

The Aquarian Theosophist



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AN UMBRELLA OF BROTHERHOOD :

WHAT IS THE "ULT" ANYWAY?

Carlos Cardoso Aveline

Some friends and associates of the ULT complain from time to time:

They say they rarely hear from or read about the United Lodge of Theosophists.

At least one of such students, recently associated to the ULT, wrote that he is happy to have "discovered" the ULT earlier 2005 after 22 years of experience within the "narrow walls" of the Adyar Theosophical Society and after three years as an independent student.

But he added: "I would be **STILL HAPPIER** if I could have discovered the ULT earlier this life."

It sounded like he was thinking of thousands of Theosophy students worldwide who do not have a chance yet to know much about the ULT.

Indeed, many students nowadays may look around for an authentic umbrella to defend themselves and their spiritual search from the heavy rain of ritualistic pseudo theosophy. If they see nothing outside the Theosophical Society (Adyar), they may believe they are in a worldwide desert.

Some experienced observers say that this need for alternatives is especially true now that the karma of the Adyar TS seems to get quicker.

Yet the problem is not limited to not knowing of ULT's existence.

Students who do get in contact with the ULT, can't always and easily understand the nature of the endeavor

started in 1909 by Robert Crosbie, John Garrigues and a few others.

The lack of an aggressive propaganda, the priority to silent forms of work, the absence of centralized and bureaucratic authorities make the task of understanding the U.L.T. somewhat difficult for newcomers.

For these people we say:

"Examine these questions into your own heart. Write to 'The Aquarian Theosophist' and someone will answer to you. Knock at the door and it will be opened."

In order to help clarify at least in part some of the most common doubts about the ULT, we publish below a short text by Dallas TenBroeck which discusses the meaning of the ULT's Associate Card and related issues in everyday life.

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THEOSOPHY, THE U.L.T. AND ITS 'ASSOCIATE CARD'

by Dallas TenBroeck

As far as I can see the signing of a form has a meaning only to the individual who signs.

No "membership" list is kept. People are "associates," and their Association Card is recorded.

After studying the implications of the "DECLARATION OF THE U.L.T." one may, or may not offer to sign such an "associate" card. The decision means no more than that which the individual intends in his own "Heart" to support and sustain. So there is no room for false promises. All signers determine for themselves what they will do. The commitment is to THEOSOPHY, to one's own HIGHER SELF, and to no outside individual or "form."

The U.L.T. will continue to offer its free help and facilities to all-comers.

No questions asked of anyone.

Freedom and independence:

"fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-givings, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unvengefulness, and freedom from conceit— these are the marks of him whose virtues are of a "godlike" character." [Quoted from Chapter 16, *Bhagavad-Gita*]

Some ask "What is THEOSOPHY?"

Some say that if we adopt for ourselves and for others rigid ideas of THEOSOPHY we will fail to see the value of others' sayings and teachings.

If we have grasped the eclecticism of THEOSOPHY, we need not fear that mere words will grade or separate individuals. That is not the concept of Brotherhood. There is a vast spiritual Unity in the Universe.

The effect must be an immense and a radical one. In the first place they will change all our conceptions of time and therefore of the relative values of the events that move in time.

The light of law will lift us forever beyond the reach of fear, because we shall know that a cruel or indifferent chance has no part nor lot in our fortunes, that we are masters of our fate and the captain of our soul.

We move forward in the light of a law that is merciful because it is just, that declares its presence in the least of the events of our lives, that holds the universe in its grasp for the sake of the human soul, that inflicts pleasure and pain for no other purpose than to point out the only road that leads to happiness.

This is no philosophy for the elect. It demands no large learning for its comprehension. It owes nothing to authority or to revelation. Its appeal is to every human being whose eyes are open to the facts of his own life, who can take but one step from the seen to the unseen.

Are we apprehensive that the adoption of a spiritual philosophy will militate against what we call our "success in life?" It would indeed be strange if ignorance were more profitable than knowledge, if weakness were a larger advantage than strength. The greatest of all success in life is reserved for those who know what life is, its origin, purpose, laws and destiny. Work comes to those who ally themselves with nature, not to those who resist her: to those who keep her laws, not to those who violate them.

WE ARE ALL ONE.

It is a brotherhood of ideas and, like all sciences and philosophies, it has a few basic concepts — since it is the most ancient wisdom, those concepts are universal, basic and apply to all who profess to speak for THEOSOPHY, in whatever language and in time or clime.

They give the same scope to all, and limit no one.

ANCIENT WISDOM knew — and continues to know — deep and vast knowledge about ourselves, our purpose in life, nature, the universe, the highest god-like principles, and man's long history on this earth.

Theosophy is the portion of that ancient knowledge brought to us by H. P. Blavatsky toward the end of the 19th century, as taught to her by her Teachers.



Or, as remarked on pages 3&4 of *ULT: Its Mission and Its Future*:

THE UNITED LODGE OF THEOSOPHISTS is an association of students of Theosophy originating through the determination of a small number of Theosophists to pursue the objectives of the Theosophical Movement without organizational distractions and formalities. The conception of U.L.T. (United Lodge of Theosophists) as a vehicle for Theosophical work derives from the experience and insight of Robert Crosbie, a man who, throughout a long association with the original Theosophical Society, was witness to the schisms and divisions caused in the movement by organizational claims, controversy over “authority,” and the competition of personal leaders.

In 1909, with the help of a few others who shared his unsectarian view of Theosophy, Mr. Crosbie formed the United Lodge of Theosophists—a body which was defined by a simple statement of intent —

the U.L.T. Declaration (see page 3).

The immediate work of the U.L.T. became twofold:

The task of restoring the original Theosophical teachings of Madame Blavatsky and William Q. Judge and making them available to the public.

Inaugurating a program of practical Theosophical education with regular public meetings. These furnish the platform for interaction of seeking minds.

The “Declaration” has remained the guiding focus of work, and remains unchanged.

Although study and understanding of Theosophy are regarded by its advocates and supporters as a lifetime undertaking, a general view of this philosophy is necessary to a comprehension of U.L.T. The basic idea is that there is in every human being the latent capacity for self-knowledge, for self-reliant decision on all the great questions, and for progress in understanding through the study and application of philosophy in daily life. While people may and do learn from one another and, indeed, learn better and more rapidly in cooperative association than in any other way—each individual is ultimately responsible for his own growth, and is himself the only final authority concerning what he will accept as knowledge and truth. It follows that the best association is one which provides a maximum of individual freedom and at the same time full opportunity for contact and collaboration with others who are endeavoring to move in the same direction.



The U.L.T. Declaration

THE UNITED LODGE OF THEOSOPHISTS: DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing

attachment to any Theosophical organization, It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves,¹¹ by study and other wise, to be the better 'able to help and teach others. "The true Theosophist belongs to no cult or sect, yet belongs to each and all."



THE ULT ASSOCIATE CARD

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

Being in sympathy with the purposes of this Lodge, as set forth in its

"Declaration, I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.



TO THE MAN IN THE STREET

UNLESS Theosophy has something definite to offer to the man in the street it may as well disappear from the field of human interest. If its mission is only to coterie of learning or curiosity it is unworthy the devotion of those who promulgate and defend it. If it is inadequate to any need of humanity, if it retires baffled before any problem of fate and fortune, if it fails to make life better worth living and death better worth dying, its advocates may admit that they have misdirected their energies and dedicated their lives amiss. But it is to the man in the street that Theosophy makes its chief appeal. It is to the masses of humanity—not to the few nor the elect—that its chief gifts are offered. It invites to its study all who would see an orderly law of life in the place of chaotic chance, all who would recognize the operations of an absolute justice dominant over human affairs, all who would enter consciously into an individual existence whose immensities are not limited by death or change.

In protesting against the binding power of creeds we must not overlook the effect of belief upon action and upon character. Every deed of our lives is governed by our conceptions of self-interest, although those conceptions may be as lofty as they are often debased. The toiler among the poor is actuated by an exalted sense of self-interest that demands

service and compassion. The burglar believes that he will benefit by his theft. Cruelty, greed, and passion all are honest in so far as they are interpretations, or rather misinterpretations, of self-interest. According to our readings of life, of time, and of divine law, so will be our actions. Belief governs conduct. It is the yardstick by which we measure the import of events and their value to ourselves. An hour of sunshine is the life of a gnat, a cloud is its tragedy, a drop of rain its extinction. A span of minutes is its standard of values.

It would seem then that religion, which is only another name for philosophy, is actually a standard of values. A religious belief is a yardstick by which we measure the import of events. If we conceive of human life as bounded by birth and by death, with nothingness before and annihilation after, it is obvious that all the events of that life will seem large in inverse proportion to the brevity of the period. A child cries for a broken toy because its conception of life is so narrow as to make the tiny mishap seem a tragedy. Its standard of values is inadequate. Enlarge our time conceptions of life and we dwarf the relative magnitudes of its events and completely change our angle of vision. In the same way a religious or philosophic conception may change our entire estimate of self-interest. If we accept the idea of a perpetual and conscious individual life, we must at once rearrange our computations of value. If we believe that the perpetual and conscious individual life is governed by a precise law of cause and effect we shall be tranquil under the disabilities that we shall know to be self-created, and we shall be hopeful of a future in which there will be fewer seeds of ill to fructify. If we recognize the unity of the life that sweeps through the universe we shall be careful to injure none of its manifestations, and we shall recognize that fraternity is not merely a sentiment but a compelling law that

cannot be thwarted. And if we perceive the dominance of an unchanging and resistless law that moves inexorably towards its goal we shall have learned to cast out fear from our hearts. All these things are practical achievements. There is no one whom they do not concern. They come within the scope of the average human intellect. And they give to life a confidence, a strength, and a tranquility that can come from no other source.

Therefore it is evident that every man has some kind of a philosophy of life, even though it be unformulated, even though he be unaware of its existence. Every man without exception is trying to be happy, and his life is governed by some policy that he believes will conduce to his happiness. Every man has some time standard, usually the duration of his own life, or even the duration of his youth, by which he measures the importance of the things that happen to him. Theosophy thus makes a double appeal to the average man. It tries to show him how he may acquire a true and a permanent happiness. And it tries to furnish him with a new time standard so that he may revise the relative values of his daily experiences. But Theosophy seeks to achieve its end, not by the imposition of dogmas nor by the weight of spiritual authority. It asks only for a courageous facing of known facts and for the inferences logically to be drawn from those facts. In other words, it appeals only to universal knowledge and to the reasoning faculty.

Let us then take the two groups of facts most apparent to us, that is to say the facts of consciousness and the facts of experience. It is obvious that consciousness and character are being continually changed by events of experience. Every event that befalls us adds somewhat to the knowledge that governs our future actions. In other words it changes our character, however

slightly. And every such change increases our happiness, or detracts from it. So true is this that every man has made for himself a certain classification of the things that he must not do because they bring unhappiness, and of the things that he ought to do because they bring happiness. He may be wholly wrong in his judgment, he may have based it upon ignorance, but at least he has attempted to reach a judgment, and to discriminate between the things that are good for him and the things that are had for him.

And every experience whether good or evil has changed his character. It is then evident that nature is trying to teach him something, that inasmuch as his character is being constantly changed by experience there must be somewhere in the great mind of nature a destination, a plan, an intention. If we see the foundations and the framework of an unfinished house we know them for exactly what they are, and we may even foresee the ultimate form and appearance of the house when the builder shall have finished his work. We know that somewhere there is an architect's plan, a blue print, that there is purpose and design behind every hammer stroke, that there is no detail too insignificant to find its place. The acorn bursting in the ground is the prediction of the oak tree. Wherever there is motion or change there also there must be intention, a destination, and an architect's plan. Theosophy asks the average man to look at the changes in his own character, at the praise and blame of conscience which bring happiness and unhappiness, and so to ask himself what is the intention of evolutionary nature toward him, what is it that nature would have him be. In other words, what is the architect's plan of this unfinished human house. Surely there can be no other question so practical as this.

And as soon as we recognize that there is a plan, that we ourselves are uncompleted structures, we see at once

that the limits of one earth life are pitifully inadequate for its completion. And it is a plan that can be completed nowhere else but on earth, since it concerns itself mainly with our bearing toward our fellow men. We have been born with certain characters, that is to say with certain tendencies in our bearing toward others. As we live through our lives these characters have been gradually changing by experience. Since experience is thus obviously the only factor in a change of character it is evident that the character with which we are born must have been fashioned at some time by experiences of the same nature as those that are now changing it. And since it is equally evident that our characters are still unfinished structures, far short of nature's design, the process of experiencing must be continued, and continued under, like conditions to the present, that is to say, by human contact under earth conditions. And so we reach what may be called the central Theosophic tenet, that all evolution has a destination, and that it proceeds toward that destination through a process of re-embodiment or reincarnation in which the law of ethical cause and effect holds sway: "Whatsoever a man soweth that shall he also reap." And in this there is no dogma, no authority, no supernatural revelation. It is simply an irresistible deduction from obvious facts.

Now it would be possible to argue at great length in support of the contentions

- (1) that there is one, Universal Life sweeping through all the kingdoms of nature and that we ourselves are expressions of that One Life and separated from one another only by the illusions of the selfish personality.
- (2) That the method of evolution is through constant re-embodiments or reincarnations which are knit

together by the law of cause and effect, such law assuming an ethical aspect in human evolution and producing such circumstances in each earth life as have been earned by the thoughts and acts of the lives that preceded it.

- (3) That all evolutionary movements are regulated by a precise and cyclic law, and that nowhere in the universe or in human life can there be such a thing as chance or a permanent injustice. It would be easy to show that these great postulates have been the basis of every religion that the world has ever known and that they are commended alike by reason and by experience. But the present object is not to argue about these things but merely to state them, to leave them for consideration, and to suggest the effect that they must have upon the lives of those who accept them as truths.

The effect must be an immense and a radical one. In the first place they will change all our conceptions of time and therefore of the relative values of the events that move in time. Instead of imagining ourselves as coming at birth from an impenetrable darkness, with darkness for our destination, we shall now see ourselves as being's that have lived for ever, and who will live for ever, and in whom consciousness can never be extinguished even for a moment. The memory of the brain may fail to bridge the abysses of time, but somewhere within the depths of our being, or rather upon its heights, we shall recognize the existence of a soul in which all memories of the past are stored, all knowledge and all power, and that nothing hides us from that radiance except the self-imposed limitations of personality and the love of self. In the presence of such a realization what room can there be for the paltry ambitions, greeds, fears, and griefs that

now fill our tortured lives? Against that stupendous background of time all these things sink into insignificance and to their true values. They seemed large only when we viewed them against a background of a few score years, only when we measured them by the false standards of a few score Years: Look at them now against the background of a conscious eternity and forever they lose their power to wound. At last we learn the true value of events, and we are lifted by that new wisdom beyond the reach of personal sorrow. We are no longer as children who cry over broken toys.

But the Theosophic philosophy will do more than this. The light of law will lift us forever beyond the reach of fear, because we shall know that a cruel or indifferent chance has no part nor lot in our fortunes, that we are masters of our fate and the captain of our soul.

And how pitifully, how abjectly, we now cringe before our fears. We are afraid of poverty, afraid of death, afraid of disease. We imagine ourselves as fortified citadels besieged by a pitiless and hostile nature. Terrors lie in wait for us in the dark places of life, and every corner has a foe. A perpetual paralysis of fear destroys our strength and hides the sunlight by its baleful shadows.

And how needless it all is! With what new confidence we move forward in the light of a law that is merciful because it is just, that declares its presence in the least of the events of our lives, that holds the universe in its grasp for the sake of the human soul, that inflicts pleasure and pain for no other purpose than to point out the only road that leads to happiness.

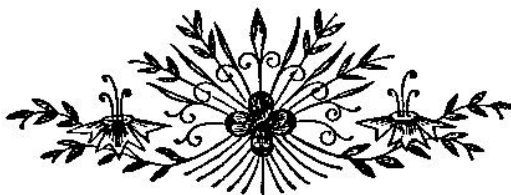
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Are we apprehensive that the adoption of a spiritual philosophy will militate against what we call our "success in life?" It would indeed be strange if ignorance were more profitable than knowledge, if weakness were a larger advantage than strength. The greatest of all success in life is reserved for those who know what life is, its origin, purpose, laws and destiny. Strength in our life work comes to those who ally themselves with nature, not to those who resist her: to those who keep her laws, not to those who violate them.

[*Theosophy*, Vol. I, #5, pp. 169-73]

There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religion and its faith. H. P. Blavatsky—In *The Secret Doctrine*—Vol. II, p. 794.

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen. —*Bhagavad-Gita*—Chap. 2.



THE GLOBAL VILLAGE

New Places for Spanish Study

EAST LOS ANGELES

Martes: 6:30 p.m. a 8:00 p.m.
6641 Easton Street, Este de Los Angeles, Ca.
90022
Entre Wittier Blvd. y Olympic cerca de, Garfield Ave.
Tel. (323) 264 4065 Lllamar entre, 4:00 p.m. y
6:00 p.m.



United Lodge of Theosophist
3766 El Cajon Blvd
San Diego, Ca 92105
(619)283-0142

E-Mail: jim2sal@aol.com

Sundays 10:45-12Noon
Theosophical Book Center Wednesdays — 11a.m.-1p.m.
Wednesdays: 12 Noon to 1p.m.
Psychotherapy of *BhagavadGita*
Fridays: 7p.m. to 8:30 p.m. Basic Theosophy

Sarasota, Florida Theosophy Group

Meets Weekly on:

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

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

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

Our address is: 2700 S. Tamiami Trail Suite#11B, Sarasota, Florida 34239 and our phone number is: 941-312-9494.

<http://www.theosophyusa.com>

941-349-5151

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

United Lodge of Theosophists

1917 Walnut Street

Philadelphia, PA 19103

All welcome No collections

United Lodge of Theosophists

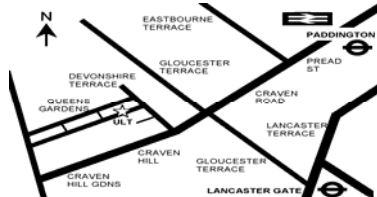
Robert Crosbie House
62 Queens Gardens
London W23AH, UK

Tel +(44) 20 7723 0688
Fax +(44) 20 7262 8639

Contact us: ult@ultlon.freereserve.co.uk

MEETINGS ON SUNDAYS 7 PM

United Lodge of Theosophists
62 Queens Gardens London W2 3AL



020 7723 0688 www.ultlon.freereserve.co.uk

Karma & Reincarnation

The twin doctrines of Theosophy, a mode of living common to the great sages, adepts and Masters who live by **the Great Ideal** - to benefit humanity.

One humanity, one goal, one Truth

Universal Brotherhood means unity through diversity and mutual respect; its absence is the cause of violence and suffering.

Individuality and Interdependence

“We should aim at creating *free* men & women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.”

“the rational explanation of things...”

H.P. Blavatsky, a great Occultist of the modern age

All welcome to study Theosophy

- Talks & meetings ~ discussions with questions
- Study Group – Wednesdays 7pm from Oct 6th Bhagavad Gita & Fundamental Theosophical studies
- **Correspondence Course – by post or email**
✉ contact ULT at correspondence@clara.co.uk

Theosophy Discovery Circle



From the Writings of

HP Blavatsky & WQ Judge

Interactive Study Class

Every other Sunday 10:30 – 12:00

Located at:

NYTS 240-242 E 53rd Street,

NYC, NY (Bet. 2nd & 3rd Ave.)

Contacts:

<http://www.geocities/theosophycircle/>

Tmwriters@mindspring.com

David@broadviewnet.net

Amedeo@optonline.net

Phone:

David – (718) 438-5021

Amedeo – (973) 697-5938

Classes are free and open to all

THEOSOPHY HALL

347 East 72 Street

New York, NY 10021

(212) 535-2230

E-mail: otownley@gmail.com

All meetings are free. No collections, fees or dues.

Discussion – Multi-Media

Monday Night

7:30-9:00pm

Investigation of the unexplained laws of Nature, and the psychical powers latent in man.

Free Study Materials Provided

- Meditation & Raja Yoga
- Dreams and the Dreamer
- Karma and Reincarnation
- Places After Death
- Spiritual and Psychic Realms
- A Relationship with God
- Science and Psi Phenomena

THEOSOPHY HALL

347 East 72 Street, NY NY 10021

Doors Open at 6:45PM

Phone: (212) 535-2230

Refreshments Served

Current topics: Contrasting ancient theosophical teachings with the standard scientific view of the world, and current psi phenomena. Including distance viewing, crop circles, remembering past lives, etc.

Texts include *The Secret Doctrine*, *Isis Unveiled* and other original Theosophical sources.

The Bhagavad-Gita

Wed. Night – 7:30-8:45

Free Study Materials Provided

The ancient psychology of the East and its application in this “era of Western Occultism.”

SPANISH STUDY CLASS

“Ecos del Oriente”, by Wm.Q. Judge

Meets the first two Wednesdays of the month

THEOSOPHY HALL
347 East 72 Street, NY, NY 10021
Doors Open at 6:45PM
Phone: (212) 535-2230

**THE UNITED LODGE OF
THEOSOPHISTS**
"Maitri Bhavan" 4, Sir Krishna Rao Road, Near
Lalbagh West Gate, — Basavanagudi,
Bangalore-560 004.

THEOSOPHY

Secret Doctrine Classes

Sunday 10:30am - 12:00

Theosophy Discovery Circle, New York City
240-242 E. 53rd St [between 2nd & 3rd Ave.]

Monday 7:30 to 9 pm

New York ULT 347 East 72nd Street, NY

Wednesday 2 to 4 pm

Antwerp ULT, Belgium

Wednesday 7:30 to 8:45 pm

Los Angeles ULT

Saturday 10 am to 12 noon — The Wind Horse

Long Beach — First Saturday of every month

Wednesday — Bangalore ULT, India

Wednesday: 6p.m. — 7.30p.m.

Athens 10680, GREECE
60 Charilaou Trikoupi Str — 3rd floor

LOGIE UNIE DES THÉOSOPHES

Loge Unie des Théosophes

11 bis, rue Kepler – 75116 Paris, FRANCE

Conferences Mercredis, 19 h 30 – 20 h 45

*Loge Unie des Théosophes Douala
Camaroon*

B.P. 11372 Douala Localisation Ndog - Bong

Heures d'ouverture: mercredi 19h – 20 h 15

Samedi 19h – 20 h 15

Toutes les activités de la Loge sont libres et gratuites

Les reunions commencent et se terminent aux heures
précises indiquées

La Loge est maintenue en activité par des participations
bénévoles

Tel: 40-76-72

United Lodge of Theosophists

4865 Cordell Avenue, Suite 4

Bethesda, MD 20814

phone (301) 656-3566

web: www.ultdc.org

Meetings: Sundays 11 a.m. to 12 noon

(Lectures followed by questions and answers, or group discussions.)

Den TEOSOFISKA

Ursprungliga Undervisningen

UNITED LODGE OF THEOSOPHISTS, Malmögen

Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

TEOSOFISKA FÖREDRAG

Stiftelsen Teosofiska Kompaniet
United Lodge of Theosophists – Malmögen
Peter Bernin, Roslinsväg 6, 217 55 Malmö
+46 (0)709 26 2212

hemsida: www.teosofiskakompaniet.net

email: redaktionen@teosofiskakompaniet.net

Phoenix ULT

THEOSOPHY HALL — -77 W. ENCANTO
BLVD.

PHOENIX, ARIZONA 85003

Phone 602-290-0563

PROGRAM - 2004–2005

SUNDAY EVENINGS

7:00 - 7:45 P.M.

Universal Theosophy by Robert Crosbie

8:00 — 8:45 P.M.

Study, read, question, discuss, discover,

the Teaching and

Philosophy of Theosophy

IN:

THE SECRET DOCTRINE by H.P. Blavatsky

United Lodge of Theosophists

799 Adelaide Street

London, Ontario N5Y 2L8

CANADA

Wednesday Evening 7:30 to 8:45 PM

A study of the Key to Theosophy, the "Proem" from The Secret Doctrine, and Raja Yoga and Occultism.

- Sunday Nov. 20 "Karmic Law"
- Sunday Dec. 18 The Eternal Pilgrim"
- Sunday Jan. 15 "Evolution"
- Sunday Feb. 12 "The Sevenfold Man"
- Sunday March 12 "The Symbolic Egg"
- Sunday April 9 "Magic Through the Ages"
- Sunday May 7 "White Lotus Day"

Sunday Evening — 7:00 to 8:00 PM
Isis Unveiled by H. P. Blavatsky

Email contact: Laura Gray at
classiccontours@sympatico.ca



Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share.

Master's letter to Mr. Judge

THE AQUARIAN THEOSOPHIST is a computer generated magazine with a major issue and supplement each month. When received as an email attachment, it is free.

The magazine has a small hardcopy list to which one may subscribe at \$30 per year, domestic; and \$40 per year international. All subscriptions outside The United States travel airmail. It is NOT self-supporting and subsists on donations to cover the shortfall. The address for articles, correspondence and subscriptions and/or donations is:

The Aquarian Theosophist
 245 West 33rd Street
 Los Angeles, CA 90007-4108
 U. S. A.



HPB DEFENSE FUND REPORT

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

Cumulative gifts as of November 10, 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
GB	30.00
Anonymous	25.00
GLS	500.00
KS	500.00
Anonymous	200.00
Anonymous	200.00
A. B.	50.00

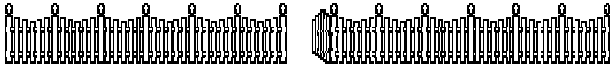
TOTAL AS OF December 15, 2005 6,748.00

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 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 a historical 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.¹

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



THE INNER LEVELS OF THE THEOSOPHICAL MOVEMENT:

EVERY CHALLENGE IS AN OPPORTUNITY.

by Carlos Cardoso Aveline

Dear Editor,

One writer who presents himself as a student of Helena Blavatsky has written one or two articles in a website suggesting that Mr. Robert Crosbie broke the vows he had made as a student of the Esoteric School founded by H.P.B. in the 19th century.

Such writers tend to appear from time to time in several countries. They tend to publish long, high-sounding articles about things of which they know nothing. By doing this, they add extra weight to the well-known verses in the "Tao Te King":

"Those who know, don't talk.
Those who talk, don't know."

At least one of such persons has recently gone beyond discussing occult facts of which he knows nothing. He has been sending long letters to a number of students in several countries, anxiously defending his decision to give as much

publicity as he can to the libels originally invented against H. P. Blavatsky more than one century ago.

These people typically write against those who live and who stimulate the search for inner learning or for lay discipleship along the lines established by H.P.B. and her Masters.

Such efforts are not new, and they are not original. We have had persons of this type attacking HPB's work all the time since the mid-1880s. We also have had people successfully defending Theosophy all along. Yet — there is something sad about this.

The very existence of students who try to live up to the inner side of H.P.B.'s Teachings seems to gravely offend these poor people. This is unfortunate. No sincere student could ever aim at that.

One can only wish that all these aggressive and anxious skeptics will understand and accept the existence of such a thing as an occult life and spiritual path.

I wish they could see that there is an inner level of study and action which must be kept to those who have freely decided to pledge themselves to their own hearts to try to improve themselves — and who have made a commitment to help each other along that old, steep and narrow way to Eternal Wisdom.

The lack of respect that these skeptics seem to show for the inner instances of the theosophical movement might be connected to a lack of respect they have for their own inner consciousness and conscience.

It follows that to wish them well, and to send them good thoughts, is part of our task.

On the other hand, our mission also includes actively preserving the movement and the Teaching from these

¹ 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

occult successors of the 19th century slanderers Vsevolod Solovyov, Emma Coulomb and others.

It is not a coincidence that both Solovyov and the Coulobms, as well as their 21st century successors, **first infiltrated the theosophical movement**, and only then started to attack H.P.B. and the Masters' work from inside the theosophical circles.

As paradoxes are part of the occult life, there is a bright side to this.

Esoteric philosophy states that great opportunities are generally in direct proportion to the difficulty of challenges.

Therefore, putting a limit to the slanderous action of "modern" skeptics may be a golden opportunity now available to earnest students worldwide.

Best regards,
Carlos Cardoso Aveline, from Brazil.



CORRESPONDENCE

“Revelator, priest, and dogmatist are foreign to the spirit of Theosophy.”

“THE ALGEO LETTERS”

Dear Editor, *The Aquarian Theosophist*:

Regarding Mr. John Algeo’s work *THE HPB LETTERS* Vol. I. TPH. As I understand it, this work contains the following characteristics:

1. **Outdated information.** Which fact makes them to become Tricky

Information, since is presented as Updated Information.

2. **Discarded Information.** Discarded many, many years ago.
3. **Non Extant Information Physically.**
4. **Mixing lies, with Truth.**

The above makes me think they should better be considered as:

THE ALGEO LETTERS.

If he presents them as “*true*,” or “*maybe true*,” or “*might be true*,” or “*I think they may be true*,” or whatever words he may use, whether they are false or true, then the name becomes appropriate.

John Charles Bartlett



A letter from Odin to a correspondent-----

John, I enjoyed your article — certainly is apropos to the mass media controversy. But for my “elevated Theosophical taste” too much of a materialistic-existentialist bent. No allowance for life's little perplexities. Utility aside, bird nests are “imperfect” by strict geometrical and mathematical standards — yet it is their very imperfection (or can we say “lack of perfect symmetry”) that endows them with their compelling natural beauty. Not to mention intelligently designed.

You didn't address the *Secret Doctrine* position which is that Intelligent Design, although rejecting fortuitousness is not a perfect process.

Reed Carson in the last BN Newsletter noted that Theosophy definitely grants to Darwinism the power to explain some micro-evolution. But after that concession, it describes Darwinism as only a “minor” law.

“The fact is, that only the partial truth of many of the secondary ‘laws’ of Darwinism is beyond question...” (SD ii, 662)

Concerning “imperfections” the SD teaches:

“...it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a differentiated sum of qualities and attributes, it is in virtue of that alone conditioned and imperfect.” (SD ii, 732-3)

“As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures.

Therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship.

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three periodical Upadhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point.

These are the Monadic (or spiritual), the intellectual, and the physical evolutions.”

Each of these three systems has its own laws ... ‘Nature,’ the physical evolutionary Power, could never evolve intelligence unaided-she can only create ‘senseless forms,’” (SD I, 182).

Care to take on the crop circles?

The crop formations are the finest, most beautiful and original art forms of modern times, and they are totally mysterious. Behind the crop circle

phenomenon is an evident purpose. Some intelligence, human, alien or spiritual, is in the process of communication. The secret circle-makers seem to be exposing us to a course of re-education, beginning with the symbols of sacred knowledge and wisdom.

They are too perfect to be accidental. What shall we do? Just ignore them because their origin cannot be proved or disproved?

Odin



NEWS FROM ULT — ATHENS, GREECE

Hello Will and Jerome,

LATEST NEWS FROM ATHENS:

I am looking forward to the beginning of W.J.C Course.

Will, thank you for sending me your telephone numbers.¹

Chris Bartzokas' book, *Compassion: the truth at the heart of our universe*, is already on line, on www.theosophy.gr, wherefrom it can be downloaded by anyone interested. Would you care to let it be known to the other ULTS?

Jerome, what would you say on it?² I believe it is a well written Theosophical book. It is a compilation of selected excerpts from the Ageless Wisdom.

Let me take the occasion to inform you about Theosophical Studies Program locally organised by the Athens ULT. I am sending you the announcement so that you get a rough idea. I think it will be

¹ We gave them to Aspasia.

² It is an excellent BOOK!! A review of it will be forthcoming. We heartily recommend it to any student for whom the word “Compassion” or “Nirmanakaya” causes a thrill in their heart. — Ed., 4.7.

helpful for those who live away from Athens.

"Theosophy is the Spiritual Knowledge conveyed to humanity and aiming at its intellectual and spiritual advancement. The re-appearance of this age-long wisdom through the Theosophical Movement and the writings of H. P. Blavatsky, by directing the world's interest to esoteric knowledge, has given today's researcher the possibility to understand the conditions of both individual and universal evolution and, by so doing, to become aware of the purpose of life.

In a series of monthly meetings, the "Theosophical Studies" program presents the most important Theosophical topics in a comprehensive and explicit way and intends to spread spiritual knowledge by helping ordinary people understand and assimilate it.

The program comprises the following subjects: about the Soul, the law of Cycles, after death existence, devachan and nirvana, the causes of rebirth, occult evolution, rounds and chains, Masters of Wisdom, psychic phenomena, self-knowledge, Theosophy and science etc. The study is based on the writings of H. P. Blavatsky and W. Judge.

The meetings will be taking place at the Athens ULT premises, from 10.30a.m. to 3.30 p.m. on the following Sundays:

January 29,
February 26,
April 2,
May 28,
October 22,
December 3, 2006.
Admittance Free"

If you want more information about the above, I will gladly give it to you.

Last week we met a Greek-American couple from the N.Y. ULT who

visited us and assisted in two meetings. The husband has been an associate of the ULT since 1946 and he told us he had made the acquaintance of Wadia.

We have exchanged mailing addresses as well as pieces of information but they had no idea about the work being done through the Internet.

My warm regards

Aspasia Papadomichelaki
ATHENS, GREECE



GENIUS

by H. P. Blavatsky

Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . .

— CRABBE

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of

intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god "to refer the appearance of every single individual to a *special act of divine will and creative energy*," or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly--to every outward appearance, at least--"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius--an abnormal aptitude of mind--that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence* — observe the distinction, reader, — and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men — what we perceive of his substance "is not here" —

For what you see is but the smallest part. . . .
 But were the whole frame here,
 It is of such a spacious, lofty pitch,
 Your roof were not sufficient to contain it. . . .

This is precisely what the Esoteric philosophy teaches.

The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our Ego, which

*keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.*¹

This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form--the man of clay--in the matter-of-fact, daily life of the latter.

The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man.

No Ego differs from another Ego, in its primordial or original essence and nature.

That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or in aptness is, in its turn, the result of Karma.

Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former--the instrument--and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken

¹ The period of one full Manvantara composed of Seven Rounds.

divine thought in the very depths of man's subjective or inner nature. Physical man may — to follow our simile — be a priceless Stradivarius or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact.

"From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-BUILDER*,"¹ (I Cor. III, 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY, even the *hidden* Wisdom." (*Ibid.* II, 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their "hero worship." But have the modern historians ever fathomed the cause of such "worship"! We believe not. Otherwise they would be the first to become aware that that which was "worshipped," or rather that to which honours were rendered was neither the man of clay, nor the *personality*--the Hero or Saint So-and-So, which still prevails on the Roman Church, a church which beatifies the body rather than the soul--but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the

Bible as "Princes")--whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"?

Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets no *profane*, not even an "Archon" or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him*." (*Ib.* v, II.)

Were Chapters II and III of I Corinthians ever translated in the Spirit in which they were written — even their dead letter is now disfigured — the world might receive strange revelations. Among other things it would have a key to many hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man were strewn with roses for the passage of the Hero of the day, if every citizen was called to bow in reverence to him who was so feasted, and if both priest and poet vied in their zeal to immortalize the hero's name after his death--occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius — *when combined with virtue* — in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!"

Thus, that which we call *deification* applied to the immortal God within, not to the dead walls of the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts

¹ A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details.

It teaches, for instance, that the presence in man of various creative powers--called genius in their collection--is due to no blind chance, to no innate qualities through hereditary tendencies--though that which is known as atavism may often intensify these faculties --but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy — the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect--*can never copy or condescend to imitate*, but will ever be original, *sui generis* in its creative impulses and realizations.

Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all in the most arid soil, for its stamp is always unmistakable.

To use a popular saying, innate genius, like murder, will out sooner or

later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden eruption. On the other hand artificial genius, so often confused with the former, and which, in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across road, but it leaves the inside of the building in darkness.

And, as every faculty and property in Nature is dual — *i.e.*, each may be made to serve two ends, evil as well as good — so will artificial genius *betray* itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas*.

The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius--

If not protected, pruned, and fed with care,

Soon dies, or runs to waste with fitful glare—

— can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness.

It is not the direct light of the *Manasa putra*, the "Sons of Wisdom," for true genius lit at the flame of our higher nature, or the EGO, cannot die.

This is why it is so very rare. Lavater calculated that "the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by "genius," Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, pruned, and fed," and not the genius we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, *it is easier for the personality with its acute physical senses and tatwas to gravitate toward the lower quaternary than to soar to its triad--modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form--the "one in ten millions."*

Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius requires

cultivation," says one; "Genius is vain and self-sufficient" declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric, though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions.

In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its aping shadows.

Alone the surging masses of the ignorant millions, *the great people's heart*, are capable of sensing intuitively a true "great soul" full of divine love for mankind, of god-like compassion for suffering man.

Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name.

No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time

since in the XIII century the "Angelic Doctor" snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply; "but the age is also past when she could say to a paralytic, 'Rise up and walk'."

And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles." Hence — no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of **self-existent and infinite mind**," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision.

The very idea that every man with a "soul" in him is the vehicle of a genius will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstition." *As to the popular feeling — the only approximately correct one because purely intuitional*, it will not be even taken into account.

The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognised genius — whether of one or the other kind — without a certain amount of weird, fantastic and often uncanny, tales and

legends attaching themselves to so unique a character, dogging and even surviving him.

Yet it is the unsophisticated alone, and therefore only the so-called *uneducated masses*, just because of that lack of sophisticated reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes.

And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-or-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . . The weak to bend, the proud to pray
To powers unseen and mightier than they . . .

This is now called SUPERSTITION . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that that "darkness" — which is only another term for the *invisible* and the *unseen* — is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we know nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the

too-learned wiseacres that there is nothing "nothing whatever, in that darkness"; nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa*. [Lt. There is nothing without a cause] **Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world.** As for the rest, *i.e.*, the obloquy and derision with which such theosophical doctrines are met, Fielding — a sort of Genius in his way, too — has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool, SKEPTICISM MAKES HIM MAD.*"

Lucifer, November, 1889



ÆTHROBACY, is the Greek name for walking or being lifted in the air; *levitation*, so called, among modern spiritualists. It may be either conscious or unconscious; in the one case, it is magic; in the other, either disease or a power which requires a few words of elucidation.

A symbolical explanation of æthrobacy is given in an old Syriac manuscript which was translated in the fifteenth century by one Malchus, an alchemist. In connection with the case of Simon Magus, one passage reads thus:

“Simon, laying his face upon the ground, whispered in her ear, ‘O mother Earth, give me, I pray thee, some of thy breath; and I will give thee mine; *let me loose*, ‘O mother, that I may carry thy words to the stars, and I will return faithfully to thee after a

while.’ And the Earth strengthening her status, none to her detriment, sent her genius to breathe of her *breath* on Simon, *while he breathed on her*; and the stars rejoiced to be visited by the mighty One.”

The starting-point here is the recognized electro-chemical principle that bodies similarly electrified repel each other, while those differently electrified mutually attract. “The most elementary knowledge of chemistry,” says Professor Cooke, “shows that, while radicals of opposite natures combine most eagerly together, two metals, or two closely-allied metalloids, show but little affinity for each other.”

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity — let us call it positive — which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity — negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with, and evolve the form of electricity opposed to that of the earth itself. Now, what is weight? Simply the attraction of the earth. “Without the attractions of the earth you would have no weight,” says Professor Stewart; * “and if you had an earth twice as heavy as this, you would have double the attraction.” How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which holds them upon the surface of the ground. But the law of gravitation has been counteracted in many instances, by levitations of persons and inanimate objects; how

account for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce “miracles”; among others a change of this electrical polarity from negative to positive; the man’s relations with the earth-magnet would then become repellent, and “gravity” for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing.

The study of nervous diseases has established that even in ordinary somnambulism, as well as in mesmerized somnambulists, the weight of the body seems to be diminished. Professor Perty mentions a somnambulist, Koehler, who when in the water could not sink, but floated. The seeress of Prevorst rose to the surface of the bath and could not be kept seated in it. He speaks of Anna Fleisher, who being subject to epileptic fits, was often seen by the Superintendent to rise in the air; and was once, in the presence of two trustworthy witnesses (two deans) and others, raised two and a half yards from her bed in a horizontal position. The similar case of Margaret Rule is cited by Upham in his *History of Salem Witchcraft*. “In ecstatic subjects,” adds Professor Perty, “the rising in the air occurs much more frequently than with somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible;

nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases — as, for instance, nervous fever — the weight of the human body seems to be increased, but in all ecstatic conditions to be diminished. And there may, likewise, be other forces than material ones which can counteract this power.”

A Madrid journal, *El Criterio Espiritista*, of a recent date, reports the case of a young peasant girl near Santiago, which possesses a peculiar interest in this connection. “Two bars of magnetized iron held over her horizontally, half a metre distant, was sufficient to suspend her body in the air.”

Were our physicians to experiment on such levitated subjects, it would be found that they are strongly charged with a similar form of electricity to that of the spot, which, according to the law of gravitation, ought to *attract* them, or rather prevent their levitation. And, if some physical nervous disorder, as well as spiritual ecstasy produce unconsciously to the subject the same effects, it proves that if this force in nature were properly studied, it could be regulated at will.



DUST STORMS ON THE MOON

An old Apollo experiment is telling researchers something new and surprising about the moon.

December 7, 2005: Every lunar morning, when the sun first peeks over the dusty soil of the moon after two weeks of frigid lunar night, a strange storm stirs the surface.

The next time you see the moon, trace your finger along the terminator, the dividing line between lunar night and day. That's where the storm is. It's a long and

skinny dust storm, stretching all the way from the north pole to the south pole, swirling across the surface, following the terminator as sunrise ceaselessly sweeps around the moon.

Never heard of it? Few have. But scientists are increasingly confident that the storm is real.

The evidence comes from an old Apollo experiment called LEAM, short for Lunar Ejecta and Meteorites. "Apollo 17 astronauts installed LEAM on the moon in 1972," explains Timothy Stubbs of the Solar System Exploration Division at NASA's Goddard Space Flight Center. "It was designed to look for dust kicked up by small meteoroids hitting the moon's surface."

Billions of years ago, meteoroids hit the moon almost constantly, pulverizing rocks and coating the moon's surface with their dusty debris. Indeed, this is the reason why the moon is so dusty. Today these impacts happen less often, but they still happen.

Apollo-era scientists wanted to know, how much dust is ejected by daily impacts? And what are the properties of that dust? LEAM was to answer these questions using three sensors that could record the speed, energy, and direction of tiny particles: one each pointing up, east, and west.

LEAM's three-decade-old data are so intriguing, they're now being reexamined by several independent groups of NASA and university scientists. Gary Olhoeft, professor of geophysics at the Colorado School of Mines in Golden, is one of them:

"To everyone's surprise," says Olhoeft, "LEAM saw a large number of particles every morning, mostly coming from the east or west--rather than above or below--and mostly slower than speeds expected for lunar ejecta."

What could cause this? Stubbs has an idea: "The dayside of the moon is positively charged; the nightside is negatively charged." At the interface between night and day, he explains, "electrostatically charged dust would be pushed across the terminator sideways," by horizontal electric fields.

Even more surprising, Olhoeft continues, a few hours after every lunar sunrise, the experiment's temperature rocketed so high--near that of boiling water--that "LEAM had to be turned off because it was overheating."

Those strange observations could mean that "electrically-charged moon dust was sticking to LEAM, darkening its surface so the experiment package absorbed rather than reflected sunlight," speculates Olhoeft.

But nobody knows for sure. LEAM operated for a very short time: only 620 hours of data were gathered during the icy lunar night and a mere 150 hours of data from the blazing lunar day before its sensors were turned off and the Apollo program ended.

Astronauts may have seen the storms, too. While orbiting the Moon, the crews of Apollo 8, 10, 12, and 17 sketched "bands" or "twilight rays" where sunlight was apparently filtering through dust above the moon's surface. This happened before each lunar sunrise and just after each lunar sunset. NASA's Surveyor spacecraft also photographed twilight "horizon glows," much like what the astronauts saw.

It's even possible that these storms have been spotted from Earth: For centuries, there have been reports of strange glowing lights on the moon, known as "lunar transient phenomena" or LTPs. Some LTPs have been observed as momentary flashes--now generally accepted to be visible evidence of meteoroids impacting the lunar surface. But others have appeared as amorphous reddish or whitish glows or even as dusky hazy regions that change shape or disappear over seconds or minutes. Early explanations, never satisfactory, ranged from volcanic gases to observers' overactive imaginations (including visiting extraterrestrials).

Now a new scientific explanation is gaining traction. "It may be that LTPs are caused by sunlight reflecting off rising plumes of electrostatically lofted lunar dust," Olhoeft suggests.

All this matters to NASA because, by 2018 or so, astronauts are returning to the Moon. Unlike Apollo astronauts, who never experienced lunar sunrise, the next explorers are going to establish a permanent outpost. They'll be there in the morning when the storm sweeps by.

The wall of dust, if it exists, might be diaphanous, invisible, harmless. Or it could be a real problem, clogging spacesuits, coating surfaces and causing hardware to overheat.

Which will it be? Says Stubbs, "we've still got a lot to learn about the Moon."

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