



STONEHENGE & THE SECRET DOCTRINE



The modern archaeologist, though speculating ad infinitum upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal

monuments of unhewn stones -- which consist generally of four or seven gigantic blocks placed together -- are strewn over Asia, Europe, America, and Africa, in groups or rows.

Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany -- nearly a mile in length and numbering 11,000 ranged in eleven rows -- are twin sisters of those at Stonehenge.

The Conical menhir of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in almost every latitude.

They are found in the Mediterranean basin; in Denmark (among the local tumuli from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called ganggriften (or tombs with corridors); in Germany, where they are known as the giant tombs (Hunengraben); in Spain (see the dolmen of Antiguera near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the Nuraghi and Sepolture dei giganti, or tombs of giants); in Malabar, in India, where they are called the tombs of the Daityas (giants) and of the Rakshasas, the men-demons of Lanka; in Russia and Siberia, where they are known as the

Koorgan; in Peru and Bolivia, where they are termed the chulpas or burial places, etc., etc.

(continued on p 2)



Stonehenge : the subject of renewed archaeological interest

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STILL MORE ASTOUNDING CONTRADICTIONS

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles?

Because remains of "palaeolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient *tombs*.

But surely the two famous mounds -- one in the Mississippi valley and the other in Ohio -- known respectively as "the Alligator Mound" and "the Great Serpent Mound," were never meant for tombs.¹ (*Vide infra*).

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. *Cremation was universal* till a comparatively recent period -- some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day.

Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years, and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race -- born and developed in Europe and Asia Minor under new climates and conditions -- had become European.

Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic,

¹ We take the following description from a scientific work: "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique . . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent -- the cycle of Time -- swallowing Kosmos, the egg.

must have contained giants, or rather the ashes of generations of giants.

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do.

And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and -- "magicians," both good and bad.

It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology -- which after all *is* ancient history -- the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men.

If the fossil footprints from Carson, Indiana, U.S.A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and *scientific* evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons.

But all such blunders before the days of geology, and even the traveller's tales of Sir John Mandeville, who says that **he saw giants 56 feet high**, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the "gods" and the Divine Dynasties had forsaken them, was that of a giant Serpent.

The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians, though little more.

It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs -- namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kala).

Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of "*Indian Antiquities*" finds much affinity between the Druids and the Brahmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; others will see an identity between them and the Orphic priesthood of Thrace: simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlantians. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. One finds the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

AElian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants in it, gold and silver being found there in great abundance. . . .*

There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the Earth were at first One and emanated from one centre," says Faber very truly.

- H. P. Blavatsky, *The Secret Doctrine* 2:752-60



Scientists set out to unlock secrets of Stonehenge

By Jeremy Lovell, Mon Mar 31, 2:50 PM ET

STONEHENGE (Reuters) - Archaeologists set out on Monday to unlock one of the secrets of Stonehenge, the majestic monument in southern England -- when were the first standing stones placed at the ancient religious site?

The concentric stone circles that make up Stonehenge, 80 miles southwest of London on the sweep of Salisbury Plain, consist of giant sandstone blocks or sarsens and smaller bluestones - volcanic rock of a blueish tint with white flecks.

Stonehenge experts Tim Darvill and Geoff Wainwright will use modern carbon dating techniques and analysis of soil pollen and sea shells to work out when the stones were set up, in the first archaeological dig at the World Heritage site since 1964.

"If you want to find out why Stonehenge was built, you need to look 250 kilometres away

to the Presili Hills in north Pembrokeshire, where the first bluestones that built Stonehenge come from," Wainwright told reporters as the two-week dig began.

The two archaeologists, who have worked extensively in the Presili Hills in recent years, believe the bluestones, which made up the first **stone circles at Stonehenge, were thought to have magical curative powers.**

The massive standing stones, set up as long as 5,000 years ago, dominate the even older religious site, marked by numerous burial mounds or barrows.

"If you want to find out when the first stone was placed at Stonehenge, you need to dig a small trench round one of the stone's sockets and date what you find. That is what we are doing," Wainwright said.

Theories of the role of Stonehenge range from the supernatural -- one says the legendary wizard Merlin built it -- to sacrifices linked to sun worship.

Wainwright, president of the Society of Antiquaries, and Darvill, archaeology professor at Bournemouth University, hope their findings will support their theory that Stonehenge was the ancient equivalent of a health spa.

"This was a place of healing, for the soul and the body," said Darvill. "The Presili Hills is a magical place. The stones from there are regarded as having healing properties."

Some 80 bluestones, weighing between one and four tonnes each, were transported by land and sea from South Wales to the Salisbury Plain site between 4,500 and 5,000 years ago.



Stonehenge on Salisbury Plain in southern England Dec 22, 2006.

Only about one-third of them remain on the site, the rest having been stolen or broken up over the millennia.

"In the early 1900s there were signs in Amesbury (the nearest town to the site) offering

the hire of a hammer so that people could come up here to chip off their own bit of bluestone," Darvill said.

They are distinct from the massive sandstone sarsens that make the monument instantly recognizable.

The excavation has even been blessed by Druids, spiritual descendants of the learned priests of pre-Christian Celtic Europe, who had links with the site in ancient times.

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## Unlocking Stonehenge's secrets

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By Emma Parkins

Stonehenge is a British wonder of the ancient world - it's also as familiar a part of our landscape as the White Cliffs of Dover.

It's such an iconic sight, we tend to forget that two fundamental questions remain - **when was it built and what was it for?**

For hundreds of years, these questions have intrigued and frustrated antiquarians and visitors alike.

Remarkably, in the next fortnight, we might just have the beginning of some answers.

On Monday, the first excavation to take place at Stonehenge in nearly half a century will start.

For Dr Simon Thurley, chief executive of English Heritage, this is a truly unique moment: **"Very occasionally, we have the opportunity to find out something new archeologically - we are at that moment now.**

"We believe that this dig has a chance of genuinely unlocking part of the mystery of Stonehenge."

News courtesy of Cameron & Glenn at

<http://www.sacredbritain.com/>

What's in a name?

Why the magazine is called "Lucifer"

Hardly had the title been agreed upon, when the first premonitions of what was in store for us, in the matter of the opposition to be encountered owing to the title chosen, appeared on our horizon. One of the editors received and recorded some spicy objections. The scenes that follow are sketches from nature.

I

A Well-known Novelist. Tell me about your new magazine. What class do you propose to appeal to?

Editor. No class in particular: we intend to appeal to the public.

Novelist. I am very glad of that. For once I shall be one of the public, for I don't understand your subject in the least, and I want to. But you must remember that if your public is to understand you, it must necessarily be a very small one. People talk about occultism nowadays as they talk about many other things, without the least idea of what it means. We are so ignorant and—so prejudiced.

Editor. Exactly. That is what calls the new magazine into existence. We propose to educate you, and to tear the mask from every prejudice.

Novelist. That really is good news to me, for I want to be educated. What is your magazine to be called?

Editor. Lucifer.

Novelist. What! Are you going to educate us in vice? We know enough about that. Fallen angels are plentiful. You may find popularity, for soiled doves are in fashion just now, while the white-winged angels are voted a bore, because they are not so amusing. But I doubt your being able to teach us much.

II

A Man of the World (in a careful undertone, for the scene is a dinner-party). I hear you are going to start a magazine, all about occultism. Do you know, I'm very glad. I don't say anything about such matters as a rule, but some queer things have happened in my life which can't be explained in any ordinary manner. I hope you will go in for explanations.

Editor. We shall try, certainly. My impression is, that when occultism is in any measure apprehended, its laws are accepted by everyone as the only intelligible explanation of life.

A M. W. Just so, I want to know all about it, for 'pon my honour, life's a mystery. There are plenty of other people as curious as myself. This is an age which is afflicted with the Yankee disease of "wanting to know". I'll get you lots of subscribers. What's the magazine called?

Editor. Lucifer — and (warned by former experience) don't misunderstand the name. It is typical of the divine spirit which sacrificed itself for humanity — it was Milton's doing that it ever became associated with the devil. We are sworn enemies of popular prejudices, and it is quite appropriate that we should attack such a prejudice as this — Lucifer, you know, is the Morning Star — the Light-bearer.

A M. W. (interrupting). Oh, I know all that — at least I don't know, but I take it for granted you've got some good reason for taking such a title. But your first object is to have readers; you want the public to buy your magazine, I suppose. That's in the programme, isn't it?

Editor. Most decidedly.

A M. W. Well, listen to the advice of a man who knows his way about town. Don't mark your magazine with the wrong colour at starting. It's quite evident, when one stays an instant to think of its derivation and meaning, that Lucifer is an excellent word. But the public don't stay to think of derivations and meanings; and the first impression is the most important. Nobody will buy the magazine if you call it Lucifer.

III

A Fashionable Lady Interested in Occultism.

I want to hear some more about the new magazine, for I have interested a great many people in it, even with the little you have told me. But I find it difficult to express its actual purpose. What is it?

Editor. To try and give a little light to those that want it.

A F. L. Well, that's a simple way of putting it, and will be very useful to me. What is the magazine to be called?

Editor. Lucifer.

A F. L. (After a pause). You can't mean it.

Editor. Why not?

A F. L. The associations are so dreadful! What can be the object of calling it that? It sounds like some unfortunate sort of joke, made against it by its enemies.

Editor. Oh, but Lucifer, you know, means Lightbearer; it is typical of the Divine Spirit—

A F. L. Never mind all that — I want to do your magazine good and make it known, and you can't expect me to enter into explanations of that sort every time I mention the title. Impossible! Life is too short and too busy. Besides, it would produce such a bad effect; people would think me priggish, and then I couldn't talk at all, for I couldn't bear them to think that. Don't call it Lucifer—please don't. Nobody knows what the word is typical of; what it means now is the devil, nothing more or less.

Editor. But then that is quite a mistake, and one of the first prejudices we propose to do battle with. Lucifer is the pale, pure herald of dawn—

Lady (interrupting). I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's *Classical Dictionary*. And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them

better. I suppose Milton wrote about Lucifer, didn't he? — but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

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

Continues next month



The importance of names?

Extracts from article by Denise Winterman, BBC News Magazine

George Clooney regularly tops "gorgeous man" polls, yet his is the first name least associated with attractiveness in a new study. Might this have slowed his climb to movie stardom? Can a name really determine your fate?

If you're called Brian and didn't get that promotion, then blame it on your parents and their choice of name. Ditto for those called Helen, and for the Georges out there who are unlucky in love.

We have strong perceptions about first names and associate them with success, luck and attractiveness, according to new research. And our perceptions can have very real consequences in everyday life.

POORLY PERCEIVED NAMES

Least successful: Lisa and Brian

Least lucky: Helen and John

Least attractive: Ann and George

Source: *The name experiment*

People walk around with stereotypes in their heads that can influence all sorts of decisions, yet don't even realise it, says psychologist Richard Wiseman, who conducted the research.

He asked more than 6,000 people about their perceptions of the most popular first names in the UK over the past decade, along with those in recent years. Some strong trends emerged.

Elizabeth and James are considered the most successful sounding first names, Lucy and Jack the luckiest and Sophie and Ryan the most attractive. But can a name determine our fate?

"Names usually reflect parental aspirations, so someone who wants their child to be taken seriously will give them a name that has weight and is not frivolous - whatever class they are."

Prof Richard Wiseman is based at the University of Hertfordshire in the UK, and has gained an international reputation for research into quirky areas of psychology, including deception, humour, luck and the paranormal.
<http://www.richardwiseman.com/>

HYBRID EMBRYOS - ATLANTEAN HABITS?

A bill is going through UK Parliament which would allow scientists to create human-animal embryos for research.



Early embryos yield stem cells

(" 99% human ? "

the cell wall is from animal material, Ed)

Researchers say the work is needed to advance the understanding of complex diseases such as Parkinson's, Alzheimer's and Motor Neurone Disease.

But critics say it involves the needless destruction of human life, and is fraught with moral difficulties.

What is a hybrid?

A hybrid embryo is a mixture of both human and animal tissue. The experiments that some British scientists want to conduct involve transferring nuclei containing DNA from human cells, such as skin cells, into animal eggs that

have had almost all of their genetic information removed.

One of the scientists applying to do hybrid work, Professor Chris Shaw from Kings College London, stressed: "We think there is nothing illegal, immoral or unethical about this.

"People think we are generating some sort of hybrid animal. This is just cells, just for science. No animal is ever going to be created."

Are there other controversial elements to the draft bill?

Yes. The draft bill approves the creation of so-called Saviour siblings. This would allow doctors to select an embryo for IVF which could not only create a new child, but also tissue which may be able to treat an existing sick sibling.

Opponents are determined to block the proposals. Several leading members of the Catholic Church have described them as immoral.

In his Easter sermon, Cardinal Keith O'Brien, leader of the church in Scotland, described the legislation as a "monstrous attack on human rights, human dignity and human life".

A significant number of MPs, including several Catholic members of the Cabinet, are also reported to have serious concerns about the legislation, leading to speculation of high profile resignations.

Prime Minister Gordon Brown has promised that MPs will be given a free vote on some of the more controversial aspects of the bill, including human-animal embryos.

extracts from article on 'Q&A: Hybrid embryos'

<http://news.bbc.co.uk/go/em/fr/-/2/hi/health/6233415.stm>

(Our thanks go to a correspondent who wrote in that this looks like a dangerous first step towards the Atlantean's strange deeds. Eds)



Why Should One Defend the Truth about William Judge?

“There is no religion higher than truth”
The motto of the Theosophical Movement

“There is nothing mightier than knowledge”
Plato, in “Protagoras” [357]

“And ye shall know the truth, and the truth will set you free”
Jesus Christ, in John, 8: 32

As to the yearly chain of letters to Adyar Society, which aims at re-establishing the truth about William Judge’s honesty and decency, the editors have received a friendly letter from a theosophist, which should be shared and commented. (See Correspondence on p 11)

Undoubtedly committed to the cause of Theosophy, the student wrote:

“As regard to your ‘Justice for Judge’, I have complete faith in the Law of Laws — Karma and Compassion.

I can not begin to know everything that took place in that far off time and I do not wish to add to its glamour and illusion.

The best way I can honor Mr. Judge’s work is to do the work in my life which I deem to be good and true and beautiful.”

Such a strong proposition has several implications which deserve calm examination.

There is no doubt that the best way one can honor Mr. Judge’s work is to do the work in one’s life which one deems to be good and true, and beautiful. And theosophists sometimes consider that it is good, true and beautiful to defend those who are unjustly attacked; and that includes the founders of the movement.

The reason for that is in a fact rather easy to see: if the esoteric movement passively accepts the free circulation of slanders and false rumours against its own founders, it is thus but hurting

itself, and also preventing itself from being able to effectively help mankind.

As to one’s *real* goals, they should be above all to help mankind, rather than preserving anyone’s emotional and personal routine or comfort.

Of course, Mr. Judge’s spiritual soul does not need any personal defenders. Investigating, showing and clarifying before the theosophical movement as a whole the Truth about Mr. Judge’s loyalty and honesty is correct and useful for a practical reason: because it helps the movement to find its own place in the evolution of mankind and it makes it easier for the movement to better help human progress now and in the future. So what is at stake is not anyone’s personal feelings or comfort, or even opinions. It is the movement as a whole and its ability to fulfil its purpose and *raison d’être*, that is at stake.

Another legitimate issue to be examined is the question whether one should discuss any matters belonging to the past. Why should theosophists discuss events of such a “distant past”? Well, not so distant, really: less than two centuries.

HPB discussed and clarified the real, historical identity of Jesus, Jeshu ben Panthera, who lived 100 years before Christian Era.

Theosophists study the life of Apollonius of Tyana. They investigate the occult life of Socrates and are interested in the works of Emperor Ashoka. They defend the honesty of Bruno, Cagliostro, St. Germain, Paracelsus and other mystics and occultists of different ages. Why should they forget then that William Judge, who lived in such a recent past, was a decent man and so deserves respect?

Besides, theosophists *know* that past, present and future belong to one and only *continuum of cyclic time*. Due to the doctrine of cycles, they are aware of the fact that, as Ecclesiastes would put it, “that which was is that which will be”. Therefore **past events are alive**, and have in them the **active seeds of the future**. It is by duly understanding past events, then, that one learns how to take lessons from them, and how to be better able to serve the Cause of universal brotherhood in the present time and to

plant the seeds of a brighter future. Ms. Radha Burnier seems to have momentarily forgotten about the unavoidable interconnectedness of past, present and future events, as she kindly wrote, in answering one of the letters in defense of William Judge:

"Nobody is preoccupied with past affairs, because they are more focused with the work to be done now." (1)

Having a sincere and open mind, Ms. Burnier will possibly re-examine that position.

It should not be too difficult for earnest students to see that not only there is no *mechanical separation* in theosophy between past and present events, but there is, instead, something called "chain of causes and effects", and it is usually called "karma". If we want the Effects of visible ignorance and lack of Ethics to be correctly removed, we must then, first, identify, and then gradually remove its Causes. Such recent historical events as the politically-oriented persecution of William Judge are generously documented in the literature published by the United Lodge of Theosophists and other publishers. It cannot, in any way, be presented as some kind of "untouchable mystery" which no one should ever get permission to question. Truth always wins the day, and it will be an helpful action when Adyar Society finally takes the decision to open its files and archives and thus to accept the truth about Judge's political persecution.

Of course, there are other questions to be carefully examined. Someone could frankly ask:

"Why should we not allow lies and falsehoods to be said and repeated about Mr. Judge, or about Mrs. Blavatsky? Why shouldn't they freely circulate, unchecked, in the movement? After all, as we are inspired by our saintly compassion, we may have the duty to give lies and illusions a free ride among ourselves, so that we never hurt anyone's feelings."

According to this viewpoint, seeing slanders against the founders should not hurt our feelings. Besides, this viewpoint seems to consider that there is no need to be *excessively loyal*, so to say, to the motto of the movement, "There is No Religion Higher than Truth". We should, instead,

be wiser than that and put the short-term emotional comfort of our deluded friends safely above our search for truth.

Such an argument can be respected at least for its frankness. Yet it does not express a theosophical view. The idea that William Judge was a fraud happens to be a sad delusion, and theosophists have no reason to preserve *mayavic* or false ideas. William Judge himself wrote:

"A disposition not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church — and more especially by the Roman Catholic branch of it — as a potent means of keeping the mind of man in an iron chain." (2)

If Judge's words are correct, the false dogma and rumour that he was a fraud can and must, after all, be questioned, so that truth gets re-established.

Yet this is not all, and anyone might rightfully ask at this point:

"What did H.P. Blavatsky herself think about questioning and criticising our deluded brothers and sisters in the theosophical movement? Maybe Mr. Judge was simply wrong, and Compassion does not need truth, or truthfulness."

These are fundamental questions, indeed, but due to different factors — and surprising as it may be for some students — H.P.B. thought the same as Judge. She severely criticized the often hypocritical recommendation "judge not, if thou wilt not be judged", because it leads to mutual help among different wrong-doers and deluded people. And H.P. Blavatsky also wrote a few lines later:

"Mutual criticism is a most healthy policy. (...) Criticism is the great benefactor of thought in general. (...) Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action — hence to healthy changes — the heavy ruminants called Routine and Prejudice." (3)

So one should not be too afraid of disturbing Prejudice or even this powerful goddess, named Routine.

One final question may still be examined, as to defending or not defending the truth about Mr. Judge. "Why not give Karma Law a chance to solve this problem? Why interfere with Karma?"

The "elephant in the room" in this argument is that it implies the false idea that theosophists are above Karma. Students would therefore have the karmic possibility of not acting in defense of truth and theosophy. They could, instead, follow the elegant example from Pilate (as in Matthew 27: 24) and calmly wash their hands in front of the on-going, century-old, moral crucifixion of William Judge and his lifelong example of self-sacrifice.

The argument is delusional because theosophists are **not** located anywhere above, or beyond, Karmic Law. It is for this very same reason that there can be no omission, and or hand-washing, really. The act of doing nothing about any known delusions also creates karma; and it is karmically tantamount to helping delusion in a disguised form. The decision not to defend truth is thus equivalent to silently adhere to falsehoods.

One must admit that Pilate was not a wise man, and that he lacked something usually called Ethics. Theosophists, on the other hand, have had many golden opportunities to look for, defend and promulgate not only the wording of the eternal wisdom, but also the universal and practical ethics which is inseparable from it. Since April 13, 2006, the yearly letters to Adyar have been but one more example of the unlimited ethical potentialities to be further developed in the core of the modern esoteric movement.

(A Student of Theosophy)

NOTES:

(1) See the article "Yearly Letters to Adyar: A Few Seeds For a Better Dialogue in the Movement", Carlos Cardoso Aveline, in "Fohat" magazine, Summer 2007 edition, pp. 38-42, especially p. 38.

(2) "Iconoclasm Toward Illusions", a text in "Theosophical Articles", William Q. Judge, Theosophy Company, Los Angeles, 1980, volume II, p. 355.

(3) "Literary Jottings On Criticism, Authorities, and Other Matters", a text in "Theosophical Articles", H. P. Blavatsky, Theosophy Company, Los Angeles, volume II, pp. 389-390.

to read more on the chain of yearly Letters to Adyar for 'Justice to Judge', visit www.filosofiaesoterica.com/english

'HYPNOTIST' THIEF HUNTED IN ITALY

Police in Italy have issued footage of a man who is suspected of hypnotising supermarket checkout staff to hand over money from their cash registers.

In every case, the last thing staff reportedly remember is the thief leaning over and saying: "Look into my eyes", before finding the till empty.

In the latest incident captured on CCTV, he targeted a bank at Ancona in northern Italy, then calmly walked out.

A female bank clerk reportedly handed over nearly 800 euros (£630).

The cashier who was shown the video footage has no memory of the incident, according to Italian media, and only realised what had happened when she saw the money missing.

CCTV from the bank showed her apparently being hypnotised by the man, according to the reports.

Italian police believe the suspect could be of Indian or North African extraction.



Mesmerising? The 'hypnotist' in action

Watch the video at

<http://news.bbc.co.uk/2/hi/europe/7309947.stm>

CORRESPONDENCE

Can one give W.Q.J justice?

Dear Ones

As regard for your "Justice for Judge" I have complete faith in the Law of Laws - Karma and compassion.

I can not begin to know all the goings on in that far off time and I do not wish to add to its glamour and illusion.

The best way that I can honor Mr. Judge's work is do the work in my life to what I deem to be good and true and beautiful.

This is what is in my heart and mind.

Light and Love to All,

(name supplied)

(The Editors thank the correspondent for their letter and its sincere tone.

It begs the important question of whether or not we need defend anyone's name, or we can assume 'Karma will provide'.

In an answer by a student on p 8, H.P.B. is said to consider criticism a most healthy policy, a beneficent goad and "the sole salvation from intellectual stagnation."

In not defending ourselves, we heartily agree with our correspondent that this can be done away with, which is 'non-resistance to evil' or turning the other cheek.

But the legacy of original theosophy needs preserving, for our benefit as much as for others in years to come, so they can also learn.

This Movement came into being through HPB and WQJ, and for its mission to be successful it needs both of them.

Can we help? Letters are sent to the President of the TS at Adyar on April 13th yearly, details on p 10. Eds.)

'Praying' dog at Japanese temple



Conan the dog joins the priests at Jigenin temple at prayer time

Attendance at a Buddhist temple in Japan has increased since the temple's pet, a two-year-old dog, has joined in the daily prayers.

Conan, a Chihuahua, sits on his hind legs, raises his paws and puts them together at the tip of his nose.

"He may be showing his thanks for treats and walks," says a priest at Jigenin temple on Okinawa island.

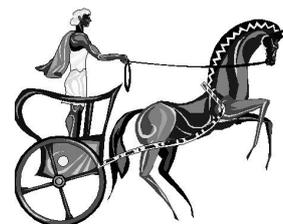
Priest Joei Yoshikuni would like Conan to meditate, but "it's not like we can make him cross his legs", he says.

"Basically, I am just trying to get him to sit still while I meditate," he told Associated Press news agency.

Mr Yoshikuni said it only took Conan a few days to imitate the motions of praying.

"I think he saw me doing it all the time and got the idea to do it too," he said.

Jigenin temple now gets 30% more visitors than it did before Conan joined in the prayers, Mr Yoshikuni said.



Man and animal working together for mutual benefit, with *the man* holding the reins.

PUBLICATION REVIEWS

A new publication that demonstrates empirically that reductive materialism (ie mind = brain) is not only incomplete but false.

Irreducible Mind: Toward a Psychology for the 21st Century

[This book claims to demonstrate – empirically – that reductive materialism (ie mind = brain) is not only incomplete but false. Ed]

By Edward F. Kelly, Emily Williams Kelly, Adam Crabtree, Alan Gauld, Michael Grosso, and Bruce Greyson

"...a heavyweight intellectual contribution... it draws much-needed attention to a model of brain action that has been ignored for too long but which may yet have a future."

—Paul Marshall,

Journal of Consciousness Studies

Current mainstream opinion in psychology, neuroscience, and philosophy of mind holds that all aspects of human mind and consciousness are generated by physical processes occurring in brains.

Views of this sort have dominated recent scholarly publication.

The present volume, however, demonstrates – empirically – that this reductive materialism is not only incomplete but false.

The authors systematically marshal evidence for a variety of psychological phenomena that are **extremely difficult, and in some cases clearly impossible, to account for in conventional physicalist terms.**

Topics addressed include phenomena of extreme psychophysical influence, memory, psychological automatisms and secondary personality, near-death experiences and allied

phenomena, genius-level creativity, and 'mystical' states of consciousness both spontaneous and drug-induced.

The authors further show that these rogue phenomena are more readily accommodated by an alternative 'transmission' or 'filter' theory of mind/brain relations advanced over a century ago by a largely forgotten genius, F. W. H. Myers, and developed further by his friend and colleague William James.

This theory, moreover, ratifies the common-sense conception of human beings as causally effective conscious agents, and **is fully compatible with leading-edge physics and neuroscience.**

The book should command the attention of all open-minded persons concerned with the still-unsolved mysteries of the mind.

<http://www.rowmanlittlefield.com/Catalog/SingleBook.shtml?command=Search&db=^DB/CATALOG.db&eqSKUdata=0742547922>

3.14 and the rest

14 March 2008 (3/14)

It's Pi Day, a celebration of the mathematical ratio that man has been trying to unlock for millennia. But why are we driven to find the answers behind it?



The Pyramids of Giza, Egypt, of Menkaure's three queens in front of the pyramids of Menkaure, Khafre and Khufu.

Pi can be found in the design of the pyramids at Giza

As we're all taught at school, pi represents the number you get when you divide the distance around a circle (its circumference) by the distance across (the diameter).

With just a string and a ruler you can quickly measure that pi must be just over three-and-an-eighth (3.125). With more precise measurements, you may be able to narrow it down to 3.14.

However, if you ask a typical maths nerd, you'll get an earful of pi – 3.14159265 and so on. A surprising number of students have memorised 50 or even 100 digits after the decimal point.

The rough ratio of pi 3.14 gives us the date for Pi Day. March 14, or 3/14 in American dating style, makes sense for a celebration of this famous constant.

Coincidentally, Pi Day is also the birthday of Albert Einstein¹, who no doubt knew more than a

¹ It may well be right that Albert Einstein knew about pi - he is said to have kept a well marked volume of the Mme Blavatsky's "The Secret Doctrine" by his bedside.

It may well be right that Albert Einstein knew about pi - he is said to have kept a well marked volume of the Mme Blavatsky's "The Secret Doctrine" by his bedside. In Stanza IV Sloka 3 the Jewish Kabala's esotericism on pi is partly revealed by explaining one of the keys to the riddle of numbers:

"And it may be shown that Mr. Ralston Skinner, author of *The Source of Measures*, reads the Hebrew word **Alhim** in the same number values, by omitting, as said, the ciphers (zeros) and by permutation — **13,514**: since

(a) is **1**: (l) is **3** (or 30); (h) is **5**; (i) 1 for **10**; and (m) is **4** (40), and anagrammatically— **31,415** as explained by him." (SD i 91)

The value of letters is further explained in other places in the SD which we don't have room to include here.

The ancient Indian science of numbers also deals with pi and its relationship to cosmic forces, which are on the subjective (unseen) **planes of consciousness**, or in the language that modern physicists use to try to come to terms with these mysteries, the "**extra dimensions**" beyond the three of orthogonal space.

In Greece the word 'mystery' implies by its meaning 'initiation', so it seems **some** of the Ancients knew much more than we do today.

Many students of Theosophy study the SD and unravel these explanations, so as better to understand the origin and purpose of life.

little about pi. Pi Day celebrants, usually children with an enthusiastic teacher and a varying degree of personal interest in the subject, learn about pi, circles, and, if they're lucky, eat baked pies of various sorts.

Famous constant

Some classes offer prizes for memorising the most digits of pi, or for creating interesting mnemonic devices. Count the letters in each word of this classic poem:

**Sir, I bear a rhyme excelling
In mystic force and magic spelling.**

Pi, more commonly known by the 16th letter of the Greek alphabet, is the most widely-known mathematical constant in the world. Even long after people forget their school lessons, they still recognise the symbol.

...

And while pi is a number, its importance goes far beyond simple geometry. Pi represents a deep universal mystery - how is it that something this basic, this fundamental to maths and science, could turn out to be so incredibly difficult to pin down?

In fact, it's literally impossible to know what pi is, because its digits rattle off into infinity.

While there are many infinitely long numbers in maths, pi is the only one in which an infinitely simple idea - the circle - unfolds into an infinitely complex value. This paradox drives many people to distraction.

Life's work

One of the most endearing and enduring qualities of humans is that we're so often sure that we can find the answer to any problem if we just try hard enough. **For 3,500 years, humankind has attempted to solve the puzzle of pi, also called "squaring the circle", calculating the exact ratio of a circle's circumference to its diameter.** However, no matter how hard anyone tries, they find only a new approximation.

In ancient Greece, the great mathematician Archimedes worked tirelessly to discover the ratio, uncovering only a few digits of accuracy. When he tried to stop a Roman soldier from blundering over his work by shouting "do not

touch my circles" he was unceremoniously murdered.

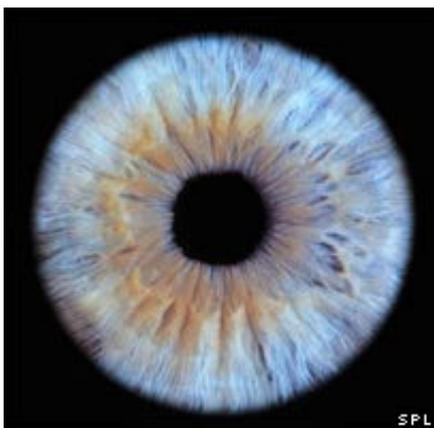
By the time Ludolf van Ceulen died in 1610, he had spent many years of his life tediously calculating pi, resulting in only 35 accurate digits. And in 1873, William Shanks announced he had found 707 digits over years of hand-cramping work; unfortunately, he had made a mistake after the 527th place. The following digits were all wrong...

The late physicist Carl Sagan, in his novel Contact, imagined a time when Earth scientists were sufficiently able to unravel enough of pi to find encoded messages from our creators-messages that would allow our primitive race to leap into a greater universal awareness. After all, if you were going to hide a long numeric message in the very fabric of our reality, pi would be a natural place to do it.

Fundamental equations

Nevertheless, pi continues to frustrate. In the late 19th Century, it was categorically proven that pi was infinitely long and could not be solved with any finite number of equations. ...

Pi Day is a time to honour not just a number and our fascination with it, but also the essential truth that there are some things we simply cannot know. We can only get close to knowing.



We have pi in our eyes

Pi shows up everywhere. In mathematics, pi appears in many fundamental equations that have nothing to do with circles. In science, pi is inextricable from measuring everything from ocean waves to economic statistics.

Pi is found in the very measurements of the Great Pyramid at Giza. And if you divide the length of a river from source to mouth across a

gently sloping plane by its direct length "as the crow flies", you'll find pi.

Pi also appears where you least expect it. Religious scholars point to the Old Testament which, when describing the measurements of Solomon's Temple, implies that pi is only three. In the transcripts of the famed OJ Simpson trial, you can find arguments between the judge and an FBI agent about the actual value of pi.

For a time, Givenchy offered a men's cologne emblazoned only with the symbol. Nobel Prize winner Wislawa Szymborska wrote a poem about pi, and pop star Kate Bush sang 100 digits of pi on her album Aerial.

In this age of high-tech precision instruments, where we assure ourselves that perfection is attainable, pi is an ever-present, sometimes grating reminder that there are puzzles that can be solved and there are mysteries that, perhaps, can not.

David Blatner is the author of The Joy of Pi.

credits to the BBC and sources, from:

http://news.bbc.co.uk/2/hi/uk_news/magazine/7296224.stm

Comments sent in:

Sir, I send a rhyme excelling
In sacred truth and rigid spelling
Numerical sprites elucidate
For me the lexicon's full weight

Count the letters in the words for pi to 20
decimal places easily remembered.

Tuppennyblue, Worcester, UK

Why not have pi day on the 22nd July? Every schoolchild of my age knows that pi is best approximated by 22/7.

John Gillham, Malvern Worcestershire

"Squaring the circle" has nothing to do with working out the value of pi - it refers to the problem of constructing a square from a circle, where the square is to have the same area as the circle.

Calum, Edinburgh

WISDOM IN ACTION

good, ordinary, mental discipline

The difficulty of remembering the things you read, and the like, may be due to one or many causes. First, it indicates the need of mental discipline in the way of compelling yourself to serious reading and thinking, even though for a short time each day.

If persisted in, this will gradually change the mental action, just as one can alter the taste for different sorts of food taken into the body.

Again, if you have been dealing in what is known as Mind Cure or Metaphysical Healing, you should avoid it, because it will increase the difficulty you mention. It is different from good, ordinary, mental discipline. And also if you have been in any way following Spiritualism or indulging in psychic thoughts or visions or experiences, these would be a cause for the trouble, and should be abandoned.

There is no need for you to be a despairer.

Reflect on that old verse,

***“What room is there for
sorrow and what room for
doubt in him who knows that
the Self is one,***

***and that all things are the
Self, only differing in
degree.”***

This is a free rendering, but is what it means.

Now, it is true that a man cannot force himself at once into a new will and into a new belief, but by thinking much on the same thing—such as

this—he soon gets a new will and a new belief, and from it will come strength and also light. Try this plan. It is purely occult, simple, and powerful. I hope all will be well, and that as we are shaken up from time to time we shall grow strong.

X_____’s article strove to show that H. P. B. did not teach the doctrine of reincarnation in ’77, as she did later, which is quite true so far as the public was then concerned. But she did teach it to me and others, then as now. Further, it seems clear what she meant, to wit, that there is no reincarnation for the astral monad, which is the astral man; and, it being a theosophical doctrine that the astral man does not reincarnate save in exceptional cases, she taught then the same thing as she did later.

H.P.B. told me personally many times of the real doctrine of reincarnation, enforced by the case of the death of my own child, so I know what she thought and believed.

I am not able to give you the definition which you ask for, as it seems to me, spirit cannot be defined except in this way, that the whole universe is made of spirit and matter, both constituting together the Absolute.

What is not in matter is spirit, and what is not in spirit is matter; but **there is no particle of matter without spirit, and no particle of spirit without matter**. If this attempted definition is correct, you will see that it is impossible to define the things of the spirit, and that has always been said by the great teachers of the past.

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

Next month:

**“on health, personal restraint, sex and
duty”**