqueror of Satan, is identical in paganism\* with Mercury-Mithra, to whom, after defending the Sun (symbolical of God) from the attacks of Venus-Lucifer, was given the possession of this planet, *et datus est ei locus Luciferi*." † And since the Archangel Michael is the "Angel of the Face," and "the Vicar of the *Verbum*" he is now considered in the Roman Church as the regent of that planet Venus which "the vanquished fiend had usurped!" *Angelus faciei Dei sedem superbi humilis obtinuit*, says Cornelius à Lapide (in Vol. VI, p. 229). ‡

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove.§ It thus follows that the title chosen for our magazine is as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost*. By choosing it, we throw the first ray of light and truth on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery."

We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in

<sup>1</sup> or phosphorous, Ed.

Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work.

But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence.

"Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article "The History of a Planet." Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy."

With the modern Orientalists every myth is *solar*. This is one more prejudice, and a preconception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.

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Footnotes:

\* Which paganism has passed long millenniums, it would seem, in *copying beforehand* Christian dogmas to come. (H. P. B.)

† (de Mirville, *Des Esprits*, etc., Vol. IV, p. 161.)

‡ (This reference is probably to Élysée Pélagaud's edition of the works of Cornelius à Lapide, not located as yet. The Latin sentence is quoted by de Mirville, *op. cit.*, Vol. IV, p. 163, footnote.—*Comp.*)

§ (This is a rather puzzling statement. It is not easily ascertainable as to which Yonge is meant here; most probably, however Charles Duke Yonge (1812-1891), Professor of History and English Literature in Queen's College, Belfast, even though his voluminous writings

are primarily concerned with Greek and Latin languages.

As to "ecclesiastical records," referred to by H.P.B., the best known among them, bearing on the history of the Papacy, make no mention of any Pope by that name. In this connection, the student is referred to the *Liber Pontificalis*, or *Gesta Pontificum Romanorum*, consisting of the lives of the bishops of Rome from the time of St. Peter to the death of Nicholas I in 867, to which were appended supplements at a later date, continuing the series.

The *Liber*, used by Bede for his *Historia Ecclesiastica*, was first printed at Mainz in 1602. The best edition is by the French scholar, Monsignor Louis Marie Olivier Duchesne (2 vols., Paris, 1886-1892). No Pope by the name of Lucifer occurs in the above-mentioned work, or any other available sources.

It is conceivable, however, that H. P. B. *may* have meant Lucifer, bishop of Cagliari (hence called *Caralitanus*), an ardent supporter of the cause of Athanasius, and who died in 371. He is popularly regarded in Sardinia as a saint. A number of his controversial writings are still extant. We mention him as being the only individual named Lucifer of whom there exist tangible records in the history of the Church.—*Compiler.*)

(Comp., Compiler etc are of the Collected works.)

(from Lucifer, Vol. 1 No. 1, September 1887)



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## ANNOUNCEMENT

### INAUGURAL BLAVATSKY STUDIES MEETING

### 3 DAYS IN ATHENS

**MAY 29<sup>th</sup> – June 1<sup>st</sup> 2008**

ALL WELCOME: pre-registration at

<http://www.blavatsky.gr/index.php?id=91&L=1>

Speakers from many theosophical groups on the subject of "The Law of Periodicity"

Programme:

**29 May Thursday 18:30**

Opening: On Theosophy, Theosophical Movement and Blavatsky Studies

### 30 May Friday

09:30 Meditation  
09:45 The Divine Thought  
10:15 Cyclic Return of impressions  
Break 15'  
11:30 The Law of Periodicity and Evolution

### Friday afternoon

16:30 Soul and Consciousness  
17:00 The Paramitas: regulation of our habits  
Break 15'  
18:30 Ethics

### 31 May Saturday

09:30 Meditation  
09:45 Karma  
10:45 Mahatmas, Karma and Divine Grace  
Break 15'  
11:30 The Law of Harmony

### Saturday afternoon

16:30 Reincarnation  
17:15 Metempsychosis- Samsara  
Break 15'  
18:15 The source of cycles

### 1 May, Sunday

09:30 Meditation  
09:45 Questions and Answers  
11:00 Departure

### Overview

The topic of **Cycles** will include also Universal Law, consciousness, ethics, karma and reincarnation. Participants are invited to share thoughts and questions.

### The speakers:

Gunnar Larson: theosophist from Sweden, general secretary of Swedish T.S.  
Erica Leitzerich: Theosophical Society of Greece  
Matoula Mougou: Athens ULT  
Aspasia Papadomichelaki: Athens ULT  
Roger Price: writer, theosophist from Belgium  
Will Windham: representative of London ULT

### Bibliography:

H.P. Blavatsky: The Key to Theosophy, The Voice of the Silence, The Secret Doctrine, Collected Writings.  
The Ocean of Theosophy by W. Judge, etc.  
G.B.Bowen

## WHITE LOTUS DAY : 8<sup>TH</sup> MAY



### “A Nirmanakaya”

The form is that of the Adept or Yogi who enters, or chooses, that post-mortem condition in preference to the Dharmakaya or absolute Nirvanic state.

As a Nirmanakaya... the adept leaves behind him only his physical body, and retains every other "principle" save the Kamic, for he has crushed this out for ever from his nature during life, and it can never resurrect in his post-mortem state.

Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible, yet most effective, manner. See "Voice of the Silence," third Treatise, "The Seven Portals." (Glossary 'N')

### ***"Yours till Death and after, H.P.B."***

**extracts from a reflection on her life by W.Q.Judge**

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand.

Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under

the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate - devotion absolute to her Master.

"It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan -- Humanity."

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## CORRESPONDENCE

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### Defending animal rights: Investigating Puppy Mills

(Our thanks for this communication, Eds)

Lisa and Bill spend the next two days tracing the pet store puppies back to their breeders. Bill has fostered relationships with hundreds of breeders across Pennsylvania. He asks them to give him the dogs they no longer want or, worse, the ones they're planning to kill.



Bill says these breeders most often want to get rid of older females and younger males. Breeders only need one or two male dogs to breed with every 20 fertile females, so young female dogs are valuable in puppy mills.

Oprah—and thousands of drivers—saw a billboard just off the Kennedy Expressway in Chicago that read, "Oprah: Do a show on puppy mills. The dogs need you."

The man behind the billboard is Bill Smith, founder of Main Line Animal Rescue. Every year, Bill and several volunteers rescue hundreds of abused, unwanted or abandoned animals, rehabilitate them and adopt them out to families.

Many of the animals Bill rescues come from puppy mills, which he describes as places where bad breeders care more about the profit they make from puppies than the health or welfare of the animals. He says the dogs in puppy mills face deplorable conditions including inbreeding, minimal or no vet care, limited shelter and overcrowded cages.

"We were so frustrated ... and no one seemed to be helping them," Bill tells Oprah. "I know that you're a huge animal lover. I just thought that you would be able to spread the word and educate a lot of people."

The billboard certainly worked. "It is my belief that when you actually see this, America, with your own eyes," Oprah says, "that you are not going stand for it."

from the Oprah website:

[http://www.oprah.com/world/global/slide/200804/global\\_20080404\\_103.jhtml](http://www.oprah.com/world/global/slide/200804/global_20080404_103.jhtml)

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## Justice for Judge

### A Short Report on the 2008 Letters to Adyar

April 25, 2008.

Dear Friends,

This report goes to all English-speaking people who wrote to Adyar in 2008 and whose email addresses I have, id est: Bruce, Sieglinde, Ramón, L.Price, Will, Valmir, Martha.

This third year we had "Call to Actions" published in March in "The Aquarian Theosophist", "Fohat" and "O Teosofista" (our monthly electronical magazine in Brazil). Then another article "Why Writing Letters to Adyar" was published in "The Aquarian Theosophist", April 2008. (The whole collection of "The Aquarian Theosophist" can be found, of course, at [www.teosofia.com](http://www.teosofia.com).)

In the second semester of 2007, "Fohat" published an article by me on the correspondence with Radha Burnier and it was translated and distributed to the 3,000 emails of our Brazilian mailing list (the mailing list of "O Teosofista"), in March 2008.

Leslie Price had a review of Pelletier's book "The Judge Case" published in the Journal of the SPR, in October 2007.

We had eleven letters written to Ms. Radha Buenier in 2008 that we know (others may be sent without copies to us). Ten of them were sent air mail; one of them was an email.

They were sent from five countries, thus: one letter from Canada, one from Mexico, two from the United Kingdom, two from Germany, and five from Brazil.

Below, you will see the text of every 2008 letter<sup>1</sup>. After the 2008 letters, you have the 2007 and 2006 reports on this letter chain.

I'm glad to see we kept the momentum in 2008. We are certainly accumulating strength with an yearly rhythm and I hope we keep the letter chain as long as it takes to make a real difference. Astral light unfailingly records every effort, and it records it better, if there is a constant pace along time.

Thanks and congratulations for your solidarity action. Suggestions and commentaries will be most welcome.

Best regards, Carlos.

<sup>1</sup> These will be reproduced in full in the May Supplement.

## PUBLICATION REVIEWS

### THE GLOBAL JOURNEY OF THE FOURTEENTH DALAI LAMA

**"THE OPEN ROAD" by Pico Iyer.**

275 pp. Alfred A. Knopf. \$24.

In that light, it is possible to forget that the Dalai Lama is, in fact, a titan: a head of state, a doctor of metaphysics, a prolific author, a hyperrealist, a newshound, a godhead to the Tibetan people and the recipient of the Nobel Peace Prize — a man who embodies a "simplicity that lies not before complexity but on the far side of it."



His Holiness the Dalai Lama at the Gyume Tantric Monastery, Kamataka, India, Jan. 6, 1998.

Photograph by Richard Avedon.  
Photograph © 2008 The Richard Avedon Foundation

Iyer has set out to examine Tenzin Gyatso, the 14th Dalai Lama, as a part of a larger set of ideas and thinkers — a towering example of the cross-cultural interconnectedness that has been the author's particular subject. Iyer has long wondered "how globalism could acquire depths, an inwardness that would sustain it more than mere goods or data could." And "if our new way of living were to offer any real sustenance," he posits, "it would have to be invisible, in the realm of what underlies acceleration and multinationals."

Confused? Me too. A bit. But that's O.K., because when you have a formidable writer who says I'm curious, catch me if you can, and a subject as rich as the Dalai Lama, it's best to just hang on for the ride.

Iyer's connection to his subject is also deeply personal. His father, a Bombay-raised Indian teaching political philosophy at Oxford, went to Dharamsala, India, to meet Gyatso in 1960, when both men were in their 20s, only a year after the Tibetan leader had fled to India ahead of his Chinese pursuers; the men started a lifelong friendship. Iyer himself first traveled to the Dalai Lama's home as a teenager, and thus began a dialogue that would cover three decades and half a dozen continents — and become the grist of "The Open Road." Weaving together these conversations (and many with the Dalai Lama's brother, Ngari Rinpoche, and other Tibetans), along with vast research, Iyer has written an original exploration that occasionally loses the scent and wanders off trail, but largely delivers a trenchant, impassioned look at a singular life.

Right off, Iyer lays out the many paradoxes of a figure he considers one of the best- and least-known people on the planet. The Dalai Lama is a religious teacher who warns of the entanglements of religion and urges people to stay with their original faiths.

He is a dedicated man of science, yet beholden to hundreds of religious rites. He continues to urge a controversial forbearance (rather than direct action) toward the Chinese, even as occupied Tibet is a whisper away from gone. He is a head of state, with all the attendant duties, who meditates for four hours every morning on, among other things, the roots of compassion and his own death.

In what other person does this depth of monasticism and plenitude of frequent-flier miles so live together? Iyer doesn't solve the conundrums; he digs toward the nature of what lies below. One man is not likely to have all the answers, he writes of the Dalai Lama, but — and here, Iyer could be addressing his own narrative — "it's the questions he puts into play that invigorate."

The Dalai Lama is, above all, what we want him to be. The Western world most wants him to be a fairy tale — a saffron-robed young leader from Shangri-La, where we think a hunk of spirituality is tossed in with every drought of hot butter tea. To the Tibetan people, he is regarded

as a god, but to the outside world he is "a secular divinity of sorts, and for that there is less precedent." Iyer challenges us to see him as one of a group of agents of transformation like Vaclav Havel, Desmond Tutu and Nelson Mandela, people who

**"change the world by changing the way they looked at the world."**

But the accessible Dalai Lama, whose voice can be downloaded as a ring tone and who crisscrosses the globe with a populist message of compassion and kindness, is only a part of who he is. He is mostly, and radically, a private man. We do not see, nor would most of us understand if we did, the vast esoteric side of Buddhism — a complex world of oracles, ancient enmities and high-level metaphysical pay dirt — that he also inhabits. As a monk, of course, the Dalai Lama spends much of his life steeped in the central Buddhist tenet of interconnectedness, engaged in inner work that supports, and even creates, new outward realities.

Case in point: Dharamsala. The creation of the Tibetan government and community-in-exile there is a hopeful experiment, "as compressed and bittersweet an image of the global village as I have ever seen," Iyer tells us. With Dharamsala, the Dalai Lama envisioned a new, improved Tibet, doing away with many of the feudalisms and formalities of old and successfully building a refuge for, and incubator of, Tibetan culture. Iyer describes it as a remote outpost of searing spirit, entrenched longing and ramshackle reality. **A place, above all, "consecrated to the idea that the problems of one place are the concerns of every place, in our ever more linked universe."**

The Dalai Lama's commitment to modernize led, in 2001, to exiles in 37 countries electing the first Tibetan prime minister. There was a minor uproar when he included in Tibet's new constitution a clause for his own impeachment. And he has suggested he could be the last Dalai Lama. All this planned obsolescence makes Tibetans uncomfortable, but it makes sense in light of the six words into which he distills Buddhism: "Change is part of the world."

And what of Tibet itself? As recent events have shown, it's hard to feel optimistic. The country teeters dangerously close to extinction by absorption. But Iyer tells us the Dalai Lama rests his faith on surprise, "the sudden result of what has been building invisibly for years." We are reminded that the Berlin Wall came down

seemingly overnight (just as it went up); one day apartheid simply seemed to collapse; butterfly wings, as the notion goes, can cause a tsunami to rise up on the other side of the world. "Until the last moment," the Dalai Lama says, "anything is possible."

This review was titled "Searching for the Dalai Lama" by HOLLY MORRIS, Published: April 6, 2008 - NY TIMES.

Holly Morris is the author of "Adventure Divas: Searching the Globe for a New Kind of Heroine."

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## "CARNEGIE SCHOLARS" ON MUSLIM STUDIES

The Carnegie Council is pleased to announce that it has received a grant from the Carnegie Corporation to feature the Corporation's Carnegie Scholars in the Council's Public Affairs Program.

Since 1999, the Carnegie Corporation Scholars Program has been supporting individual scholars to conduct research that extends the boundaries of its grantmaking priorities.

Since 2005, the program has supported scholars whose work seeks to **promote American understanding of Islam as a religion**, the characteristics of Muslim societies, in general, and those of **American Muslim communities, in particular**.

The Carnegie Council's Public Affairs Program will host and interview Carnegie Scholars in a series of special events, which will amplify the findings of recent scholarship in Islamic studies. This series will explore the fullness of diversity in Islamic theology, education, family life, politics, and encounters with the West. The scholars' work will be featured online in a variety of formats, such as video, audio, and transcripts.

## Harmony in word and act

**"Shila counterbalances the cause and the effect and leaves no further room for karmic action.**

"The same idea is set forth in the Gita where it says that "Freedom comes from a **renunciation of self-interest in the results of our actions.**" "

R.Crosbie 'The Spirit In The Body', Letter Three

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Altruism creates goodness and happiness; selfishness creates evil, causing pain & suffering.

H.P.Blavatsky offers this simple rule:  
Good = Harmony  
Evil = Disharmony

Try this test for your altruism: Do we really regret the evil we have done, or on closer inspection, is what we really regret that we found ourself in circumstances which caused us to do it? Think about this: it applies very widely.

The ways of karma would be less inscrutable (to see cause & effect) if we act in UNION:  
Union = harmony  
Disunion = disharmony, strife

(Key to Theosophy, p 206-10 hardback ed.)

KARMA, **the law of universal harmony**, or the self-adjusting force of nature restoring harmony disturbed by action; the self-enforcing equation of action -- cause and effect in endless succession; the moral law of compensation...

(karma, action, work deed; derived from the root kri, "to make," which is akin to the Latin cre-are, whence comes the English "cre-ate.")

from WQJ's Working Glossary

## WISDOM IN ACTION

### on health, personal restraint, sex and duty

What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established.

The small errors of a life are nothing, but the general sum of thought is much.

**I care everything for the unsectarianism that H. P. B. died to start, and which is now threatened in its own house.**

Is it not true that Masters have forbidden Their chelâ to tell under what orders they act, for fear of the black shadow that follows innovations? Yes, . . .

Am very sorry to hear that your health is not good. In reply to your question: A sound body is not expected, because our race is unsound everywhere. It is Karma.

Of course a correct mental and moral position will at last bring a sound body, but the process may, and often does, involve sickness. Hence sickness may be a blessing on two planes:

- (1) the mental and moral, by opening the nature, and
- (2) on the physical, as being the discharge into this plane of an inner sickness of the inner being.

**The question of sex is not the most difficult.** The personal one is still harder. I mean the purely personal, that relating to "me." The sexual really

relates only to a low plane gratification. **If Nature can beat you there, then she need not try the other, and vice versa;** if she fails on the personal she may attempt the other, but then with small chance of success.

**We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained.**

**Harmony does not come through likeness.** If people will only let each other alone and go about their own business quietly all will be well. . . It is one's duty to try to find one's own duty and not to get into the duty of another.

And in this it is of the highest importance that we should detach our minds (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

**Do not stop to consider your progress at all, because that is the way to stop it;** but take your mind off the question of your progress and do the best you can.

I hope you will be able to acquire in no long time that frame of mind which you so much desire. I think you will acquire it if you will take your mind off yourself as much as possible, and throw it into something for someone else, which would, in course of time, destroy the self impression.

from p 117-8 Letters That Have Helped Me,  
by W.Q.Judge

**Next month:**

**"sickness and patience, the woes of others, meditation and work"**