

The Aquarian Theosophist



Volume VI, No. 2

December 17, 2005

e-mail: ultinia@juno.com

Archive: <http://teosofia.com/AT.html>



MY EXPERIENCE AND THE HPB DEFENSE FUND

GARY BARNHART

ELGIN, TEXAS
SEPTEMBER 30, 2005

It took work, lots of energy, time and Sacrifice to find H. P. Blavatsky and W. Q. Judge's writings and to begin understanding them. So let me share a little story that explains some of why I think and feel the HPB Defense Fund is important, at least to me.

Several years after having purchased *The Secret Doctrine*, *The Key to Theosophy*, *Isis Unveiled*, and *The Ocean of Theosophy*, I was sitting on my sister's porch with my sister, two close friends and one acquaintance, who happen to be Buddhist although of different schools. I casually remarked to them that I was studying Theosophy and asked what they knew of H. P. Blavatsky.

One of my close friends and the acquaintance did not hesitate in telling me that Blavatsky was a fraud. At that point I let the subject drop. I was somewhat shocked by their opinions and it was not the appropriate time to pursue the subject as we were there to enjoy and celebrate our friendship since my two close friends were about to move a thousand miles away.

A month or so later I wrote my close friends a letter. Even though I respect and admire these friends, I do not hesitate in questioning them, so I asked, "What evidence do you have that H.P. Blavatsky was a fraud?" "My close friend Carl wrote back for the two of them and said, "Gary, I have no evidence; it's just what I've heard."

In other words, my dear friend Carl had expressed hearsay (another's opinion) and chose to believe it and express it.

Being from Texas, one of my favorite sayings is: "If opinions were dimes (coins), we would all be rich! At the same time, I realize that much of our actions, beliefs, and perceptions are based on opinion, regardless of the truth of those opinions.

For a lesser questioning person than myself, to hear such an opinion from a trusted friend could throw the person off track and discourage their serious inquiry into Theosophy. Thus, for both newcomers to Theosophy and for the sake of future generations, what is written and published about H. P. Blavatsky is indeed important.!

Being the father of two sons and being a grandfather helps make me very aware of this. Perhaps this is true for you also. My sons were raised in secure, respecting, honest, and well intentioned environments and family. Thus my sons, not unlike many other young persons,

TABLE OF CONTENTS

My Experience and the HPB Defense Fund	1
HPB Defense Fund Report	2
The Germs of the New Race	3
HPB and Theosophists	3
Correspondence	4
The Global Village	11
The Resurgence of Pseudo-Theosophy	14
No Complaints	16
Who's Afraid of a Solar Flare?	19
The Religion of Truth	20
What of Phenomena?	21
An Interview with Amit Goswami	24
The Sevenfold Division	25

grew to trust authority and others opinions. This can have it's down side as trusting young people may not question enough the opinions, knowledge and conclusions of others. My oldest son astonished me a few months ago when he said to me, "Dad, you've had to backtrack and change courses, but the fact I admire and respect is that you've never given up the search."

It is for young people with this kind of insight that encourages me to write this letter and help however I can.

Institutions and organizations, I look upon as extended family. They are representative of our larger family of humankind and reflect the values, beliefs and opinions of a larger family, and their leaders are viewed generally as authorities. Thus, for myself, I was careful to ask about various theosophical organizations, and thanks to one kind person in The United Lodge of Theosophists who gave me a very detailed history book of the early years of the Theosophical Movement, I was able to begin understanding some of the divergences in the families.

Many people I find from my experience are not nearly as questioning of organizations and their authorities as I am, my sons for example.

For my sons, your children, the children of others, and for any and all newcomers to Theosophy, it is imperative and the only honorable thing, to give and protect truth as best we know it, and if that means publishing a more truthful collections of H. P. Blavatsky's *Letters*, so be it.

It is my humble yet fervent opinion, that to listen to and read lies and/or hearsay is to poison one's mind, or to at least take a chance of doing so unless one is thoroughly grounded in a broader Truth and a questioning mind. It is also my opinion and in many cases a known fact

that some organizations help pay their overhead (administrative expenses) by their book sales, so it is tempting to publish something that stirs up controversy for short term income. Let us not be naïve about this!

It may be time to quit giving free publicity to a controversial book that contains lies and rather concentrate on raising funds to publish an alternative version. In that light I recommend to anyone willing and agreeable to open your pocketbook and give. If you have a little give a little, if you have a lot, give more. Are we not, each one of us indebted to HPB and the many others who have given so much, and to the present theosophists who continue to give of their energy, including time, talent and money.

That's my story and my opinion, and I'm stickin' to it!

Best Regards, and Gratefully,
Gary Barnhart
Elgin, Texas, U.S.A.



HPB DEFENSE FUND REPORT¹

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

Cumulative gifts as of October 12, 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

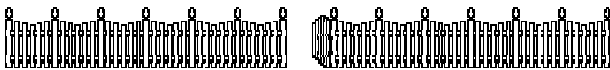
¹ We apologize. You were promised a thermometer each month, but we discovered a learning disability in that department. Fund stands at **52+%** — ED.,A.T.

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
TOTAL AS OF October 12, 2005	5,273.00

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



H. P. B. AND THEOSOPHISTS

I think the way for all western theosophists is through H.P.B. I mean that as she is the T.S. incarnate — its mother and guardian, its creator — the Karmic laws would naturally provide that all who drew this life through her belonged to her, and if they denied her, they need not hope to reach Masters, for how can they *deny her* who gave this doctrine to the western world? They share her Karma to little purpose, if they think they can get round this identification and benefit, and Masters want no better proof that a man does not comprehend their philosophy.

W.Q.J.

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



The Germs of the New Race

America: A New Beginning

Since the beginning of the atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in character and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossing," says de Quatrefages. "Mankind, in its present state, has thus been formed, certainly, for the greatest part, by the successive crossing of a number of races *at present undetermined.*" (*The Human Species*, p. 274.)

Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 yers, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms — the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles — the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers — the peculiar children who will

grow into peculiar men and women — be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilized lands; surviving only in small groups on islands — the mountain peaks of today — where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans. (S.D.II, 444-445)



CORRESPONDENCE

Daniel Caldwell's Criticism of the Carlos Cardoso Aveline article: —

“The Embellishment of Truth:
Understanding
Self-Delusion in the esoteric movement”

To the Editor, *The Aquarian Theosophist*

My Reply to Carlos Cardoso Aveline's Comments about my book *The Esoteric World Of Madame Blavatsky*

In "The Aquarian Theosophist", Vol. V, #10, August 17, 2005, pp. 4-5, Carlos Cardoso Aveline in an article titled **"The Embellishment of Truth: Understanding Self-Delusion in the Esoteric Movement"** described

My book, *The Esoteric World Of Madame Blavatsky* as a "disgusting volume"!

He wrote in part:

"In the year 2000, the Theosophical Publishing House/Quest Books published the unfortunate volume — *The Esoteric World Of Madame Blavatsky* by Daniel Caldwell.

This 452 pp. book is a collection of testimonies, false and true, about the life of H.P. Blavatsky.

With this book, Daniel Caldwell inaugurated a new 'editorial policy' adopted by the Adyar Theosophical Society in America, which consists of publishing lies and libels invented by the old enemies of H. P. Blavatsky and of the theosophical movement as if they were authentic documents. The new editorial 'policy' also includes publishing these false accusations scattered amidst authentic documents, which makes it harder for the inexperienced student to identify the falsehoods whose effect — if unresisted — would be killing HPB's memory and destroying its spiritual vibration at the moral, ethical and occult levels, which are inevitably interconnected....

In the disgusting volume, *The Esoteric World of madame Blavatsky* — while believing the editor has selected truthful documents — the reader will bump into many of the lies written against HPB. There he will see two texts by Emma Coulomb... with no word from the "editor," Daniel Caldwell, admitting he is publishing documents which have no trace of truth in them whatsoever."

"Caldwell's book also contains two texts by Mr. Solovyov with attacks against HPB; one false testimony by Mr. Richard Hodgson, several false accusations against HPB made by

**CARLOS
AVELINE'S
ANSWER
FOLLOWS
THIS
LETTER**

Moncure D. Conway and many other unjust attacks AIMED AT HER WHO IS NOT HERE TO DEFEND HERSELF. The disgusting material includes utter disrespect for two Sacred Teachers and Their names, in one of the libels signed by Emma Coulomb. Its reproduction by a Publishing House which calls itself 'Theosophical' is something which surpasses and goes relatively far beyond the limits of absurdity...."

"It is true that the editor of *The Esoteric World Of Madame Blavatsky* wrote at the preface of the book:

"These reminiscences by her relatives, acquaintances, friends, co-workers, and enemies give a vivid portrayal of Madame Blavatsky's personality and allow the reader to enter into the historical milieu of her time."

But he forgot the profound difference between an enemy and a liar. An enemy, says the dictionary, is an adversary or an opponent — often an honest person. A liar is a person who tells lies — or who knowingly helps propagating them. Enemies may say unpleasant truths and we should be able to learn from them. The problem is not with enemies, then, but with FALSE TESTIMONIES. The editor of "*The Esoteric World of Madame Blavatsky*," wrongly called "reminiscences" the old, well-known falsehoods and proven lies. He and TPH Wheaton considered them beautiful enough to go to the public."

[Footnote by Aveline: "This Editorial 'policy' does not have the approval of the International President of the Adyar Society, Ms. Radha Burnier, as she clarified in a letter addressed to me and dated 24 June 2004."]

I find that Mr. Aveline's above comments contain a number of misleading and inaccurate statements.

In regards to Aveline's comments about the adding of negative accounts by Coulomb and Hodgson, etc. to the TPH

Wheaton edition of my book, *The Esoteric World of Madame Blavatsky*, it was MY decision and only MY decision [not TPH Wheaton] to add them so that readers should see what the charges against HPB actually were, ESPECIALLY since many of the other accounts by "friendly" witnesses refer to these charges, and even make comments about the charges, etc.

I saw no good reason to hide the "negative" accounts from readers.... One might conclude from his various comments that Mr. Aveline doesn't want readers to read these accounts for themselves and come to their own conclusions.

Also by giving these accounts in my book, the reader can start to UNDERSTAND THE RELEVANCE of what the other witnesses say in their accounts.

Furthermore, I was motivated to include them in light of what Madame Blavatsky once wrote:

"...Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision." (H.P. Blavatsky, *The Theosophist*, July, 1881, p. 218.)

I wanted the reader to be able to compare notes and hear both sides. What is wrong with that? Doesn't Mr. Aveline want readers to do their own comparing of notes, etc.?

And CONTRARY to what Mr. Aveline writes, some of the editorial notes in my book do call the reader's attention to the conflicting testimony and even to the falsity of the charges against HPB.

Here are some of my notes to the readers:

p. 185: "Her phenomena and the reality of her teachers were both controversial matters, eliciting both

believing acceptance (sometimes with independent confirmation) and skeptical rejection, as the following selections will illustrate.”

p. 205 “Emma Coulomb later claimed that she collaborated with HPB at Adyar, as she had earlier in Bombay, in producing false phenomena, however her descriptions of what she did are not consistent with the observations of others, who witnessed the phenomena, both Indian and Westerners, as some of the following selections demonstrate.”

p. 263: “Meanwhile, a vicious attack on Blavatsky by two of her staff members at Adyar, Alexis and Emma Coulomb, was rapidly building up.... She wished to sue the couple, already dismissed from Adyar for their gross libel concerning her supposedly fraudulent production of psychic phenomena....”

p. 264: “The Coulomb attack, as was later evident, had no solid foundation whatsoever. It was based on forged and partially forged letters, purporting to have been written by H. P. Blavatsky, with instructions to arrange fraudulent psychic phenomena of various kinds.”

p. 264: “In 1963, Adlai Waterman.... Refuted Hodgson’s contentions against Madame Blavatsky.... Another refutation of some of Hodgson’s charges against HPB is Vernon Harrison’s article, J’Accuse: An Examination of the Hodgson Report of 1885,” published in *The Journal of the Society for Psychical Research*, London, April 1986, pp. 286-310....)

p. 406: “In May 1884, the Coulomb couple were expelled from the Theosophical Society for theft, attempted extortion and slander....”

p. 415: “At first, relations between the two were friendly but Solovyov turned against HPB and wrote a book....in which he attempted to portray

HPB as a fraud.”.... Hasting, “*Solovyoff’s Fraud....*”

One might conclude that Mr. Aveline either didn’t carefully read my book to know about these notes or else he didn’t want his readers to know that I had added such comments.

Surely the perceptive reader of all of these notes, etc. in my book will be able to see that one should take what these writers [Coulomb and Hodgson] say with a grain of salt.

Readers of Aveline’s article should also know that the ONE selection by Solovyoff in my book is NOT an “attack” on HPB contrary to what Aveline contends. Did Aveline even read this selection by solovyoff?

Furthermore, I specifically selected the material by Coulomb and Hodgson to put in JUXTAPOSITION with other accounts which show that what they (Coulomb and Hodgson) say about, for example, the appearances of the Masters, must surely be off the mark, to say the least or as I believe....wrong....false.

If anything, the accounts by the above “enemies” of HPB found next to other accounts will make the reader.... THINKabout the charges and their validity. And if they are perceptive at all, they should (at the very least) conclude that the Coulomb/Hodgson charges should not be taken at face value WITHOUT carefully considering other material which is also found in the book or what can be found in greater detail in the Waterman and Harrison books.

Some of the thoughtful readers of my book may actually dig deeper and try to determine for themselves what really happened....instead of believing either Aveline or me!!

One more point.

Mr. Aveline wrote about “karma”:

“The disgusting material includes utter disrespect for two Sacred Teachers and Their names, in one of the libels signed by Emma Coulomb. Its reproduction by a Publishing House which calls itself ‘Theosophical’ is something which surpasses and goes relatively far beyond the limits of absurdity.... As to this kind of *action*, there are two levels of karma: the karma of actively publishing lies against the Masters and HPB, and the karma of anyone who knows about this and does nothing. This will not be the karma of earnest students....” [*Fohat*, Summer 2005, p. 32]

Trying to understand Mr. Aveline’s “reasoning” in this matter, I wonder if his above comments about “beyond the limits of absurdity” and the creation of karma (“bad” I assume) would ALSO apply to a 1995 photocopied “reproduction” of Emma Coulomb’s pamphlet??

In 1995, the Edmonton Theosophical Society (who is also the publisher of *Fohat* where similar adverse comments by Aveline have appeared about my book) REPRINTED the ENTIRE 112 pages of Madame Coulomb’s “disgusting” (to use Aveline’s (description) pamphlet. I only reprinted 3 or 4 pages of the Coulomb pamphlet in my book!:)

So, would Mr. Aveline ALSO conclude that the “reproduction [of the Coulomb pamphlet] by a Publishing House [ETS of Canada] which calls itself ‘Theosophical’ is something which surpasses and goes relatively far beyond the limits of absurdity....”????

If Mr. Aveline can make the kind of comments he has about the Theosophical Publishing House, Wheaton, Illinois, USA, is he also willing to castigate the Edmonton Theosophical Society for similar if not worse actions??

These are just some of the questions and thoughts that came to me as I seriously pondered on what Mr. Aveline’s statements and reasoning actually mean.

In the meantime, I suggest that your readers might want to actually read my book and judge it on its own merits¹ instead of simply believing what Mr. Aveline has written about it.

Daniel H. Caldwell
Blavatsky Study Center
<http://blatskyarchives.com>



Carlos Avelines’s Answer to Daniel Caldwell:

Libels Against HPB:

A TEST FOR EVERYONE

Dear Editor,

Since Mr. Daniel Caldwell now sees that publishing libels against H.P. Blavatsky is no longer accepted as “just normal” in theosophical circles, it is quite natural for him to try to attack those who come up to defend the founder of the Theosophical Movement.

As to me, he is welcome to do so. I would be proud to be attacked instead of her. To be criticized for defending HPB is good karma, not only to me, but to all those who have the opportunity and the privilege to do this. I also happen to be among those students who have a heartfelt commitment with their souls not to be silent while utter lies and libels are publicized against their sacred Teacher.

¹ The merits of the book are discussed in the article “The Resurgence of Pseudo-Theosophy,” p. 25

The way Daniel Caldwell and John Algeo – editors of “The Esoteric World of Madame Blavatsky and of “*The Letters of H.P. Blavatsky, volume I*” — see Theosophy is based in a certain moral relativism.

It seems that for this kind of editor everything can be true and everything can be false — according to their own interests.

Will publishing libels against HPB make a book “hotter” in the market? Will belittling HPB help keep the structure of the Adyar Society the way it is now, Leadbeaterian, churchlike and ritualistic? They won't think twice. They do not seem to care too much about truth.

As to attacking HPB, not everybody in the Adyar TS thinks like Mr. Algeo and Mr. Caldwell, though. I do not have to think like other persons to accept their personal decency. I must say I consider Ms. Radha Burnier a decent person, and I'm happy that she — among other Adyar members — does not seem to agree with Caldwell's and Algeo's policy of circulating libels.

Before starting with this practice of ADOPTING AS TRUE the same old and proven lies against an Initiate, Daniel Caldwell had already surrendered to the little editorial “paparazzi” pleasures of that which Ms. Radha Burnier once called “**keyhole curiosity**” — that is, an exaggeration of, and an undue attention to, outer, smaller details about the life of great beings. From that level of editorial practice to actively promoting falsehoods about HPB's life, at least one or two further **unfortunate steps** were taken by Algeo and Caldwell.

[I will not accept discussing the karma of publishing abuses against the very names of sacred Adept-Teachers, which Caldwell also did upon publicizing the libels fabricated by Emma Coulomb against HPB.]

While it is always disagreeable to go into minor and external details of other people's lives (except perhaps for *paparazzi readers*) — it is not always useless or harmful. Years ago, Walter Carrithers, Jr., for instance, did go into details of HPB's life in order to prove her innocent — and he succeeded. Daniel Caldwell is going the other way around. He is walking in the opposite direction — and he will *not* succeed. The recent, now growing movement in defense of HPB will prove that there are still those who defend Truth in the Esoteric Movement. And Truth prevails.

A liar is a person who tells lies - or who KNOWINGLY HELPS IN PROPAGATING THEM. Enemies may say unpleasant *truths*, and we should be able to learn from them. The problem is not with enemies, then, but with FALSE TESTIMONIES. The editor of *The Esoteric World Of Madame Blavatsky* wrongly called “reminiscences” the old, well-known falsehoods and proven lies. He and TPH-Wheaton considered them beautiful enough to go to the public.”

Now, should we get personally angry at Daniel Caldwell, John Algeo and at those who make similar choices in life? Not at all.

Those of us who may be tempted by feelings of anger should meditate on the stoic philosophy of Epictetus, a freed slave and sage in the Roman Empire, a man who taught:

The untrained response to robbers and thugs and to those who otherwise err is outrage and retribution. Wrongdoers need to be rightly understood to form the correct response to their behaviour. The appropriate response to bad deeds is pity for the perpetrators, since they have adopted unsound beliefs and are deprived of the most valuable human capacity: the ability to differentiate between what is truly good and bad for them. Their original moral intuitions have been distorted, so they have no chance at inner serenity. Whenever some-

one does something foolish, pity him rather than yield to hatred and anger as so many do.¹

As to Mr. Caldwell's arguments in his more recent letter to *The Aquarian Theosophist*, "I am not sure that I have the required patience to answer every one of his minor issues and gossipy details — a kind of patience that only the *Keyhole curiosity* mentioned above can provide. Yet there are a few things I can say: —

Caldwell thinks Solovyov's text on pages 270-72 of *The Esoteric World of Madame Blavatsky* does not attack HPB. Yet the **last paragraph of the text** clearly implies that the occult phenomena which Solovyov has "described" as being done in connection with HPB are false.

Today, Caldwell says Solovyov did Not lie about HPB in this or that particular text. Will Caldwell openly confess, in future, that in his opinion Solovyov was right in everything he wrote? Will he ever have the moral courage to defend the idea that Solovyov is an acceptable source of historical data and documents, about the history of the esoteric movement? If so, on what grounds? Or — will he go on with the same policy of insinuations, "maybes" and innuendos?

Mr. Caldwell also refuses to see the radical, **oceanic difference between "negative accounts" and "proved lies and libels."** Negative accounts about HPB are welcome in my view, but not lies. Not Libels. Enemies, when sincere, teach us a lot. Liars, and those who publicize lies are made of a different stuff, whether they praise or blame. Mr. Caldwell mentions Solovyov as a "witness." His position is outdated. He does not want to accept the fact that the

Society for Psychical Research, [SPR] abandoned in 1986 all charges against HPB, so no one now, except Caldwell and Algeo, will take Solovyov or the Coulombs as "historical sources" or "witnesses" as to HPB's life.

With regard to the publication done by the Edmonton Theosophical Society — it was made in a correct way and it has nothing to do whatsoever with Mr. Caldwell's "editorial" work.

Mr. Caldwell and I seem to agree that the esoteric movement should not be afraid of contrast and polemics when necessary. I would say that a certain amount of *rajas* (movement) will serve to go beyond *tamas*, inertia, and sooner or later can open room for *satwa* — a higher harmony and rhythm.

Yet Caldwell defends the **contrast** between liars and sincere people, that is, he wants the disguised "contrast" of Solovyov, Coulomb and their followers against the teaching, the teacher, and the Elder Brothers.

THIS IS NOT WHAT HPB MEANT BY CONTRAST. The contrast she meant — also recommended by the Mahatmas — was the paradox between different aspects of reality, as honestly seen by different people.

Surprising as it may sound to Mr. Caldwell and to Mr. Algeo — HPB did **not** mean to defend the free circulation of ***proved offensive lies*** in a movement whose motto is "***there is no religion higher than truth.***"

As to the *origin* of libels against HPB which were fabricated under the form of letters ascribed to herself — the same libels now enthusiastically accepted as "possibly true" by John Algeo and Daniel Caldwell — I must invite students to meditate upon some words of an Adept-Teacher, published in the ***Mahatma Letters.***

¹ *The Art of Living*, the Manual by Epictetus, a new interpretation by Sharon Lebell, HarperSanFrancisco, HarperCollins, USA, 1994, 113 pp., see p. 102.

I have mentioned it before. In a letter dated October 1884, a Master announces that the enemies of the theosophical movement — with active support from *dugpas* and liars — aim at presenting false letters alleged to have come from H.P.B.'s laboratory," and that they consist of forged documents showing and confessing fraud and planning to repeat it." The Adept-teacher explains that the false texts were made with "enthusiastic help from the *Dugpas*, in Bhootan and the Vatican!"¹

This the kind of stuff Mr. Caldwell and Mr. Algeo have been surreptitiously circulating as if they were true, while more and more theosophists worldwide begin to open their eyes and start defending the Truth, the inner core of the movement — and HPB.

Important as it is, HPB's personality is perhaps the least decisive of the three factors mentioned above. The key element here is that behind the attack on HPB there is an attack on the core of the esoteric movement, on the subtle magnetic connection between the Sacred Adept-Teachers and the Students as a whole, on the living link or connection which she helped create and establish.

One aspect of this sacred magnetic connection is referred to in Bulwer-Lytton's well known occult novel, *Zanoni*.

At the end of chapter four, a sincere friend of Zanoni's says that he considers "that illustrious gentleman" his friend and, in future, he will take any whisperings against Zanoni's honor and reputation as an insult against himself.

Indeed, esoteric tradition states that sincere students have no option left but valiantly defend their Teachers against

unjust attacks — if such attacks are indeed unjust. If the students see the attacks, examine them, see that they are false and do not defend the source of their learning and growth, their inner magnetic link to the source of the sacred teaching will wither away in a process of which they may have little or no brain-consciousness.

Hence comes the occult test or "probation" present in such whispering attacks.

As to Mr. Caldwell and Mr. Algeo, they can still rethink and abandon the practice of publishing libels against HPB. It may be unlikely to occur, perhaps — yet it is still in their hands to do that.

And every student of Theosophy has some degree of actual responsibility with regard to the adoption and circulation of such *dugpa*-libels as if they were part of Theosophical literature. It is up to us to investigate the meaning and importance of this episode, and then to follow our own hearts.

Best regards,

Carlos Cardoso Aveline
Cx. Postal 5111, Ag. Brazlandia,
CEP 72.701-970 Brasília, DF, **BRAZIL**,
Phone (55) (61) 3501.0000
email — carlosaveline@hotmail.com



When doubt finally gets to the point that people are actually seeking fraud in others, it is because they have had to defraud themselves. Perhaps the biggest fraud of all is to lose faith in the integrity of others where that loss of faith is due strictly to rumor. Losing faith in another due to rumor is saying, 'I do not trust myself enough to be able to handle what might come if that rumor turns out to be true.' Theosophy demands having faith in oneself, and showing faith in others. It is not a weakness to refuse to listen to rumor and innuendo about others. — RBM

¹ See *The Mahatma Letters to A. P. Sinnett*, Letter LV, p. 322.

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 Llamar entre, 4:00 p.m. y 6:00 p.m.

LONG BEACH

Segundo y Ultimo Sábado del Mes; 5:30 p.m. a 7:00 p.m.

3145 E. Broadway

HUNTINGTON PARK

Todos los Lunes, De: 7:00pm a 8:30 pm

"LIBRERÍA LATINA"

6316 Pacific Blvd. Huntington Park, Ca. 90255
(Entre Gage y Clarendon) Tel. 323 581 4248
Estacionamiento Gratis detrás de la Librería

"TODO ESTUDIOS Y PARTICIPACIÓN SON GRATUITOS"



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

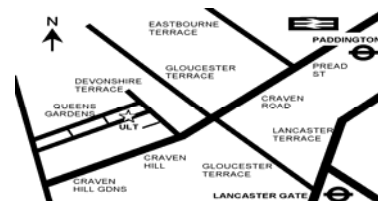
Fax +(44) 20 7262 8639

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

MEETINGS ON SUNDAYS 7 PM

United Lodge of Theosophists

62 Queens Gardens London W2 3AL



020 7723 0688 www.ultlon.freemove.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.com/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

May 4 “The Foundation of Religion”
May 11 “The Moral Law of Compensation”
May 18 “Karmic Agents”
May 25 “The Cause of Sorrow”

June 1 “A league of Humanity”
June 8 Why do we sleep and dream?”
June 15 “The Creative Will

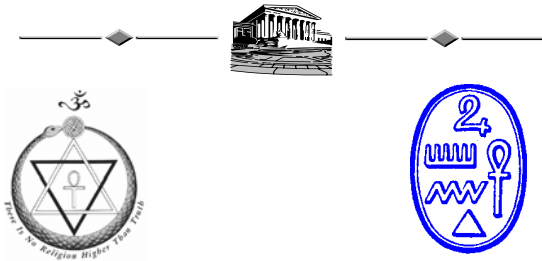
Friday May 6 at 7:30 “White Lotus Day”
Sunday June 19 at 7:00 “U.L.T. Day”

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

For the Summer we will be studying the *Key to Theosophy* on Wednesday evening — 7:30 to 8:45 PM

There will be no other meeting for the summer.

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.



The Resurgence of Pseudo-Theosophy¹

The potpourri of lies and truth which Daniel Caldwell has served up to the public entitled *The Esoteric World of Madame Blavatsky*, needs a few comments to warn the unwary. This book has items by Emma Coulomb, Moncure

D. Conway, Solovyoff, and Hodgson scattered into the book, usually WITH NO WARNING; as if this batch of known liars were presenting a truthful picture of Madame Blavatsky's so-called milieu, or soirées.

Mr. Caldwell is very careful to tell us about what animated him, and uses HPB's advice as a cover for his policy:

. . . Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. (H.P. Blavatsky, *The Theosophist*, July, 1881, p.218)

He even adds that he "wanted the reader to be able to compare notes and hear both sides. What is wrong with that?"

Daniel is proud to say he "CHOSE" the enemies and liars found in his book; that moreover he did this as a way of creating **contrast** and thereby arriving at the truth.

But does the use of evidence in the book actually support this claim?

From the dust jacket onward the volume takes a parlor-game approach to Madame Blavatsky's life. The reader is treated to phenomena, phenomena, and more phenomena until he is transformed into a veritable thaumaturgical sot, drunk on the wonders of his *emotional* thirst for *marvels*.

Emma Coulomb's disgusting description of the Master is presented with the casual almost offhand comment that it was untrue. Then why present it!!

Again and again similar incidents of known liars are presented as they were respectable sources of evidence, though eventually proven untrue.

If you go to the biography: *H. P. B.* . . . by Sylvia Cranston, a heavily documented volume and look up words

¹ Reprinted from *Fohat*, Fall 2005. Box 4587; Edmonton, Alberta, Canada T6E 5G4

like, Coulomb, Conway, Solovyoff, etc. you will see that Daniel Caldwell is using these insertions as a way of poisoning the well of available information, of destruction by innuendo — partly by what he uses for insertions, *partly by what he chooses to leave out.*

Remember, Daniel is presumably following HPB's advice that —

“Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision.”

Ok, but is the reader getting an honest *contrast*, or a *Hall of Mirrors*?

If an editor inserts a single sentence in the beginning of his book that he will be presenting the views of both enemies and friends, but usually does NOTHING to say *which is which* as the items actually turn up, *is the editor presenting contrast or confusion*?

What about the readers? You who have read this book, have you found a page of philosophy? Has Daniel treated you to HPB's two-page article¹ describing the rise and fall of phenomena as part of his *contrast*, so you, the reader, can hear both sides. In fact, good reader, did you run across any ethics? Did Daniel carefully leave out of his book those incidents of phenomena that would show CONTRAST, that would give another view of this Spiritual Teacher than that presented by the Conways and the Coulombs — something beyond growing tea-cups and catching letters?

What about the way Madame Blavatsky made her voyage to America? In steerage! In the 19th century only cattle, slaves and immigrants traveled *steerage*. Was it a normal nightmare, or an unusually bad one — this steerage trip?

¹ Reprinted on page 21. — ED., A.T.

According to Lloyd's of London it was an unusually trying voyage. What about the *reason* she purchased her *steerage ticket*?

When purchasing her first-class ticket, HPB noticed a woman in tears. On asking the problem she discovered that the lady had been sold bogus tickets. Thereupon HPB exchanged her first-class ticket for steerage tickets for herself and the woman with children. Arriving in New York without money HPB used her artistic talents to survive, making ties and artificial flowers.

The ethical **CONTRAST** is left in the shade. Hearing both sides is *inconvenient* when it lends wings to the eagle.

In fact, the greatest *phenomena* if you are thirsty for *real* occult phenomena rather than the type presented in this book is the Theosophical Philosophy. The 18+ books written and published by Madame Blavatsky in 15 years saving millions of people from skeptical disbelief and the jungle of conflicting religions is a phenomenon of the first order.

Did Caldwell recount to you the mysterious phenomena that occurred when HPB was forced out of India by the betrayal of Col. Olcott² and other fair-

² Or in his own words: “She kept urging me to take her to a judge, or solicitor, or barrister, no matter which, for her to file her affidavit and begin our action [against the Coulombs], but I positively refused.... She fretted and stormed and insisted, but I would not stir from my position, and when she threatened to go by herself and “wipe this stain off her character,” I said that I should, in any case, resign my office and let the Convention decide between us. (ODLI,9798)

Vernon Harrison of the SPR summed up the betrayal most succinctly, “A century later. In discussing the decision [not to initiate a court case against the Coulombs], Dr. Harrison remarks that he cannot exonerate them [the delegates at the 1883 convention] from failing “to allow their founder a fair defense. They seemed concerned only with saving their own reputations. Whether she was imposter or not, HPB was entitled to a fair hearing. She never had it. Had she been allowed the legal and expert help she begged for, both Hodgson and the Society for Psychical Research would have been in dire trouble,” and the Coulombs too.

weather friends? On the voyage to Italy the Masters went into high gear on behalf of their betrayed, *almost dead*, but *doggedly loyal* AGENT. For you see, good reader, ingratitude is not one of their vices. Every morning sheaves of MSS¹ for the forthcoming Secret Doctrine were appearing on her work area — an area quite bare on retiring.

A book of this type does not create **CONTRAST** or aid one to *hear both sides of the story*. On the contrary, by ignoring the ethical and the philosophical, you create a poison stream for future pilgrims, and leave us in a HALL OF MIRRORS. Every circus has one. They are built by the misuse of *contrast*.

The dust jacket of *The Esoteric World of Madame Blavatsky* carries a quote from the well-known lecturer and editor, Joy Mills, as one supporting its publication. If this is so, I can only conclude that she has not read the contents. If she has, are we to conclude that this past-president of the American T.S. supports the practice of mixing lies with truths? Mr. Algeo, the immediate past-president, has also issued a similar volume of lies mixed in with truths. Is this to be standard practice in the future for a Society whose motto is "There is no religion higher than Truth"?

Truth cannot be permanently stifled by such one-sided efforts. The transmission of *real* theosophy will continue as the *new cycle* gains strength with every passing day. The detractors may throw up a smoke-screen, BUT THEY CANNOT STOP IT. Those who planted the causative seed for this new beginning were far too wise to be hood-winked by the "money-changers."

("J'Accuse: An Examination of the Hodgson Report of 1885,"309)

¹ According to Dr. Hartmann and those traveling with her.

Mr. Crosbie pointed out, in one of his letters, this age-old process of **destruction from within**:

The article made me think of the way the Jesuits side-tracked Masonry. They entered it, obtained its secrets, invented "higher degrees" to draw attention from what lay hidden in the original ones, and gradually made it innocuous and incapable of leading to the knowledge that they feared. Much that is going on and has gone on in the Society has the appearance of leading into innocuous desuetude. This is the mode of working of Brahmano-Jesuitical forces, and the ordinary thinker is unable either to perceive, or credit it if warned. It is not believed that there are Dark Forces and their agents in the world, and that they war within that which they would destroy; that they dress themselves up in "sheep's clothing" so as to be unsuspected." (*The Friendly Philosopher*, p. 161)

In the forthcoming *Volume One, of Madame Blavatsky's Letters*, to be issued by the **HPB Defense Fund** there will be a warning to serious students about such dishonest methods of slanting history to suit one's own prejudices.



No Complaints

Appreciation is a relaxing and peaceful state of mind, says Sakyong Mipham Rinpoche

When I visited Tibet in 2001, I frequently performed ceremonies outdoors. On one of these occasions, many thousands of people had gathered in

a high, beautiful valley. It began to rain — just a light drizzle — but at 13,000 feet any precipitation turns the weather cold. Fifty of us were under a brightly decorated traditional Tibetan tent that also protected the ritual implements, paintings and shrines, but most of the other people were sitting on the grass.

The ceremony lasted for many hours. In spite of the weather, everybody seemed happy although there were many babies and children in the crowd, none was crying. Many of those present were nomads, and they already knew that complaining isn't a very helpful state of mind. Their response to complaint is usually just to laugh, because there is never that much they can do to change their environment.

The Buddhist teachings emphasize that being grateful for what we have is more beneficial than complaining about what we wish were different. Appreciation is a relaxing and peaceful state of mind. It creates a space in which we can accommodate the vicissitudes of life and even think of the welfare of others. Complaint, on the other hand, is frustrating and painful. There's an element of anger and fixation involved. We are believing our thoughts, taking them to be real. Our attachment to the concept of how we want things to be is stressful, because that concept is always disintegrating. What we wanted to happen is not happening. We think complaining is going to get the world back on our track, but really it results in our being deaf, dumb and blind to unpleasant and claustrophobic, the opposite of contentment.

When we complain, we're saying that the world needs to change in order for us to be okay. If only our parent or partner would behave differently, if only the food were better, if only there were less traffic, if only the service were quicker — then we'd be happy.

There's always room for improvement, of course, but seeing how we could make things better is different from expecting the world to cure our inner dissatisfaction. Asking outer conditions to make us okay will never bring happiness, because outer conditions are always changing. We are asking instability to bring about stability. According to the law of karma — cause and effect — that's impossible. When we're asking for the impossible, the world can never be good enough, and we'll always be complaining.

Why is it that one day something hardly bothers us, and the next day we're complaining about the same situation? We haven't yet found the peace that comes from resting within the inherent stability of our mind. That's really what we're complaining about. Complain is the byproduct of an untamed mind. Because we're unable to relax, we're not in tune with the environment. Our fantasy of how things ought to be is colliding with how things really are. No wonder we're grumpy. We're fixated in our complaint, identifying it as "me," and setting ourselves up against the world. This is unpleasant for us as well as others. Nobody wants to be around somebody who is constantly complaining. Why? Because when we complain, we are looking only for our own comfort.

Complaint is rooted in self-infatuation, and self-infatuation gives birth to negative emotions. When our mind is in their possession, we start complaining. What emerges might not be as overt as anger, jealousy or desire; it might be a subtle undercurrent of discursiveness. Negative emotions — *nyonmong* (lit. obscurations) in Tibetan — are temporary experiences. When we engage in life with self-centeredness and negative emotions, two things happen. We bring about more pain and stress for ourselves, and we hurt those around us. No body gains from *nyonmong*. Maybe

the waiter brings food more quickly, but now he is irritated too. With everyone's mind in a closed state, we're not able to fully appreciate our meal.

One of the first teachings the Buddha gave was to point out the ongoing suffering of everyone. We live in a world that is always suffering, in both minor and major ways. Under these conditions, the world is set up for constant and all-pervasive complaint. Because everyone suffers, we could be complaining about everything all the time, trying to make right what is seemingly wrong. If we can relax our mind instead, we might see the humor in how the world works. Running around trying to alleviate our suffering obscures our true nature — basic goodness — which is clear and unchanging.

When we take the path of complaint, each complaint lays the ground for the next complaint, and nothing gets any better. Thus the cycle continues. That is the meaning of the word *samsara* — circular, always feeling the rub of suffering and then looking for a way to make it go away. The remedy for *samsara* is a reality check. Realizing that the world is in constant pain and turmoil, we can be preemptive, acknowledging the truth of suffering instead of trying to avoid or assuage it. When we meditate, we are training our mind to relax into the fact that there is always something to complain about, and that complaining about it is not going to bring peace or happiness.

It is strange, but true — recognizing the ongoing and all-pervasive nature of suffering can take us toward contentment. If we can learn to relax our discursiveness, we will find that underneath it all, we are already happy. The meditation technique of recognizing, acknowledging and releasing thoughts and returning to the stability of our breath helps us see that the frantic agitation of

complaint is an unnatural and temporary state. The wisdom and love beneath the clutter of negativity are natural and permanent. In discovering this space, we are giving birth to a new relationship to our life. We are switching tracks. Instead of obsessing about our own satisfaction, we begin to see what is going on with others. Out of that evolves less desire to complain, and more desire to be of benefit.

Instead of complaining that somebody's not moving quickly enough, we can relax and open our mind. We are instigating a positive cycle. We can see that she needs help, and so we help her. This is how life becomes joyful. We are breaking free from our completely contrived preconception of how things ought to be. We are relieving our mind of the burden of complaining. We are no longer draining our life-force energy in a fight with our environment. We are coming out of our shell of self-obsession. Not complaining doesn't make us docile, just accepting of whatever comes along. It puts us in tune with how things are. Now we're able to be proactive, as opposed to reactionary.

Freedom from complaint brings joy. Our life is no longer made of attempts to have the preconceived perfect day. July like those nomads, we can relax with a light cold sprinkle on our face and smile, because our heart and mind are big and warm. We can appreciate being alive. We know that we are here to help the world — not to complain. We know that when we relax into our goodness, there's nothing to complain about.

The Sakyong, Jamgon Mipham Rinpoche, is spiritual director of Shambhala, an international network of meditation and retreat centers.

He is the author of *Turning the Mind into an Ally*. (Shambhala Sun, November 2004, pp. 11-12)

Who's Afraid of a Solar Flare?

10.07.2005

Solar activity can be surprisingly good for astronauts.

October 7, 2005: Last month, the sun went haywire. Almost every day for two weeks in early September, solar flares issued from a giant sunspot named "active region 798/808." X-rays ionized Earth's upper atmosphere. Solar protons peppered the Moon. It was not a good time to be in space.

Or was it?

During the storms, something strange happened onboard the International Space Station (ISS): radiation levels *dropped*.

"The crew of the ISS (International Space Station) absorbed about 30% fewer cosmic rays than usual," says Frank Cucinotta, NASA's chief radiation health officer at the Johnson Space Center. "The storms actually improved the radiation environment inside the station."

Scientists have long known about this phenomenon. It's called a "Forbush decrease," after American physicist Scott E. Forbush, who studied cosmic rays in the 1930s and 40s. When cosmic rays hit Earth's upper atmosphere, they produce a shower of secondary particles that can reach the ground. By monitoring these showers he noticed, contrary to intuition, that cosmic ray doses dropped when solar activity was high.

The reason is simple: When sunspots explode, they often hurl massive clouds of hot gas away from the sun. These clouds, called CMEs (coronal mass ejections), contain not only gas but also magnetic force fields, knots of magnetism ripped away from the sun by the explosion. Magnetic fields deflect charged particles, so when a CME sweeps past Earth, it also sweeps away many of the electrically-charged cosmic rays that would otherwise strike

our planet. This is the "Forbush decrease."

Wherever CMEs go, cosmic rays are deflected. Forbush decreases have been observed on Earth and in Earth orbit onboard Mir and the ISS. The Pioneer 10 and 11 and Voyager 1 and 2 spacecraft have experienced them, too, beyond the orbit of Neptune.

A single CME can suppress cosmic rays for a few weeks. Sustained solar activity can suppress them for a much longer time: "2005 has been a surprisingly active year on the sun," notes Cucinotta. Since January, astronomers have counted 14 powerful X-class solar flares and an even greater number of CMEs. As a result, "the crew of the ISS (International Space Station) has absorbed fewer cosmic rays all year long."

Scott E. Forbush discovered the surprising inverse relationship between solar activity and cosmic rays.

This whole story is ironic because flares and CMEs are themselves sources of deadly radiation. CMEs, in particular, cause "proton storms." En route to Earth, CMEs race through the sun's outer atmosphere, plowing through the hot gas at speeds exceeding a million miles per hour. Protons caught in the path of a CME can be accelerated to dangerous energies.

No astronaut wants to encounter a swarm of high-energy solar protons. Severe storms are literally sickening; exposure causes vomiting, fatigue and low blood counts. Without medical attention, an astronaut suffering from radiation sickness could die. Now for the good news: few solar protons are able to penetrate the hulls of NASA spaceships. As long as astronauts stay inside, they're safe.

Cosmic rays are different—and worse. Cosmic rays are super-charged subatomic particles coming mainly from outside our solar system. Sources include exploding stars, black holes and other characters that dwarf the sun in violence. Unlike solar protons, which are relatively easy to stop with materials such as aluminum or plastic, cosmic rays cannot be completely

stopped by any known shielding technology.

Even inside their ships, astronauts are exposed to a slow drizzle of cosmic rays coming right through the hull. The particles penetrate flesh, damaging tissue at the microscopic level. One possible side-effect is broken DNA, which can, over the course of time, cause cancer, cataracts and other maladies.

Above: Neutron counts from a cosmic ray monitoring station in Moscow. Radiation levels dropped in early Sept. during a period of intense solar activity. [\[More\]](#)

No one knows all the things cosmic rays might do to humans. "We haven't been in space long enough," says Cucinotta.

Max. It last happened in 2000; future episodes are due around 2011 and 2022. During Solar Max, CMEs are produced daily, and the solar wind blows knotty magnetic fields through the inner solar system as a matter of routine. These fields provide a measure of extra protection for trips to the Moon and Mars, dropping cosmic ray fluxes in the biologically dangerous energy range 100 MeV to 1000 MeV by 30% or more. Mission planners of the future might actually schedule long trips through the solar system to coincide, roughly, with Solar Max, thus taking advantage of this decline in cosmic rays.

Maybe solar flares aren't so bad after all.



Except during brief trips to the Moon forty years ago, he explains, astronauts have never been fully exposed to galactic cosmic rays. Close to Earth where the ISS orbits, crews are protected not only by their ship's hull, but also by Earth's magnetic field and the gigantic solid body of Earth itself. A 6-month trip to Mars, far from these natural shields, is something new. What are the long-term risks? How much shielding is needed to keep astronauts safe? NASA researchers are grappling with these questions.

One thing is clear. "Reducing exposure is a good thing," he says.

The sun can help. Every 11 years, solar activity reaches a fever pitch called Solar

The Religion of Truth

Thoughts on Arising

Does friendship exist beyond the boundary of the beholder's mind?

What are the rules governing the quality for sharing a friendship?

For the willingness to answer these questions means you are a friend indeed and the answers are already within you.

Communication alone is not the key to unity; spiritual enlightenment plays an important role in acceptance of one another. When enlightenment is absent, there is confusion or even chaos for it is the enlightenment of a person that interprets the communication.

When nothing remains unsaid and all else seems in anguish, let hope steer the course as a ship sails upon a stormy sea.

Destination set to parts unknown, with a beacon of hope guiding thy way with dreams of a brighter future.

Reason, living in the now, all may seem at a loss but with hope, there is a morrow.

There is no Religion Greater than Truth.

Inexhaustible thoughts no matter how artificial the images appear hold the key to the future.

Much of the past fictional imageries are the present day realities.

There is no Religion Greater than Truth.

Seekers of truth, the real peacemakers, know the answer resides with many.

Bonding the many in harmony the task, the seeker must bear the spreading of peace throughout the land for they that seek know the truth.

There is no Religion Greater than Truth.

Richard Pouncy

What Of Phenomena?

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 504-506]

To the Editor of *Lucifer*.

I avail myself of your invitation to correspondents, in order to ask a question.

How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the "age of miracles" past in the Society?

Yours respectfully,

.*

"Occult phenomena," is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles." It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter, the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is

understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the everyday routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat inhabiting a supernatural region inaccessible to man and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be "miraculous," or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part, of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the

philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a bonafide miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument-maker for the production of these miracles, and, as

it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to "miracles," in whose production apparatus has no part and which claim to be instances of the

operation of forces and laws of which it has no knowledge. Modern science, moreover, labors under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the super sensuous Universe, Science does not allow the existence of any super sensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trap-doors, and so forth.

It was bad enough for the leaders of the movement when they endeavored to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power over perfectly

natural though unrecognized forces, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honorable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous “spooks” that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancor and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that word came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

[H. P. Blavatsky]



An Interview with Amit Goswami, author of *The Visionary Window*¹

Perhaps now best known as one of the scientists interviewed in the wildly popular *What the Bleep Do We Know!?*, Amit Goswami is a quantum physicist who was born in India and reared in the sacred Hindu tradition. He earned his doctorate in theoretical nuclear physics from Calcutta University in 1964 and has been a professor of physics at the University of Oregon since 1968. Goswami is the author of seven books. In his title with Quest, *The Visionary Window: A Quantum Physicist's Guide to Enlightenment*, Goswami shows how the new science verifies what mystics have always known — that consciousness, not matter, is the ultimate ground of being. He draws on cognitive psychology, Eastern philosophy, and quantum physics to assert a new scientific paradigm that places human values first. He also demonstrates how principles of the new science can help us tap our inner creativity, deepen our spirituality, and live as truly liberated beings. Deepak Chopra has said of *The Visionary Window* in the foreword to the book: "I have rarely read a book that gave me so much hope for the future. . . . Brilliant answers to the most gripping questions that have ever been asked."

In this interview, Quest Books talks with Goswami about the human need to realize a new paradigm that integrates science and

religion and where we are in achieving that vision.

Quest: It is appropriate that the subtitle of this book is "A Quantum Physicist's Guide to Enlightenment." While reading it, I got the sense that this book in some ways chronicles your personal search as a scientist to resolve the conflicts between science and religion. Do you think a good number of scientists personally struggle with this? And what has been the response from the scientific community to your books?

Amit Goswami: I really think that a great number of scientists struggle to reconcile science and spirituality in their personal lives. I was once at a dinner party with a colleague who was at once a good friend to me and a severe critic of my work because it was "not physics." So at this party he was giving, everybody was getting an earful of his criticisms of my work. I was patiently listening with an open mind, when suddenly his tone changed. He directly looked at me and said, "Amit, I will give you one thing. Somehow you have been able to integrate your work life and personal life which I personally have not been able to do." I understood his point. He is a devout Christian and church goer on Sundays, but on other days his work contributes only to the materialist worldview. And this creates deep conflict.

I really think that there are a large number of scientists out there who suffer from the same conflict. I occasionally meet some of them at conferences and privately they admire the integration that is going on in science. But the public stance is another thing altogether. You know the saying, "Old paradigms never change, but they do die." We may have to wait a while before the paradigm officially shifts to an integrative one.

Quest: In *The Visionary Window* you say that the development of science within

¹ Questbooks has begun a newsletter and this interview appears in the first issue. To begin your subscription send a request to : marketing@questbooks.net. For the next four newsletter subscribers will save an extra 10% off on all books (including those already discounted!). When checking out, simply add the following promotion code: **FALLSAVE10**. This offer will expire on 10/31/05. Go to www.questbooks.net and stock up on your holiday gifts.

consciousness can give us an integration of science and religion. Whenever the debate between evolution and creationism resurfaces in our country, we are reminded of how deeply divided we are as a culture about what people believe about the origins of the universe. You speak quite extensively about this debate in the book. In fact, you directly address the question! "Who is right, creationists or neo-Darwinists?" This is a timely topic. In recent news we have learned that the Kansas Board of Education is moving closer to approving new science standards that call for students to hear more criticism about evolution. And now there is a new hybrid of creationism, more scientifically-based and not reliant upon Biblical literalism, called "intelligent design," that is, the belief that life forms are so complex their creation can't be explained by Darwinian evolutionary theory alone but rather points to intentional creation, presumably divine. This has all caused quite a stir in liberal and scientific communities. What do you think of these recent developments and how they fit into what you have been saying about the integration of science and religion?

Amit Goswami: I think that the intelligent design movement is a healthy improvement over old creationism. Creationism is scientifically wrong when it says that everything was created a mere 6,000 years ago. There is just too much evidence against such an assertion. But if you compare intelligent design theory with neo-Darwinism in an objective fashion, you have to admit that both of these theories have weaknesses and strengths. The strength of neo-Darwinism is that it upholds evolution and the weakness of intelligent design theories is that they deny evolution. But likewise, the strength of intelligent design theories is that they uphold purposiveness in biological form and the weakness of neo-Darwinism is that it denies purposiveness and thus cannot ex-

plain why biological evolution proceeds from simple to complex biological forms or organisms.

Interestingly, the intelligent design theories and the creationists have also done everyone a great service in attracting our attention to neo-Darwinism's inability to explain the fossil gaps—the fact that there really is no convincing evidence in terms of fossil records of how a reptile evolves into a bird, the events of what biologists call macroevolution. Neo-Darwinism is a theory of microevolution, small steps of evolution. Unfortunately, creationism and even intelligent design theories, by denying evolution entirely, also fall short of explaining fossil gaps.

The answer I have given in *The Visionary Window* is creative evolution. There are no fossil gaps because macroevolutionary big changes take place via creative discontinuous quantum leaps, all at once. I hope you see that this resonates with the intelligent design ideas except that the designer acts, not arbitrarily, but working through the creative process which is scientifically investigable. Thus the idea of creative evolution integrates the idea of intelligent design with evolution. In doing so it opens the door for a great new integrative dialogue between science and religion.

Quest: I read somewhere that you are attempting to start a graduate institute in India in "consciousness studies" based on the premise that consciousness is the ground of all being. How is that going? What does the curriculum look like?

Amit Goswami: The good news is that we now have a consciousness studies institute right here in America, the Holmes Institute in greater Los Angeles (Burbank), which is the think tank of the Church of Religious Science. Another consciousness studies organization is the Philosophical Research University also in Los Angeles. The curriculum which I helped develop in

both places is integrative and interdisciplinary.

Quest: The ideas you explore in your books were exposed to a much bigger audience when you appeared in the indie film hit, *What the Bleep Do We Know!?* Describe the experience of being in a hit film and the responses you received from people. Was the reaction similar to/different than what you normally encounter from those who read your books?

Amit Goswami: Well, this movie is living proof of what I was telling you before. There is a well-spring of support for new integrative paradigm thinking in science among both lay people and professionals. The movie touches a cord in people with a careful and intelligent blend of scientific wisdom and a moving story of creative change. **We are tired of being told we are powerless, that we have no meaning, that we cannot change. "Quantum physics is the physics of possibilities," I said in the movie. By realizing this and that you have the freedom to choose among the possibilities that life offers, you can be liberated from the straight-jacket of materialist thinking that views you as helpless. Like the heroine of the movie, you become empowered.**

The personal reaction to me from the movie has been very gratifying. Yes, it is a little different to be greeted by people on the street who know your face and name but not necessarily your books and your ideas.

Quest: What do you see as the next step in science within consciousness studies? What topics do you want to tackle next?

Amit Goswami: Thanks for this question. I have already taken some of the next steps: a book on reincarnation (*Physics of the Soul*) and a book on health and healing (*The Quantum Doctor*). Next in line is a

book on creative evolution and one on spiritual economics.

[From the Questbooks newsletter. To receive the newsletter send request to: marketing@questbooks.net]



THE SEVENFOLD DIVISION

WHY NOT CHANGE THE DESIGNATION?

MR. SINNETT'S book, *Esoteric Buddhism*, has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man," and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to prevent our understanding fully that the Atma includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controvertor, while holding to a different system, admitted the existence of "a real esoteric seven-fold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul," why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all parts of the philosophy. It is in effect the same as *Upadhi*, or basis, foundation, carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosophists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*. The scheme will then stand thus:

Atma (spirit), one principle, indivisible
Its vehicles are

Buddhi Spiritual Soul
Manas Human Soul
Kama Rupa Animal Soul
Linga Sharira Astral Body
Prana or Jiva Vitality
Rupa The Body

Names have power, and if we go on talking of 7 principles when in truth there is but one¹, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN
Path, April, 1890

¹ That is, ONE Principle which acts through six vehicles. *The Key to Theosophy* elaborates the "sevenfold Division" in depth — see: "The Septenary Nature of Man," p. 90; "On the Septenary Constitution of our Planet," p. 88; "On the Various 'Principles' in Man," p. 117; and "Definite Words for Definite Things," p. 171. — Ed., A.T.