

## Christmas Eve and the Creation of The Atmosphere for a New Year

CARLOS CARDOSO AVELINE

“The Dial of Time marks off another of the world’s Hours. And, as the Old Year passes into Eternity, like a raindrop falling into the Ocean, its vacant place on the calendar is occupied by a successor...”

H.P. Blavatsky<sup>1</sup>

Christmas and New Year’s season may have a strong inner meaning for those who have eyes to see. The 12 months’ round corresponds to a whole cycle in our existence. A page is turned in the book of life, and some people get tempted to make the time-honoured Pythagorean examination:

“What good have I done? What mistakes? Will I renew and keep my vows to act in the best way I can in the next year?”

Indeed, the end of any cycle and the beginning of a new one is always a good occasion to evaluate our progress in learning and to make new resolutions. H.P.B. wrote: “And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year.”

She added:

“The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now [*id est*, in December-January] will have added strength to fulfill them consistently.”<sup>1</sup>

### TABLE OF CONTENTS

<a href="#">Christmas... And the New Year</a>	1
<a href="#">Point out the Way — LXX</a>	5
<a href="#">Dnyaneshvari — LXIX</a>	9
<a href="#">HPB Defense Fund Report</a>	10
<a href="#">The Paradox of Sending Good Wishes to Slanderers</a>	10
<a href="#">Hidden Hints in <i>The Secret Doctrine</i></a>	12
<a href="#">The Death of Materialistic Functionalism</a>	14
<a href="#">What is Matter and What is Force?</a>	23
<a href="#">Correspondence</a>	33
<a href="#">Whitley’s Journal</a>	34
<a href="#">On the Need to Keep One’s Eyes Open</a>	35

Our perception of time expands at every end of a cycle. It seems we get face to face with other similar moments, past and future. While you turn over a leaf in the book of your life, you get a sense of what were the previous pages, and you have a dialogue with the seeds of future. Christmas' time leads you into a different dimension in time. In some cases a repetition of the same old celebrations around us cause a strange sense of *déjà vu* which expands our perception. It brings us recollections of the past and perhaps some feelings about times yet-to-be.

It is true that any attachment to past things is dangerous, and H.P.B. made a warning, while writing about an ending year:

“Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets ‘the dead Past bury its dead’ and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable.”<sup>1</sup>

A thoughtful examination of the past can give us valuable lessons and clues as to future patterns of vibrations, in a much bigger dimension of time — and perhaps a glimpse of eternity itself. In 1879 H.P.B. wrote an article on Christmas which remains fundamentally valid today, both as a historical account and as a philosophical reflection. She said:

“We are reaching the time of the year when the whole Christian world is preparing the most noted of its solemnities — the birth of the Founder of its religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North-Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids

‘that sylvan spirits might flock to the evergreens, and remain unrippd by frost till a milder season’. In Roman Catholic countries large crowds flock during the whole evening and night of ‘Christmas Eve’ to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of ‘Queen of Heaven’. To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the jewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future ‘Redeemer’ was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the ‘Son of Man’, who had ‘not where to lay his head’.

HPB’s critical analysis goes on, not without an irony:

“It makes it all the harder for the average Christian to regard the explicit statement that — ‘it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven,’ as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin — ‘the voice of one crying in the wilderness’. In that, she but followed the wisdom of the ages — the wisdom of the old Aryans, which is also ‘justified of her children’; for, as neither the modern Hindu devotee understands a word of Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three — Brahmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited

opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their own churches.”<sup>1</sup>

The reasons why December 25th is the day now set for the celebration of Jesus’ birth are more related to old pagan customs than to any Christian tradition. As HPB explains, in the same text:

“Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the fourth century that, urged by Cyril of Jerusalem, the Pope (Julius I) ordered the bishops to make an investigation and come finally to *some* agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th day of December – and a most unfortunate one it has since proved! It was Dupuis, followed by Volney, who aimed, the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. ‘Dupuis says, that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before the birth of Christ’ – remarks Higgins in his *Anacalypsis*<sup>1</sup>. As Dupuis, Volney and Higgins have all been passed over to posterity as infidels, and enemies to Christianity, it may be as *well* to quote, in this relation, the confessions of the Christian Bishop of Ratisbone, ‘the most learned man that the Middle Ages produced’ — the Dominican, Albertus Magnus. ‘The sign of the celestial virgin rises above the horizon at the moment in which we fix the birth of the Lord Jesus

*Christ*’, he says<sup>1</sup>. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are the shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.”

HPB dismantles the collective fancy according to which Christianity has its own independent source of inspiration, as a religion. She describes the pagan roots of Christ birth celebrations:

“However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the Church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honor of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called “Holy Virgins”, and a DIVINE BABE may be found in every ‘heathen’ religion.”<sup>1</sup>

So what happens if a modern esotericist looks at the Christmas celebrations taking place around him? Perhaps he will be able to see under the surface. Behind the Christian mask of present day, he may feel the strength of sun-god celebrations made since the dawn of time in the different religious traditions, eastern and western.

So, HPB says:

“Let us, by all means, exchange wishes and gifts (*étrennes*), but let us not be ungrateful, Theosophists! Let us not forget that these customs come to us from paganism; and that felicitations and gifts also came to us from the same source. As a matter of fact, gifts (*étrennes*) are but the *strenae*, the presents ex-

changed by the Latins on the first of January.”<sup>1</sup>

In a footnote, HPB explains that the word “*January*” comes from “*Janua*”, which means “door” or any kind of entrance; “the door that opens up the year”.

Doors happen to have two faces. And that leads us to another example, for Saint Peter, the doorkeeper of heaven, is in fact a baptized and Christianized version of the old pagan god Janus, the double-faced janitor who opens the gates of heaven so that the Sun can appear every morning, and who also opens its gates every new year, while closing the doors for the old days and years. HPB writes:

“Neither a false nose nor a mask could prevent an old pagan from recognizing his double-faced Janus in the Apostle who denied his Master. The two are identical, and everybody has the right to take what is his own, wherever he finds it. Saint Peter is the coeli Janitor merely because Janus was that too. The old doorkeeper of heaven, who pulled the door cord at the palace of the Sun, and closed it again when ushering them out, is but too easily recognizable in his new role. (...) Solomon has said: ‘There is nothing new under the sun’; and he was right.”<sup>1</sup>

The fact that we recognize Christianity as a pagan religion in its core is certainly not a reason for us to reject it. Probably the opposite. We do not have to go to Mass to see this western religion as it is, an *amalgam* of ignorance and tradition with some wisdom inside which can still be rescued from its curtain of ritualistic blind-belief. Besides, we ourselves are probably not so far distant from spiritual blindness that we must feed in ourselves a purified sense of intellectual contempt for such popular

beliefs. And sages do not feel contempt for ignorance. They experience compassion.

Once we get free from automatic and instinctive rejection or adherence, we can see that Christmas’ time does have an inner side. It is a celebration of universal brotherhood, a sun-celebration, a homage to the spiritual light within and outside our hearts. As we know, human heart identifies itself with the sun and with the Christ within, *Chrestos*. And as we change ourselves and accept the expansion of our consciousness, we also help change the atmosphere around us.

Thinking of New Years, the main expounder of modern esoteric philosophy wrote:

“Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him.”

In the same text, H.P.Blavatsky said that Epictetus the Stoic became sublime because he “recognized his own absolute responsibility and did not try to evade it”. And she added: “The occultist fully recognizes the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities.” For her, “man’s life is in his own hands, his fate is ordered by himself, and there is no reason why each new year must not be a year of greater spiritual development “than any we have lived through”. It depends on ourselves to make it so:

“This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns towards the light. Why not so with us?”<sup>1</sup>

We do possess a center of eternal peace and love in our hearts, and since we have some unavoidable responsibilities as students of the esoteric philosophy, we may choose to send good wishes to all sentient beings, all the more so in some special occasions. Blavatsky wrote:

“A HAPPY NEW YEAR TO ALL!

This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized — is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will* — is the most effective of magic levers placed by Nature in human hands — for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every creature under the sun — enemies and relentless traducers as well.”<sup>1</sup>

When should we do that? From the esoteric viewpoint, perhaps the best day to make such a celebration is not January the first., says H.P.B. January 3rd, for instance, was in the old times dedicated to Minerva-Athênê, the goddess of wisdom.<sup>1</sup> And then we have the special date of January 4th:

“To be brief, it is January the 4th which ought to be selected by the Theosophists — the esotericists especially — as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the hindu mystics — the ‘Kumaras’, it being stated, having incarnated in mankind under the tenth sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha, or Thot-Hermes. Thus everything combines to make of it a festival to be held

by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios*, the son of *Caelus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic, by its Hellenic, or again Hermes or Thot, its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced ‘god of the time’-*servers*.”<sup>1</sup>

Regardless of its exact day, esoteric or exoteric, each New Year is born under the sign of Capricorn, whose regent is Saturn. This is the planet of karma, the master of time, the builder, destroyer and rebuilder of structures both subtle and material, the lord of the rings, the co-regent of the now dawning Aquarius Age.



## POINT OUT THE WAY

LXX

I — Final part of the Opening Address for this Series.

If we were to take The Ocean of Theosophy as material stuff for our intellectual clothing, that would be all we should get out of it. If we were to read it out of mere curiosity, we should have

only an interest in something that is novel. The curious man, as distinguished from the interested man, will never look at the same thing more than twice; he will never read the same book more than once. or twice; after that his interest wanes, because his "interest" was curiosity. Those who read the Ocean merely for comparative purposes—that is, to see how It differs from what some other writer says—will derive from it only the comparison; they won't get seed values.

How can we determine that the Ocean has **seed values**? Take any given sentence in the Ocean that conveys an idea complete and intact in itself. One who thinks about that idea, will find it germinates; it grows at once; and it will wake up things in his own nature that he did not know were there. The writing of a true teacher, at any time, in any place and in any nation, can be told by its "seed value."

William Q. Judge wrote the Ocean in peculiar circumstances. A. P. Sinnett had written, in 1881, *The Occult World* exciting the curiosity of tens upon tens of thousands people. But the philosophy in *The Occult World* the noble ethics in the book, were seen by scarcely any one who read it. Instead, the impression was, "What a wonderful man Sinnett was What wonderful phenomena H.P.B. performed" Then Mr. Sinnett wrote *Esoteric Buddhism* which was an attempt to present in terms understandable by the ordinary reader the teachings of Theosophy. Yet, few men can read *Esoteric Buddhism* and derive moral elevation out of it. It treats of Theosophy from a one-life stand-point, from the stand-point of our thinking brain; in other words, from the materialistic stand point. At the time the Ocean was written, *Esoteric Buddhism* more widely circulated than any other single Theosophical book, had almost entirely displaced *Isis Unveiled* *The Secret*

*Doctrine* and all the other literature of Theosophy.

Sinnett's book is very simple; nobody can misunderstand it. A Christian can read it clear through and never get a jolt; a Spiritualist can read it clear through and think Sinnett was talking about Spiritualism. Everybody read *Esoteric Buddhism* because it was so simple to understand, and it was so, so nice that not a thing in it would offend anybody's feelings. People read it and were none the wiser; people read it and were none the better. They grafted whatever they could catch, on to their Christianity, their Spiritualism, their materialism, and called themselves Theosophists. To compare the method of treatment of *The Ocean of Theosophy* with that of *Esoteric Buddhism* is amazing. A man can read a thousand *Esoteric Buddhism's* and never dream that Theosophy relates to himself. No man with ordinary intelligence can sit down and read the *Ocean* without having the realization strike him at one point or another that Theosophy pertains and belongs not to somebody else, to some other world, some other chain of globes, some other incarnation, but to himself, here and now. That is the seed of Mr. Judge's book.

Another reason Mr. Judge had for writing the *Ocean* is shown in the closing paragraph of the preface: "No originality is claimed for this book. The writer invented none of it, discovered none of it, but has simply written that which he has been taught and which has been proved to him. It therefore is only a handing on of what has been known before." This is almost a paraphrase of H.P.B.'s statement in the Introduction to *The Secret Doctrine* where she repeats what Confucius said: "I only hand on; I cannot create new things." Why did Mr. Judge speak as "the writer," instead of using the word "I"? He saw that the personal pronoun, I, was totally

misread in the world. The Hindus have made out of Brahmâ, out of Krishna, out of Vishnu, out of Siva, gods outside of man, because of the use of the pronoun I. Christians have made out of Jesus an outside God, and turned his teachings around to mean that mortal man is only to be saved by an immortal god independent of mankind — all because they misunderstood the use of the first personal pronoun.

This brings us to one of the great teachings of the *Ocean*: the true nature of the ego. “I” is the sound uttered at every breath. The Sanskrit word is Aham and it means the Om. Literally, I, the English form of Aham means “I am that I am,” the phrase attributed to Jehovah in the Bible. When such an one as Jesus says “I,” he is using the pronoun for the Ego in a totally different sense than we do. When we say “I,” we are speaking from the stand-point of the personal ego, but a man like Jesus manifestly speaks from another stand-point — that of the true, the reincarnating EGO. The comparative value of the teachings of Jesus, and those of Lao Tse, or of Buddha, or Krishna, is indicated by Krishna’s use of the word “I.” Krishna’s is not a use made by a reincarnating ego, but a conception of “I” that almost transcends our imagination, for Krishna uses “I” in the sense of universal self-consciousness. Universal self-consciousness, egoic self-consciousness, and personal self-consciousness are all one self-consciousness — three modes of the same vision.

The first chapter of the *Ocean* — the first paragraph, after Theosophy is defined — says, “All is soul and spirit ever evolving under the rule of law which is inherent in the whole.” Mr. Judge has already spoken of law on the first page. Now he says that all, all, from atom to Brahmâ, from Satan to Jehovah, all, all, is soul and spirit. Turning to Patanjali —

whose Yoga Aphorisms no one has better rendered into English than Mr. Judge — we find what the soul is: “The soul is the perceiver; is assuredly vision itself pure and simple; unmodified; and it looks directly upon ideas.” If that statement is true, what are we? We are soul and spirit. What, then, was Judge’s purpose? To so rouse us, to so touch us—not as bodies, not as persons, not as educated men and women, not as illiterate people, not as saints, or sinners—but to so touch our souls that we would for a moment make the primary assumption, “I am a soul and as so I will look forth upon these ideas.” Mr. Judge desired that we might look upon what he had written through his eyes, that we might see what he saw when he wrote. He wished to endow us, if you please, with his vision for a time. If the highest see through the eyes of the lowest, as in fact they do, and as we do almost habitually, then by turning the vision inward, the lowest may see through the eyes of the highest. How is it that here and there in some rare rejuvenating instant we meet some person, we hear some tone, we see some sight, we read some book, we have some form of contact with the soul and spirit around us, so that we see as we never saw before? Just for an instant we are looking forth on this same universe through the eyes of the highest.

What is the highest in us? Soul and spirit in the egoic sense. We look through the eyes of the body, habitually, and so we see all things as matter reflects them. Once in a while, we look with the eyes of desire, and we see all things as desires reflect them. Very rarely, we look out in an abstract measuring equipoise of reason, and then we see all this universe with what kind of eyes? With the eyes of *Manas per se*. When we look with the eyes of the body, we are bound to be affected by what we see; we are bound to go by what we see; and in no long time

the man thinks, "I am this body; I began with this body; when this body terminates, I cease." And if a man looks with the eyes of desire, he never looks back, he never looks at the present; he is forever just ahead. His word is Tomorrow, Mañana. Desire always relates to the future, when we shall possess something we do not now possess, acquire something we do not now have, and so on. And the reasoning, what is that? That is weighing the future against the past, or weighing the past against the future; both dead, because the unborn are, as far as this world is concerned, just as dead as those who have passed away. Now, Judge says, Atma-Buddhi-Manas — soul and spirit plus universal consciousness — they and no other are we. Can we see that through the eyes of matter? Can we see through the eyes of any Christian sect that there is no difference whatever between us and Christ, save the difference in attitude? Never does a Christian church stress the identity existing between man and the Supreme Spirit. Never in all the four quarters of the globe, in any popular religion whatever, is the inquirer helped to grasp the fact that great beings, supernal beings, have come amongst us over and over again. They come, not to overwhelm us with their knowledge and power, not to show us an impassable gulf separating themselves from us, as between Dives and Lazarus; but to tell us that the difference is all in the use made of the vision by the soul itself. The Soul is the perceiver. How is he using his power of vision?

That is one of the great lessons of *The Ocean of Theosophy*. It can be read with the eye of mind, with the eye of the senses, with the eye of aspiration — that is, with the desire to become great, to gain powers, to shine before men — or it can be read with the eye of soul and spirit, and the reader becomes intimately

acquainted with the rest of himself, and with the whole of nature, embodied and disembodied.

In order to make this ideal possible for us to grasp, Mr. Judge opens *The Ocean of Theosophy* by teaching of Masters. What is a Master? He is a being, a perceiver, in whom is embodied the whole universe, past, present and to come — a conscious embodiment of the whole of nature. Think what it means that there are such Beings, that they were once as we are, that They are our Elder Brothers, that what They are, we are on the road to becoming. This conception of Masters follows upon the concept of law, and upon the concept that all is soul and spirit — that the only difference between us and the greatest Master is that we have not yet completed the assimilation, understanding and control which shall make us a perfected embodiment of the whole of nature, of its kingdoms, of its operations.

The great thing about the *Ocean* is that by studying it Theosophically, we can gain enough understanding of Theosophy to come in contact with the mind of William Q. Judge. Having come in contact with the mind of William Q. Judge, we can come in contact with William Q. Judge; and having come in contact with William Q. Judge, we can come in contact with all the beings of the class to which he belongs. If all is soul, if all is spirit, then to the extent we are interested in the same things that the Adepts are, we are an embodiment of all the Adepts and devoted to Their Cause — humanity

[THIS IS THE FINAL INSTALLMENT AND ENDS THE SERIES: *POINT OUT THE WAY*. All 70 installments are available from *The Aquarian Theosophist* in a collected form — \$20 + \$5 postage and handling]



## DNYANESHVARI

### LXIX

[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*.]

### CHAPTER SIXTEEN

[continued from November]

**Krishna says to Arjuna:** 'Steadiness' is comparable to the stillness of the marionette when the threads are broken, the stability of limbs when life is extinct, or the disappearance of the rays when the sun has set. The senses of the sage loose their power through the control of the mind and breath (Prana) and they become inert.

The 'luster' of the Soul is dedicated in the course of the journey on the path of wisdom. The sage who is bent on liberation, moves as freely towards the Supreme Soul, as a pious wife cheerfully enters the fire to meet with her death. In this march, the ordinary prohibitions of Shastra or of rituals do not interrupt him. Nor does the desire for any achievement tempt him on the way. The uninterrupted and purposeful progress towards the attainment of the Self is 'luster' (Tejas).

'Forgiveness' is complete oblivion of the importance of possession, just as the body has hair growing on it but is not conscious of it. Even the triple flood of the pride of possessions, of physical disease, or of undesirable companionship does not shake him from his attitude.

The sky swallows up all the columns of smoke that arise in it by one breath of wind. So the sage absorbs within himself these and all other calamities, whether caused by earthly or heavenly agencies. He is steadfast when there are occasions for agitation of the mind. This "steadfastness" is a spiritual attribute (Dhriti).

When a golden pot has been properly cleaned and filled with pure water of the Ganges, the purity is comparable to the purity of the sage. His outside actions are selfless and he is always watchful of his thoughts inside. Internally and externally, he is the embodiment of 'purity.'

'Non-hatred' is like the waters of Ganges, which even while they are going to meet the ocean, benefit every one, whom they come across on the way and they save and protect the trees on the two banks. It is like the orb of the sun which, while it appears to travel round the earth, ends the darkness of the world and opens the door to prosperity. So the sage releases those, that are bound, rescues those that are being drowned in worldly troubles and removes the miseries of those, that are in difficulty. Even while accomplishing his own good day and night, he attends always to the relief of others. Never would even the thought come to his mind of doing anything for himself, which is even remotely likely to hurt others. Such an unreserved benevolence is called non-hatred. Just as the Ganges, when it fell from the head of Shiva was shy, so does the sage feel uncomfortable in attracting respectful

notice. It is a gift by the Sovereign of liberation. It is the fount of good actions.

[TO BE CONTINUED]

## HPB DEFENSE FUND REPORT<sup>1</sup>



**\$10,000.00 FUND RAISING EFFORT FOR PUBLISHING AN AUTHENTIC VOLUME I OF HPB's Letters.**

Cumulative gifts as of September 21, 2005

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
PHX	500.00
Anonymous	20.00
Anonymous	20.00
Anonymous	500.00
RD	500.00
GR	1,248.00
CR	50.00
EPB	300.00
Anonymous	20.00
James & Sally Colbert	50.00
Anonymous	100.00
Anonymous	25.00
APGr	500.00
DB	50.00
Friends in India	100.00
Pacific Rim Theosophist	10.00
Anonymous	25.00
<b>TOTAL AS OF October 22, 2005</b>	<b>5,298.00</b>

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing

<sup>1</sup> We apologize. You were promised a thermometer each month, but we discovered a learning disability in that department. Fund stands at 53% — ED., A.T.

lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*" (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T.<sup>2</sup>

"She has no need of any man's praise; but even she has need of Justice."  
William Q. Judge



*The Aquarian Theosophist sends good wishes to Enemies —*

## The Paradox of Sending Good Wishes To Slanderers

**"Paradox would seem to be the natural language of occultism."**

(H.P. Blavatsky, in *Lucifer*, vol. I, October 1887, p. 120)

CARLOS CARDOSO AVELINE<sup>3</sup>  
carlosaveline@hotmail.com

While discussing the ancient and modern habit of sending good wishes to *all beings* at the beginning of each new year, H.P. Blavatsky wrote:

"Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send subconsciously an 'evil eye' greetings instead of a blessing."<sup>4</sup>

<sup>2</sup> It is offered at a discount to subscribers: \$20 for the hardback version; \$15 for the softback; and is also available online at [www.theosociety.org/pasadena/tup/-onl.htm](http://www.theosociety.org/pasadena/tup/-onl.htm)

<sup>3</sup> See *CORRESPONDENCE* column, p. 25 for related material — an exchange between Daniel Caldwell and Carlos Aveline. — ED., A.T.

<sup>4</sup> *Lucifer*, volume V, January 1890, p. 357, and *Collected Writings*, TPH, H.P. Blavatsky, volume XII, p. 67.

That is perfectly correct.

The self-training of every true aspirant to divine Wisdom includes developing an abstract, detached, loving kindness to all beings, friends and foes alike. Yet realities in Occultism are not always as simple and shallow as one's personality would often prefer. Detachment and universal love are inseparable from justice.

Studying the *Mahatma Letters* we see that the healthy practice of sending good wishes to all, including enemies of Truth, does **not** mean an attempt to cancel Karmic Law, which is the law of justice and equilibrium. The right attitude towards Truth enemies and those who publicize slanders is **not** to act as if nothing were happening — nor, by our silence, to invite them to go on causing more and more harm to Truth.

Thus a Mahatma writes in Letter LXXXV:

“Every Western Theosophist should learn and remember, especially those of them who would be our followers — that in our Brotherhood, all personalities sink into one idea — abstract right and absolute practical justice for all. And that, though we may not say with the Christians, ‘return good for evil’ – we repeat with Confucius – ‘return good for good; for evil – JUSTICE.’”<sup>1</sup>

What about the attitude, then, towards slanderers and those who give wide publicity to libels involving, say, the main founder of the theosophical movement?

What is *abstract justice* in such a case as the clever publication in recent years by Mr. John Algeo and by Mr.

<sup>1</sup> *The Mahatma Letters to A. P. Sinnett*, T.U.P., facsimile edition, Pasadena, USA, 1992, p. 401.

Daniel Caldwell<sup>2</sup> of the old and proven lies fabricated in the 19<sup>th</sup> century by Mr. Vsevolod Solovyov, and by the Coulobms — without even indicating that the documents were entirely false?

In 1886, H.P.B. discussed the Rule XII of the Theosophical Society by-laws, according to which slanderers should be expelled from the movement. She wrote in her famous text known under the titles: *The Original Programme of the Theosophical Society* and/or *The Organization of The Theosophical Society*:

“This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder [H.S. Olcott] has brought upon himself the present penalty. It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc.”

Those charges were slanders made against Olcott himself. In a footnote, H.P.B. added:

“For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence – has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of no importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's Karma – and it is just.”<sup>3</sup>

<sup>2</sup> More on this appears in the *Correspondence* column, p. 33.

<sup>3</sup> *The Organization of the Theosophical Society*, in *Theosophical Objects, Program and Organization*, by H.P.B., Theosophy Co., Los Angeles, USA, 37 pp., see pp. 19-20. The same text is in the H. P. Blavatsky Collected Writings, TPH, volume VII, under the title of “The Original Programme of the *Theosophical Society*”, see p. 150.

From an occult viewpoint, expelling or at least putting a limit to the action of a "theosophist" who propagates lies and libels is no revenge, no *vendetta* and no punishment — at all.

In fact, it is seriously detrimental to the slanderer himself, if we allow him to hurt truth and to attack HPB, for instance, inside the very theosophical movement, by circulating false accusations and libels which date from Solovyov's time. By not putting a limit to his actions, we actually invite him to cause more and more bad karma to himself by continuously attacking a Messenger of the sacred Teachers.

So expelling such people from the movement, if we could, or at least stimulating them to rethink and not to go on with the slandering policy is, no doubt, the best practical thing we can do to help them. By defending HPB from Solovyov libels and from those who publicize them, we are actively limiting the growth of these people's bad karma — a karma which they will have to face some day.

And indulgence in these cases, as H.P.B. points out, creates bad karma to ourselves, who try to be loyal to the Teachers.

So when a student of Occultism wishes well to all beings, he wishes the *kindest Justice possible to them all*. He wishes that they will stop doing avoidable mistakes; he wishes they will do good deeds instead, since he knows that Karmic law is unavoidable and *takes no vacation*.

Best regards,  
Carlos Cardoso Aveline,  
Brasília, Brazil.



## HIDDEN HINTS IN THE SECRET DOCTRINE

W.Q. Judge<sup>1</sup>

FUNCTION OF COMETS. Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p. 201, V.I.*

CYCLES. There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T.S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On *p. 202 of Vol. I*, the hint is given that the fundamental basis, controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle **anterior to the aggregation** of matter into globes and suns, for (*at foot p. 202*) "This is the basic and fundamental stone of the secret cycles...The assertion that all the worlds (stars, planets, etc.), as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body-becomes first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

<sup>1</sup> Taken from *Hidden Hints in the Secret Doctrine*, pages 15-19; WQJ Pamphlet #11. Emphasis is added. — Ed., A.T.

Now in each system to, "struggle," is different from every other, a **different proportion arises**, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation-not of this little system of ours, but of the one vast whole-it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on p. 203, 3d para., where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H.P.B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of IT appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

---

From PAGES 212 TO 252, Vol. I

From *p. 212 to 221* the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

WHAT ARE ELEMENTALS? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at *p. 221*, where it is said that elementals are a part of the numberless side groups "shot out like the boughs of a tree form the first central group of the four." And they are all subject to Karma (*19th line, p. 221*), which they have to work out during every cycle. As it is said, lower on the page, "A Dhyan Chohan has to become" such, it must follow that even a Dhyan Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

MAN'S GREAT DESTINY. Following the argument hinted at about elemental, on *p. 221*, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

THAT HIGH SPIRITS WORK ON EARTH in bodies of men, while those spirits are still in the highest spheres, *see V.I. p. 233-234 and notes, also note p. 235*. On *p. 235* it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit but the actual continuance of the status and function of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so

immeasurably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the correctness of the author's statement—that she herself was such a case, and that "H.P.B." whether hourly in the day or night when all around was still had a "status and function" in other spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may unravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—"The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved."

In the Hindu books and teachings there is a reference to this when they speak of high *gnanes*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

**LOSS OF THE SOUL.** The possibility of the abandonment of the body by the soul is outlined on page 234, *V. I.*, thus: "The soul could free itself from and quit the tabernacle [of the body] for various reasons, such as insanity, spiritual and physical depravity, etc." And at the end of the *note on p. 235* it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with

H.P.B., in a note. In this the words are: "For the occurrence is found to take place in wicked materialists *as well as in persons 'who advance in holiness and never turn back.'*" From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

**THE NECESSITY FOR INDIVIDUAL EFFORT.** This is very emphatically put, and in precisely the style of H.P.B., in the *3d paragraph on page 244*, in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the "ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*" [Italics are mine. (WQJ)] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, in as much as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma."



### THE DEATH OF MATERIALISTIC FUNCTIONALISM<sup>1</sup>

This is a rebuttal to an article entitled "Insidious Design, the growth of an anti-Science. You will notice that the rebuttal is not concerned with any particular religion but weighs the argument impersonal way—even throwing a "compliment" to his adversary!

**REBUTTAL:** Insidious design: the growth of an anti-science

<sup>1</sup> This title is a furnished one. You will notice that the phrase "functional materialism" becomes a key phrase in the later part of the "rebuttal."—ED., A. 7.

By Bob Padgett

[Bob Padgett is a Phi Beta Kappa Vassar College Graduate with a B.S. in Psychology]

While your article is well written, it contains numerous flaws.

### 1) Rigid Religious Agenda?

Citing an evolutionist like Professor Cunningham to describe the role of intelligent design theory as a "rigid, religious agenda" contradicts your observation that its supporters comprise a "mishmash of theologies and philosophies."

How can it be both narrow and diverse simultaneously? When one considers that Sir Francis Crick advocated intelligent design in large measure because of the elegant design of the double helix that he helped co-discover, it becomes abundantly clear that there is a plurality of highly esteemed scientists who recognize that the evidence of a higher intelligence in nature and the cosmos is overwhelming.

Has Professor Cunningham won the Nobel Prize yet?

Some of the greatest minds in the history of science advocated intelligent design, reducing the claim that ID theory is "unscientific" to sheer nonsense. Advocates of ID theory include such luminaries as Sir Isaac Newton, Johannes Kepler, Robert Boyle, Blaise Pascal, Biologist John Ray, Sir William Herschel, John Flamsteed, Galileo, Benjamin Franklin, Cotton Mather, James Parkinson, William Prout, Lord Kelvin, James Clerk Maxwell, Sir Ambrose Fleming, Alexander MacAlister, Joseph Lister, Michael Faraday, and Wernher von Braun, to name a few. So much for the notion of a **narrow minded, religious**

**cabal pushing ID** on the unsuspecting masses.

If anyone is rigid, it remains the evolutionists who become obsessively defensive and resort to ad hominem attacks when their most hallowed faith is called into question. Science does not begin with consensus, but rather by questioning consensus. You should try it sometime. Professor Cunningham should too. I'm certain it will be a new experience for the both of you. As one great philosopher once observed, "Getting the question right is the answer."

### 2) ID Theory Unscientific?

It is deeply ironic that you view ID as a "bogus, unscientific theory" because there appears to be no way to falsify it. The same criticism equally applies to evolution because **origins** by definition deal with historically isolated, discreet, unrepeatable events that cannot be quantified or directly observed as mandated by the scientific method. Ironically it was Sir Francis Bacon, another great scientific mind and ID proponent, who first articulated the scientific method. What is good for the goose is good for the gander.

If ID theory is unscientific, so then is evolution, which begs the question why evolution is taught as science in the first place. Sir Carl Popper, a highly respected philosopher of science, argues that evolution theory deals with invisible entities and is so plastic that in its attempt to explain everything it actually explains nothing. Go ahead and re-read that last sentence again — I'll wait.

He also advanced similar observations about another field that dealt with invisible, non-falsifiable claims and entities: Psychoanalytic theory. The

systematic gaps in the fossil record, the mysterious enigmatic mechanisms of chance, and the phantom peripheral isolates of punctuated equilibrium are as ethereal as the id, the ego and super ego. Evolution is no more a "fact" than it is "science," of which it is clearly neither.

By contrast, ID theory is a multidisciplinary field that draws on cutting edge findings from microbiology, physics and mathematics, just to name a few. In this context the scientific method is powerless to falsify any claims about natural history. The only available method remaining is inference relying on the best and most accurate information.

Given these limitations, ID theory is clearly more robust in explaining the immense and elegant complexity of the natural world by means of the intelligent design inference. This really is no different than looking at an object created by man (*e.g.*, a car), and concluding that based on the complexity of the system that it must be the result of intelligent design and construction. By contrast, evolution theory fails miserably to account for irreducibly complex biological systems like the single cell (which by comparison make a car look profoundly simple). No wonder evolution is being dismissed by a growing number of scientists as untenable. As this realization sinks in and gains traction, ID theory will inevitably supplant evolution as the better explanation of the available evidence.

### 3) Sales pitch?

Your claim that ID theory lacks substance and is gaining adherents merely because of a slick sales pitch is sophomoric. A great idea sells itself, just like a healthy theory displaces an ailing one. Instead of tackling issues like the **design inference, irreducible complexity**, and other key elements of ID

theory, you gloss over them with casual dismissals that expose an ideological myopia that fails to grasp even the most basic issues swirling around this revolution in science. The predominance of evolution theory in our education establishment and the historic decline in math and science test scores is no coincidence.

ID theory is a serious attempt to undo the rot unleashed by decades of force feeding young, impressionable minds evolutionary tripe by finally acknowledging the overwhelming evidence of a higher intelligence underlying the profound complexity of the natural world. To refer to this endeavor as a series of "quack explanations" is quackery of the lowest sort. If you want to see some amusing examples of "quack explanations," try digesting the "just so" stories recounted by leading evolutionist who try to paper over the systematic gaps in the fossil record, the Cambrian explosion, the avian lung, the eye, or the supposed evolution of flight.

Ever since its inception, evolution has over-promised and under-delivered as a grand unifying theory, and will inevitably join the ranks of those other great theoretical dinosaurs — phlogiston<sup>1</sup>

<sup>1</sup> Phlogiston, from the point of view of the Masters, may not be as obsolete as the author posits, for on page 56 of *The Mahatma Letters* we find: "We do not bow our heads in the dust before the mystery of mind — for we *have solved it ages ago*. Rejecting with contempt the theistic theory we reject as much the automaton theory, teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other hypothesis — the production of molecular motion by consciousness. Then what do we believe in? Well, we believe in the much laughed at *phlogiston* (See article "What is force and What is Matter" — this article begins on page 23.) .... The bodies of the Planetary spirits are formed of that which Priestley and others called Phlogiston and for which we have another name. ....The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a **Being** or and **Existence**

and Ptolemaic theory. It's only a matter of time, not chance.

#### Misrepresenting science?

Your motive for rejecting intelligent design is based on the presumption of **materialistic functionalism**. Now if I grant you this assumption, then by all means I'll grant you all the rest. This is precisely the point of departure between evolution and I.D. theory.

Interestingly, there are a number of recent findings that jeopardize the efficacy of **materialistic functionalism**. For example, experiments with light passing through two parallel slits produce a pattern of parallel lines and shadows. When scientists measure the direction of the light photons, the line pattern suddenly disappears, replaced by a diffuse pattern. Paradoxically, when the same experiment is conducted and the data is automatically erased afterwards, the line pattern inexplicably reappears. The startling conclusion? The light "**knows**" it is being measured beforehand and behaves differently afterwards. Similarly, when an atom is sliced in half, rotating one half will cause the electrons orbiting the other half to change configuration. This occurs regardless of the distance between each half of the atom. Moreover, studies of neural activity in humans reveals that neural activity appears **only after a decision is made**, not before as functionalism undoubtedly requires.

**Materialistic functionalism** completely breaks down when applied to the human mind, *i.e.*, an intelligence. How does one explain a beautiful painting, a poem, or a symphony, except for references to intelligent design? Likewise the application of **materialistic functionalism** to created entities fails miserably, whether it be a car, a clock, or

---

— give it whatever name you will — is a chimera, a gigantic absurdity. (Letter X, *Mahatma Letters*, p. 56.)

a cell. You're correct in identifying this misapplication, yet you fail to comprehend its significance to the debate because you are blinded by your faith in the "blind watchmaker." Intellectually you strain out a gnat, yet drink a camel.

I.D. theory is a stunning advance in science because it demonstrates that **materialistic functionalism** is insufficient to explain the products of intelligent design displaying irreducible complexity and complex specific information (CSI). Go ahead and apply evolution theory to something you created, and get back to me when you figure out that it doesn't work.

#### Evolution Unscientific?

For an evolutionist, you are unusually honest in your admission that some aspects of macro evolutionary theory may not be directly testable and rely on logical inference.

That is precisely my point, yet try using the word "all" instead of "some." Your reference to evolution's quasi-explanation for the "Tree of life" — a Biblical term, ironically — is a red herring, unless you count filling out the branches of the tree with phantom transitional forms as proof of evolution. I must emphasize that this approach appears successful only to someone already convinced of evolution.

The point is to prove the theory, not assume that it's correct merely on inference. Can you name a single experiment that proves macro evolutionary claims? I can't. That's why I challenge the evolutionary community to conduct an experiment with fast reproducing bacteria to create a multicellular organism through random chance processes and selective pressures. Antibiotic resistance in bacteria does not

represent proof of macroevolution, but rather microevolution.

Ultimately not a single evolutionary scientist will undertake such a daunting experiment because it would demonstrate what they already know but are afraid to admit openly: Macroevolution is a myth. Such an attempt to create a multicellular organism from a single cell organism will not happen via random chance because science, armed with all of its advanced knowledge of genetics and DNA, doesn't have the faintest idea how to accomplish such a minor evolutionary transformation intelligently.

If evolutionists can't accomplish such a miniscule example of macroevolution through intelligent manipulation, how can they then forward the fantastic fallacy that random chance processes and selective pressures can?

Random chance is the mysterious "ether" of evolution theory that is capable of miracles, "creating" life itself from inorganic matter. Microevolution deals with the survival of the fittest, while macroevolution deals with **the arrival of the fittest** via epigenetic change. Such an experiment with bacteria to generate macroevolution is a reasonable means to falsify macro evolutionary claims, and I predict that macroevolution theory would fail such a test.

#### Macroevolution Testable?

While microevolution is testable (the special theory), historical macroevolution claims (the general theory) are not unless you possess a time machine. Your reference to "wheat evolution" is a nice play on words, but remains unimpressive as it merely supports micro evolutionary claims with the caveat that wheat is the product of selective breeding guided by an intelligence, *i.e.*, man. Darwin also invoked selective breeding as proof of

micro evolutionary claims, yet conveniently overlooked the significance that intelligence managed the process—not random chance. It is intellectually disingenuous to conflate micro and macro evolutionary claims as equivalent when they clearly are not, yet Darwinists are routinely guilty of this intellectual sleight of hand.

The special and general theories are clearly different in scope, and the wheat example supports this observation. You start with grass, and you end up with grass. Now if you started with grass and ended up with a tree, I'd be impressed. That you find grass variants an impressive proof of evolution is revealing. This is like believing that someone who just learned to write a 6-word sentence (*e.g.*, The cat is on the mat) will next write a 1000 page novel.

Natural selection clearly prevents evolution because it destroys 99.99% of mutations to maintain the stasis of the species. The fossil records unambiguously supports the systematic observation of abrupt appearance of fully formed organisms that remain unchanged for millions and millions of years. The Cambrian explosion is a classic example of this phenomena, and is another clear counter example to evolution theory. Even so, evolutionists amazingly interpret it ad hoc as "proof" of evolution. If you can fall for that, then you can fall for anything...most notably the belief that you descended from monkeys.

You're missing something:

Far from being the machination of a vast right-wing conspiracy, Intelligent Design theory is the logical corollary of a growing body of scientific inquiry based on objective, measurable findings that are repeatable and quantifiable. From the amazing molecular machines of microbiology to distant galaxies, I.D. theory draws upon a plethora of complex

and precise findings from numerous scientific disciplines.

Admittedly I.D. theory is in its infancy, so it would be premature to abort it before it can be fully explored unless veiled prejudices leave no room for an alternative. **Materialistic functionalism** is just such a prejudice, and it is rife in academia. Until the charlatans of higher education come to grips with this farce of a philosophy, evolution will continue to be perceived as the only viable explanation for our origins.

Even so, perception is not always reality. When extrapolated to the human mind, **materialistic functionalism** results in a reductio ad absurdum. Indeed, if our thoughts are reducible to chemical interactions, how then can we know if anything is true or rational? Reductionism utterly fails to explain anything created through an intelligent process, whether it is a symphony, a poem, an article about evolution, or ultimately, the human mind. Like its philosophical progenitor when applied to the mind, evolution is an equally ludicrous extrapolation when applied to the diversity of life.

Far from revealing a gradualistic continuum, science affirms again and again that the paramount characteristic of ancient and modern life is systematic discontinuity. Even Gould admits that the systematic gaps in the fossil record are "the trade secret of paleontology." More importantly, this observation is not isolated to biological systems — it is a common theme in modern scientific inquiry. Let me explain.

Systematic discontinuity is everywhere: The systematic gaps between species observed today and in the fossil column are highly reminiscent of the orbitals in quantum theory. When Newtonian mechanics were applied in

vain to the atom, it resulted in a reassessment of his ideas and the creation of quantum physics.

Electrons orbiting around the nucleus of atom do not gradually expand their orbits, but jump from one orbital to another based on the absorption of discreet packets of energy called quanta. Just as electrons "jump" from one level to the next, so does the introduction of organisms in the fossil column, most conspicuously the Cambrian explosion.

The fundamental discontinuity of life and subatomic events applies with equal strength to the universe as evidenced by clumping matter that defies the gradualistic assumptions derived from the "big bang" theory. According to this theory, matter was predicted to be evenly distributed throughout an ever expanding universe that is gradually slowing down. **Recent findings, nonetheless, confirm just the opposite.**

In the 1980s a group of astronomers found that galaxies are distributed unevenly in space, with galactic super clusters separated by incredibly huge voids. The discovery of the Great Wall of galaxies and the regular clumping of galactic matter greatly surprised astronomers. "The regularity is just mind-boggling," confesses D.C. Koo at the University of California at Santa Cruz.

An astrophysicist at Berkeley, M. Davis, admits that if the distribution of galaxies is truly so regular, "....it is safe to say we understand less than zero about the early universe." Furthermore, the Sloan Digital Sky Survey found that not only is the universe expanding, it's accelerating.

Taken together these findings require that some mysterious, unknown,

anti-gravity<sup>1</sup> force is driving everything apart. Cosmologists have no problems theorizing about this mysterious, unknown, anti-gravity force because the evidence points in that direction, and they rightly call this science.

The same may equally be said about I.D. theory. The unbridgeable expanse between organic and inorganic matter defies gradualistic explanation, and is one of the most striking and mysterious discontinuities of all.

Discontinuities are the defining characteristic of the subatomic world, quantum physics, the distribution of matter in the universe, and biological systems, pointing compellingly and inexorably to a mysterious intelligent designer. Striving to explore evidence for such a theory is no different than what Cosmologists are already doing for "dark matter."

#### **The sudden end of gradualism:**

These observations herald the end of gradualism, yet evolutionists continue to blindly invoke the mirage of continuity. They remain shackled to a faith in a 19th century idea rooted not on an impartial assessment of the facts, but rather on a philosophical *a priori* assumption of materialistic reductionism that leaves no room for competing theories. For evolutionists, proof becomes superfluous because the theory is assumed to be true before any evidence is made available for interpretation and incorporation into the theoretical framework. The theme of your article<sup>2</sup> reflects this presumptiveness as you conspicuously omit any falsifiable proof for macroevolution, yet insist on the same for any competing theory.

<sup>1</sup> The Phlogiston theory was discarded largely because it postulated matter with a negative weight.

<sup>2</sup> *i.e.*, the article for which the current article is a "rebuttal. — ED., A. T.

However, I fully understand your dilemma because there is no way to falsify a fable like macroevolution. It would be far easier to prove the existence of unicorns. Instead of "Seeing is believing," for evolutionists it's "Believing is seeing." The pixy dust of chance and time makes even the most ludicrous theoretical "just so" story float from a highly speculative hypothesis to a proven fact. The central tenant of natural selection is a classic tautology, (*i.e.*, the most fit organisms survive because those that survive are the most fit).

Simply restating the premise as the conclusion is evidence of questionable logical capabilities, yet evolutionists routinely do this without giving it a second thought...literally. No wonder they find evolution so convincing.

One would expect such undisciplined thinking from a religious fanatic, yet evolutionists in their neo-paganistic fervor are superlative candidates for this role. Their unwillingness to openly debate the merits of their own theory all but confirms this lamentable condition in academia, or should we refer to it as academia-anemia. No wonder your article is prefaced with the remark that in academia the temptation to dismiss intelligent design outright must be irresistible. I'm sure it is.

#### **A 21st Century Theory:**

Perhaps now you may begin to appreciate the fundamental revolution in science that I.D. theory promises to unleash in the 21st century. Far from undermining a proven theory, I.D. theory is opening up novel lines of inquiry that will help unravel some of the most perplexing problems in modern science. At the same time, evolution theory has reached the end of its usefulness, and is imploding under its own theoretical inadequacies.

When evolution theory was first proposed, many forms of evidence that are commonly invoked today were decades away from being explored or articulated. Yet the theory went from a highly speculative hypothesis to an undisputed truth within 20 years. The social and political dimensions that spawned this acceptance (*e.g.*, the Victorian belief in the inevitability of progress) would be a far more worthy subject to scrutinize, and would aid in explaining the remarkable fanaticism of those who still cling to this theoretical anachronism. In the meantime, counter-examples to evolution theory continue to accumulate.

For instance, chimps were just found in the fossil record to be contemporaries of modern man, contradicting the most recent story of hominid evolution. Problems like irreducible complexity and the discontinuity of biological forms simply do not fit within the evolutionary framework. Instead of committing mental contortions to force flagrant counter examples into a flawed theoretical construct that is literally bursting at the seams with contradictions, science now has the opportunity to be liberated by intelligent design theory and follow the evidence wherever it may lead. Inevitably, inexorably, science will embrace I.D. theory because it is the only intelligent choice.

Bob Padgett is a Phi Beta Kappa Vassar College Graduate with a B.S. in Psychology.

### Response to Robert Bowden<sup>1</sup>

Undoubtedly you're borrowing from Ken Miller's playbook. Since both ID and

---

<sup>1</sup> As Padgett is a good writer and excellent thinker, we offer this second rebuttal on behalf of I.D. — ED., A.T.

evolution theory are beyond the reach of the scientific method, they must rely on inference employing the best available evidence.

Even you confess as much about evolution with your reference to paternity tests. Nonetheless, it's fundamentally misguided to mistake the shadow of a theory's interpretation of a circumstantial correlate as proof of that theory.

A classic example is evolution's interpretation of similarities between organisms as "proof" of common ancestry. This presupposes what the similarities mean, *i.e.*, reads between the lines. In other words, the evidence does not clearly support the theory unless it is interpreted in light of the theory. Yet which came first, the "proof" or the theory that so conveniently provided it? It's hardly surprising

that animals that look more alike morphologically share more similarities in their genetic structure. Commonalties in gross appearance being born out at the molecular level are hardly an impressive prediction except to someone devoid of common sense.

To argue that correlating phenotypes with changes in gene frequencies is proof of common ancestry is akin to advancing the absurdity that books of similar length written in the same language must be on the same subject matter because they have a similar number of words. This is hardly a compelling argument, yet evolutionists parrot this line incessantly as though "1001 repetitions makes one truth." Such an argument is only convincing to someone already convinced of evolution.

That evolutionists routinely fail to comprehend the absurdities of their own arguments shows that the underpinnings

of their faith is irrational in nature, and irrational to nature.

By contrast, intelligent design theory reasonably interprets morphological and genetic similarities as **evidence of a common designer**. Given the numerous instances of parallel and convergent evolution whereby similar structures supposedly evolved independently but are strikingly similar (*e.g.*, the wing, the eye, the dorsal fin), intelligent design theory is more robust in accounting for these phenomena. Evolution theory must posit the miraculous, that similar structures were *mirabele dictu* contrived through random chance processes and mutations repeated over and over again independently of one another rather than through a unified, linear continuum as predicted by the theory.

Parallel and convergent evolution present an obvious counter example to evolution theory that is strikingly similar to the planetary epicycles that Ptolemaic theory lamely attempted to incorporate into their waning paradigm before it collapsed under its own weight. The findings did not fit the theory, so the theory was modified to fit the findings. Evolution theory has undergone so many ad hoc makeovers that it's as credible as Michael Jackson's nose. If evolution were indeed true, then there should be significant similarities between morphological and genetic information. Yet this prediction is undermined by research that uncovered some very incongruous findings.

For example, genetic analysis reveals a surprising 70% similarity between the DNA of nematode worms and man. The alleged 99% similarity between chimpanzee and human mentioned by evolutionists has also been recently bumped downward to 95%, a **threefold decrease**. As we continue to

expand our understanding of genetics, it would not be surprising to see this number drop even further. In a survey conducted by researchers at Cambridge University, key proteins of terrestrial vertebrates were compared. In nearly all samples, man and chicken were paired as the closest relatives with the next closest relative being the crocodile. No wonder Elizabeth Pennisi wrote in a 1999 Science article that genetic analyses carried out by Darwinists to shed light on the 'tree of life' actually **yielded directly opposite results**," and that "new data are muddying the evolutionary picture."

I suspect you didn't get the latest memo on this problematic subject from Ken Miller. You certainly prove what Goethe warns against: "We are never deceived; we deceive ourselves." Belief in evolution theory is an act of self deception akin to believing that  $2 + 2 = 5$ .

As for the vast quantities of peer review literature you reference as "proof" of evolution, I must confess that succumbing to the herd mentality is dangerously attractive to the young scientist desperate for recognition, funding and tenure. Yet this temptation proves all but lethal to the enterprise of science. All the printed words in all the world will never be enough to save evolution theory from reality.

The articles you reference are nothing than a grand conformism that collectively represent the tragedy of so much human talent, effort and treasure wasted to prop up and insulate evolution theory from being called what it really is--the great cosmogenic myth of the 20<sup>th</sup> century.

Bob Padgett  
bobwpadgett@yahoo.com  
Benefit Analyst  
San Rafael, CA



## WHAT IS MATTER AND WHAT IS FORCE?

(A Reply.)

BY ANOTHER THEOSOPHIST.<sup>1</sup>

[*The Theosophist*, Vol. III, No. 12,  
September, 1882, pp. 319-324]

“As a question of science,” — which, as such, has to be strictly kept within the boundaries of modern materialistic science — all “discussion on this subject,” however “desirable,” would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic’s article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dvija, the “twice-born” of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox, party spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact* science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one’s own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article — “Is Electricity Matter or Force?” A modest point of interrogation, parenthetically placed after the word “hydrogen,” in an enumeration of the equivalents of “the air we breathe”; and, the question, as shown in the heading, and already *seemingly* settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as “a force,” — is all we find in it. But it is so *only* at the “first glance.” One need not study our querist’s article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: “Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers — or is he not?” The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every schoolboy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen, in a state of mechanical mixture. Nor does anyone need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member. No Fellow can be ignorant of the fact, that “the President-Founder of the Theosophical Society” has never pretended to lecture upon any

<sup>1</sup> In *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 8, HPB attributes this article to Master K.H. It is a defense of Col. Olcott who had been taken to task for calling electricity, “matter” The critic — who signed his article “A Theosophist” is answered by the Master, who signs his article — “Another Theosophist.” The article for which this is a reply can be found in Vol. IV, *Collected Writings*, pp. 205-207; — Ed., A.T.

specific subject pertaining to physical sciences — which is the province of physicists and chemists; nor has “the learned President” pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents “of the air we breathe,” enumerated by the lecturer, *did not* relate to the atmospheric air pure and simple — for he would have probably said in such a case “chemical constituents,” or its “compound elements” — but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled “elementary substances,” for which failure, probably, the latter have been named by her “elementary.” And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged “primordial” atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms “element” and “elementary” applied to the ultimate

atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a “Kosmos,” because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one *Kosmos* — the boundless infinite universe! So far, however, science admits herself that the words “element” and “elementary,” unless applied to primordial principles, or self-existing essences out of which the universe was evolved, are unfortunate terms; and remarks thereupon that “experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any* kind of essences except those which it can *see, smell, or taste.*” Professor J. P. Cooke tells us that “Science leaves all others to the metaphysicians” (*New Chemistry*, 1877). This stern *pronunciamento*, which shows the men of science refusing to take anything *on faith*, is immediately followed by a very curious admission made by the same author. “Our theory, I grant, may all be wrong,” he adds, “and there may be no such things as molecules(!) . . . The new chemistry *assumes, as its fundamental postulate that the magnitudes we call molecules are realities; but this is the only postulate.*”\* We are thus made to suspect that the exact science of chemistry needs to take as well as *transcendental* metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an *exact* science; deny it—and the “exact science” falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment

on individual molecules. One may even remind both that none of them has ever seen *an individual* molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the subdivision of molecules with the eye, but “can discern it with the intellect” [p. 89]. What more, then, do they do than the Occultists, the alchemists, the adepts? While they discern with the “intellect,” the adept, as he maintains, can as easily discern the subdivisibility *ad infinitum* of that, which his rival of the *exact* methods pleases to call an “*elementary body*,” and he follows it — with the *spiritual* in addition to his *physical* intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the “equivalents” under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned “hydrogen” along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and *aqueous vapour*. And with the presence of the latter, how can “hydrogen” be excluded? Is our learned Brother prepared to maintain that we never breathe anything but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, *ought* to be regarded simply as *accidental impurities*; and that the proportions of the two elements of the air hardly vary, whether taken from thickly populated cities or overcrowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely confined place, in every locality exposed to putrescent exhalations, in

crowded suburbs and *hospitals* — as our critic ought to know — the proportion of oxygen diminishes to make room for mephitic gases.<sup>1</sup>

But we must pass to the more important question, now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott — with all the other Eastern Occultists — in maintaining that it is “*still matter*.” Before we open the discussion, I must be allowed to remark, that since “a Theosophist” wants to be *scientifically* accurate, he ought to remember that science does not call electricity a *force*, but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart — one of the authorities he quotes against our President — warns his readers (see “The Forces and Energies of Nature”)<sup>2</sup> that their enumeration has nothing *absolute*, or complete about it, “representing, as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter*.” So great is that ignorance, indeed, that treating upon heat; a mode of motion far less mysterious and better understood than electricity, that scientist confesses that “if heat be not a species of motion, it must necessarily be a species of matter,” and adds that the men of science “have *preferred* to consider heat as a species of motion to the alternative of

<sup>1</sup> In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analysed, a few years ago, to contain only 13.79 per cent [of oxygen] instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent, carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

<sup>2</sup> Balfour Stewart, *The Conservation of Energy*, N.Y., 1874; see Chapter Three.

supposing the creation of a peculiar kind of matter.”

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists “a species of a peculiar kind of matter”?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on *The Conservation of Energy*, tells us as follows:

. . . we know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic, [and] . . . it is in truth, only a convenient classification, and nothing more. [pp. 2, 78.]

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they “have no knowledge of individuals in the domains of physical science.” For example, they suspect “a large number of our diseases to be caused by organic germs,” but they have to avow that their “ignorance about these germs is most complete.” And in the chapter “What is Energy?” the same great naturalist staggers the too confiding profane by the following admission:

. . . if our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. . . . It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces

which actuate them . . . the very largest masses of the universe share with the very smallest this property of being beyond the scrutiny of the human senses. . . . [pp. 5-6.]

Of *physical* “human senses”<sup>1</sup> he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the *Correlation of Vital with Chemical and Physical Forces*:

. . . Since the distinction between force and energy is imperfectly or not at all defined in the higher forms of force, and especially in the domain of life . . . our language cannot be more precise until our ideas in this department are far clearer than now.<sup>2</sup>

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. “It is a question,” says Mr. J. P. Cooke, Professor of Chemistry, “about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance.” All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, etc., they do not know. Hydrogen, moreover, was till very lately one of the very few substances, which was known only in its aeriform condition. It is the lightest form of matter known.<sup>3</sup> For nearly sixty years, ever since the days when Davy liquefied chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—

<sup>1</sup> Emphasis added.

<sup>2</sup> Vide Balfour Stewart, *The Conservation of Energy*, N.Y., 1874, Appendix, pp. 172-73

<sup>3</sup> A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 21/2 ounces.

five gases had always resisted manipulation — hydrogen, oxygen, nitrogen, carbonic oxide, and finally bioxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed, Mr. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On December 16th, 1878, he liquefied oxygen in the laboratory of the École Normale, and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. Mr. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquefied, but *solidified*, as the experiment — by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization which implies the suspension of solid particles in the gas proved.<sup>1</sup>

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy — such as heat, light, electricity, magnetism, gravitation, etc — yet that same science has hitherto been unable, as we find from her own admissions as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins. Science, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run

on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real*, but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else — they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and — failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called “elementary atoms” are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the *gross* encasement of the still finer atom-spark — the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Khunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man — as in every atom — as a bright flame enclosed within a more or less transparent globule, which he calls *soul*. And since the men of

<sup>1</sup> Article of Henry de Parville, one of the best of the French popularizers of science.— *Journal des Débats*.

science confessedly know nothing of (a) the origin of either matter or force; (b) nor of electricity or life; and (c) their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of modern materialistic school can neither “see, smell, nor taste,” why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

“Men of science,” our critic tells us, “employ in turn as agents of exploration, light, heat, magnetism, electricity and sound”; and at the same time he enunciates the now heretical proposition, “that these several manifestations of force are *imponderable*.” I respectfully suggest that when he speaks of *imponderable* agents he sins against the decrees of his great masters. Let him study the books published upon the newly reorganized chemistry based upon what is known as “Avogadro’s Law”; and then he will learn that the term *imponderable* agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word *imponderable*, and to make away with those textbooks of pre-modern science, which refer the phenomena of heat and electricity to *attenuated forms of matter*. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed “phlogiston theory” of the science of Stahl, Priestley, Scheele, and others?—or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the

phenomena of heat and electricity to attenuated forms of matter have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The *Phlogiston* of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, “added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime,” was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the *essence* of things than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the “ultimate structure of matter” than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston (pronounced flow-JISS-tunn) theory, but only added “a grand generalization.” But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the *old* theory, do they attach to phlogiston—which has its specific name as one of the attributes of *Aka a*—the idea of weight<sup>1</sup> which the uninitiated generally associate with all matter. And though to us it is a

<sup>1</sup> This term is derived from the Greek *phlogistos*, burnt, inflammable, and *phlogizein*, to set on fire, to burn. It is a term used for the hypothetical principle of fire, or inflammability, regarded as a material substance. The term was proposed by Stahl, who, with J. J. Becher, advanced the *phlogiston* (pronounced flow-JISS-tunn) theory. Phlogiston had a weight of **-16**: Consider a chemical's tendency to take up oxygen, and call its lack of oxygen “phlogiston,” we can describe absolutely any chemical reaction involving oxygen. Instead of putting oxygen on one side of any chemical equation, we can put this anti-oxygen on the other side. It will always balance. One atom of phlogiston would always have an atomic weight of **-16**, and the weights will always balance, too. So, we can always construct a self-consistent phlogiston theory, even today — Jim Loy [see A.T., Vol. IV, #8, pp.15-19, recent article by Jim Loy, “Phlogiston Theory.”] — ED., A. T.

*principle*, a well-defined essence, whereas to Stahl and others it was an *undefined* essence — yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: “Translate the *phlogiston* by *energy*, and in Stahl’s work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston*, and you have . . . our great modern doctrine of conservation of energy.” Verily so; it is the “great modern doctrine,” only—*plus* something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of *radiant matter*—of which, further on—has nigh upset again all their previous theories.

“Force, energy, physical agent, are simply different words to express the same idea,” observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this “very mysterious agent,” as Professor Balfour Stewart calls it. While the latter states that electricity or “*electrical attraction may PROBABLY be regarded as peculiarly allied to that force which we call chemical affinity*”; and Professor Tyndall calls it “a mode of motion,” Professor A. Bain regards electricity as one of the five chief powers or forces in nature: “One *mechanical* or molar, the momentum of moving matter,” the others “molecular, or embodied in the molecules, also SUPPOSED(?) in motion—these are, heat, light, chemical force, *electricity*” (*The Correlations of Nervous and Mental Forces*). Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion “A Theosophist” arrives at. Having reminded us that by no “scientific apparatus yet known, is it practicable to weigh a ray of light”; he yet

assures us, that . . . “the universal ether of science, which exists in extreme tenuity, *can be proved to possess some weight.*” This assertion made in the face of those who regard ether as a reality, and who *know* that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined — **sounds strange indeed**; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:

*Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something. (Magnitudes of Ether Waves, p. 25.)*

It becomes rather difficult, after such a public confession, to believe that science can **prove** the universal ether “to possess some weight.”

On the other hand, our critic very correctly doubts whether there ever was any instrument devised “to weigh a ray of light”; though he as incorrectly persists in calling light “a force, or energy.” Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms — light was never regarded as “a force.” It is, says science, a “*manifestation of energy*,” a “mode of motion” produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of

ether. The same for *heat* and *sound*, the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a *force*, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat — of which it is the crown — is simply the ghost, the shadow of matter in motion, **the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we — the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul — the *vahan* [vehicle] of the seventh, the pure, immaterial spark — “a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter.** The men of science have just found out “a *fourth* state of matter,” whereas the Occultists have penetrated ages ago beyond the *sixth*, and, therefore, do not infer but KNOW of the existence of the *seventh* — the last. Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, “light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.” To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an

“energy or act” existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about “body” and “matter” of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about “body” and “matter” of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as “light,” “heat,” “sound,” “electricity”; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a “chemical ray,” a “light ray,” or a “heat ray.” *There is nothing but radiant energy;* or, as a man of science expresses it in the *Scientific American*,<sup>1</sup> radiant energy — “motion of *some kind*, causing vibrations across space of *something* between us and the sun — *something which, without understanding fully* [verily so!], we call ‘ether,’ and which exists everywhere, *even in the ‘vacuum’ of a radiometer.*” The sentence [though] confused, is none the less, the last word of science. Again: “We have always one and the same cause, radiant energy, and we give this one thing different names, ‘actinism,’ ‘light,’ or ‘heat.’” And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—“are all due to one thing—motion of the ether.”

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects—light, heat, sound, electricity, etc.—must be, agreeably to the definition of Aristotle (as accepted,

<sup>1</sup> “The Sun’s Radiant Energy,” by Prof. S. P. Langley, *Scientific American*, Vol. 41, July 26, 1879, p. 53.

though slightly misconceived, by Professor Balfour Stewart) also “a kind of body,” *ergo*—MATTER.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—“a Theosophist” teaches us—*ergo* it cannot be *matter*. Well, there is much to be said on both sides. Mallet’s experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet’s opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow’s theory of electric currents and Ampère’s discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is “the law of gravitation.” The scientists of the present day assume that “gravitation” and “attraction” are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the “law of gravitation” is nothing more or less than the “law of attraction

and repulsion,” will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a “species of matter.” But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes’ “radiant matter” or—as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter — the solid, the liquid and the gaseous — are but so many stages in an unbroken chain of physical continuity, and that the three correlate, or are transformed one into the other by insensible gradations, needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the *Scientific American*:

There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter “fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties,” why should the Occultists be taken to task for affirming that there are beyond that “ultra gaseous” state still other states of matter; states, so ultra

refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, “the free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.*” This is RADIANT MATTER. And still beyond, lies the source of electricity—still MATTER.

Now it would be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountainhead of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—

A world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without.

**To this the Occultist might answer, “if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies.”**

And now I will close the too lengthy article with the following reflection. The ancients never *invented* their myths. One, acquainted with the science of occult symbology, can always detect a scientific *fact* under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of *Electra* — one of the seven Atlantides — in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas, the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . . As Professor Le Conte well remarks: “There are many of the best scientists who ridicule the use of the term *vital force*, or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, etc.”<sup>1</sup> and are withal unable to explain what *is* life, or even electricity; nor are **they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate.**<sup>2</sup> Chemistry, which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter

<sup>1</sup> [Summarized from Joseph Le Conte's *Evolution and its Relation to Religious Thought* (1888), Part 3, chap. iv, p. 299, footnote.—*Compiler*:(Boris de Zirkoff)]

<sup>2</sup> Do any of our subscribers know the current scientific explanation for this? — ED., A.T.

allied with gravity, light with heat, etc.— hence as containing latent electricity— still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself*. **"Purush" is non-existent without "Prakriti"; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms.** Our bodies, as organized tissues, are indeed "an unstable arrangement of chemical forces," *plus a* molecular force — as Professor Bain calls electricity — raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or

Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element — LIFE — Spirit or Force at its *negative*, Matter at its *positive* pole; the former the **MATERIO-SPIRITUAL**, the latter, the **MATERIO-PHYSICAL** Universe — Nature, **Svabhavat<sup>1</sup>** or **INDESTRUCTIBLE MATTER.**



## CORRESPONDENCE

[Daniel Caldwell sent an unsolicited item on "What is Pseudo Theosophy?" to Carlos Aveline. To this Carlos answered: "Daniel, please stop sending words less than useless to my email." The next message from Daniel was responded to in this way:]

Daniel,

A few minutes ago I read your personal message addressed to me.

I respect you as a human being.

You published obviously false "testimonies" against HPB which also attacked in a disgusting way the very names of sacred teachers. It does not cause harm to the teachers. It causes harm to Their Sacred work among common human beings as we are. You published a portrait of a Mahatma in THAT context. You must have read something on magnetism.

You helped inspire or are supporting John Algeo's editorial policy adopting proven lies as "possibly true". Even Ms. Radha agrees with me in that.

After Walter Carrithers, Jr.'s work, and after the 1986 SPR apology, this is really interesting.

<sup>1</sup> This article is a beautiful explanation of "Svabhavat" which David Riegler criticizes so harshly in, *Blavatsky's Secret Books*. Much misunderstanding could be avoided if Theosophy were assimilated before criticizing its terminology! — ED., A.T.

If you make a sincere apology to your own heart for your lack of respect for Truth and your lack of respect for HPB's soul — not to mention her Teachers — I will be immensely happy and forget any differences of view with you. In that case I will have all possible patience and perhaps you can help me make John Algeo understand the editorial absurdities he made, even after duly warned by Nicholas Weeks.

If you are not prepared to do some serious self-criticism, I do not see the point of having a direct dialogue until you get ready to have respect for HPB, to stop slandering her soul and to have respect for the Truth again.

In this case, please understand that there is too much junk mail these days and kindly stop sending things to my email (until you change your position for the better).

My disagreement with you is based on facts — I have nothing personal against you. I wish you JUSTICE, which is the main source for PEACE.

No personal feelings except respect. I believe putting a limit to your subtle attacks against HPB is a help to you.

Regards, Carlos.



## Whitley's Journal

It's been just a little over a year since October 16, 2004, when an aneurysm suddenly burst inside my head and I was rushed to the hospital. Whitley and my son Andrew, who were constantly by my side, were told that I would be fully healed in a year. October 16, 2005, was 4 days ago.

Physically, I am healed. I have a little glitch in my peripheral vision, but even that is healing up. I'm very lucky. But there's another problem, a psychic problem, that I rarely spoke of— but now that's finally healed as well, and I want to tell you how it happened. It all has to do with the incredible saga of the Green Man.

First of all, who is the Green Man? He was named that by archeologists who noticed carvings in medieval churches of a strange man with sticks and leaves in his hair. They were surprised to see what was obviously a Celtic (pagan) symbol in Christian churches.

Next, I need to explain a little about the way I learn things. I never learn them through direct experience, I always learn them vicariously, through the experiences of others. This has sometimes frustrated me, but as I've grown older I've realized its value. Whitley has Visitor experiences and symbolic dreams; I interpret them. People write us hundreds of thousands of letters about their own experiences; I read them all and collect the best ones into a book.

After I got out of the hospital, I was left with a deep, visceral fear of death. It almost seemed to me that life wasn't worth living, because I was going to die someday, so what was the point? I didn't see any evidence of life after death.

Then a few weeks ago, we were contacted by the author Graham Hancock, whose home in the UK we visited years ago, when Whitley<sup>1</sup> was on his "Communion" tour. Graham has written a spectacular book called "Supernatural," which will be published in the US sometime this year. In it, he describes taking the mind-expanding drug iboga and the visions it brought. He did this at a time when he was bereft at the recent death of his father. He saw a tall, light-skinned man with blond hair and green moldy splotches on his forehead. I immediately realized he had seen the Green Man.

I recognized this being for two reasons. First, I had recently been at a dinner where a person confided in me that she had met a man who really puzzled her. She called him the "Jolly Green Giant" because he was huge and dressed all in green. He hugged her and pressed her forehead against some crystals he had hanging around his neck and she felt as if her brain had emptied. I knew, from listening to Dreamland interviews, that green is the color of magic, so I told her he was trying to communicate to her that he was a magician.

The second reason I recognized him takes a little more explanation. When we lived in Texas, I was appalled by all the religious fundamentalists I met. These people had been indoctrinated by a certain preacher, but they seemed to have little Christian love in their hearts. What was even more puzzling was they had amazingly little knowledge of what is actually in the Bible. In order to fend them off, I created a "Christian Quiz," with two questions—one from the Old Testament (or Torah) and one from the New Testament. I told people they couldn't talk to me

<sup>1</sup> From *Whitley's Journal*, <http://www.unknowncountry.com/journal/?id=201>

about religion unless they could answer these questions.

The New Testament question was: When Mary Magdalene went to the cemetery and saw the risen Jesus, who did she think he was? (The answer, from the gospel of John, is she thought he was the gardener). When I asked William Henry, who is an expert of legends and myths, to tell me more about the Green Man, he pointed out that this was who she met there.

The Green Man is the symbol of resurrection, the man who defies death and reforms as a living being, and in so doing overcomes evil. His story comes to us from earliest times. It forms the center of the tale of Isis and her brother Osiris, who after being murdered by the jealous Set, was put back together by Isis and became a resurrected being. Of course, the great "green man" of our era is Jesus, and that's why he is portrayed in medieval churches, where worshippers were seeking to identify him as a link between ancient and what were, in those days, modern Christian ideas of resurrection.

In John 20:15, Magdalene was asked by the risen Jesus, "Madam, why are you crying? Who are you looking for?" Her reaction was predictable. She did not recognize him. Of course not, he was dead! I would have done exactly the same, I just know it. "She, supposing him to be the gardener, said to him, "Sir, if you carried him someplace, tell me where you put him and I'll go get him." (I am quoting from my favorite version of the Bible, The Unvarnished New Testament, translated by Andy Gaus).

As William Henry pointed out to me when I wrote him about my Green Man experience, that reference to the gardener in John is a veiled symbol of the Green Man—Jesus, who overcame death (by the way, William is the only person I have met so far who could answer both of my quiz questions).

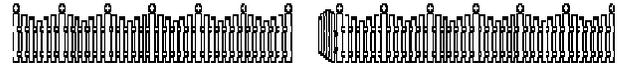
And I have been given a message, in the usual, round-about way that I always receive wisdom. I have been contacted by the Green Man and shown that there is life after death.

In my case, it is literally true: I died last year, but I'm still here. I have overcome death. But it goes deeper than that. The Green Man has told me a greater story, the message that has traveled with us from Osiris to Jesus and down to our own era: there is more to life, death is not final, and we can overcome even the great death that waits for us all. When the Green Man embraced my friend, he emptied her mind of life's concerns and pointed her toward a new and greater life. When Graham Hancock saw him, he saw him on behalf of me and on behalf of us all. I am the Green Man. So are you. So are we all.

And I have been given a message, in the usual, round-about way that I always receive wisdom.

I have been contacted by the Green Man and shown that there is life after death.

I have finally healed.



## Guiding Principles: Two Paragraphs And One Sentence by Robert Crosbie On The Need to Keep One's Eyes Open

Carlos Cardoso Aveline

Dear Editor,

The challenges we face now include, on one hand, a worldwide, growing acceleration of the transition toward the *next cycle* in human progress – and, on the other hand, a series of *pseudo-theosophical* attacks against H.P. Blavatsky, William Q. Judge and Robert Crosbie. Perhaps the two things are not entirely disconnected from one another.

The signs of spiritual, ethical and ecological decay in our civilization seem to be all part of a single multidimensional process where occult and exoteric actions are closely interlinked.

The living souls of H.P.B., W.Q.J. and R.C., among others, are inseparable from their common work, and constitute a significant part of the connection between our human process and those Immortal Sages who guide mankind.

Therefore, the recently renewed attacks against these three souls and their collective work is a significant threat to an important aspect of the forces inspiring human kind into the direction of *universal brotherhood*, the sole alternative to the general

process of ethical and social decay we have to face nowadays.

At this time, any damage to the *unbroken inner link* between mankind and its *source of inspiration* – which was established by HPB with the help of several Adept-Teachers in the 19th century – will certainly be *not helpful at all* to mankind.

We must always use our best attention in complex times.

Perhaps it is useful to calmly meditate on two or three paragraphs by Robert Crosbie, which seem to be especially inspiring:

### ONE

“The kind of theosophical education that is needed is one that will not feel bewildered by any turnings aside of individuals, no matter how high or advanced they may appear to have been. All prate about the ‘original lines’; what are they? Well, W.Q. J. wrote after H.P.B. had gone, that we must go to Her and the Masters *letters* for the ‘program’.<sup>1</sup> It is not laid down in schedule form, but it is there and can be found by anyone who is anxious to follow the program. The course of the Theosophical Society and Theosophists all along gives evidence that it is possible to drift onto some sandbank of thought, some *finality*, and stay there even when exceptional opportunities have been had.”

### TWO

“Well, it does not do to be ‘cocksure’, but to be ready ever to revert to the Source, the Message, the plan as far as outlined; with that readiness, every new development, event or change – whether in persons or things – is taken into consideration in relation to what has been *recorded*. If ‘intuitions’ do not ac-

<sup>1</sup> Private copies of the letters written by the Mahatmas circulated among theosophists since the 1880s. The letters started to be published in the form of books in 1919, with the volume *Letters From the Masters of the Wisdom* (first series, TPH, Adyar). The volume *The Mahatma Letters to A.P. Sinnett*, compiled by A.T. Barker, first appeared in December 1923.

cord with that, then it is wise to stick to what the Messengers laid down. The mysteries of lower Manas are great and many.”<sup>2</sup>

### THREE

In the last days of October 2005, I came to know that Mr. Daniel Caldwell, after divulging libels and innuendos against HPB and William Q. Judge, now openly attacks Robert Crosbie.

The founder of the ULT once wrote: “*Those who belittle Judge will be found belittling H.P.B.*”<sup>3</sup> Nowadays, perhaps we might update that prophetic statement thus:

**“As to those who belittle H.P.B. and Judge .... they will be found belittling Robert Crosbie, too.”**

And that is an additional proof that those three souls are closely united and have a common work for mankind.

Yet this is not all that there is to be said. It is likely, too, that many of those other people who have *reasons to be grateful* to these three radiant souls will be found actively *defending them*. Because “*a valiant defense of those who are unjustly attacked*” is part of the path trodden by any true pilgrim.

Best regards,

Carlos Cardoso Aveline, from Brazil.

<sup>2</sup> Paragraphs one and two, above, were taken from *The Friendly Philosopher*, by Robert Crosbie, Theosophy Co., 1945, Los Angeles, 415 pp., p. 174.

<sup>3</sup> *The Friendly Philosopher*, Robert Crosbie, Theosophy Co., p. 05.