

The Aquarian Theosophist

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SUPPLEMENT

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VIRTUOUS SOLIDARITY EMBRACES DIVERSITY

One of the things I loved about HPB's Esoteric Teachings from the beginning of my acquaintance with theosophy is her definition of inner (esoteric) forces that shape the external (exoteric) forms. It is true. I've known it all my life. I wanted to know more of what HPB and the Mahatmas had to say about these. As a new Theosophist, I eagerly asked questions hoping to learn secrets of *The Secret Doctrine*, the most awesome treatise I had ever seen. Long silences and prefaces about brotherhood instead of straight answers, particularly when the questions related to what I later learned were the many crises within the Society, left baffling holes in the story of theosophy as it unfolded in HPB's writing, the Mahatmas' letters and Henry Olcott's organizing.

Solidarity as the idea of growing numbers of people getting on the same agenda has been the voiced crisis of the exoteric society for 120 years of its 130-year life. Applying theosophy to Theosophy,¹ quite a different picture emerges. The Mahatmas' letters indicate that the central figures of modern theosophy had been given the opportunity to carry forward work left incomplete in earlier lives. They will return together in the future. Their partnership was rigorously pragmatic.

Functioning like opposite poles of a magnet, both seeking brotherhood in the

presence of deep conflicts, tension between Henry Olcott's exoteric society and HPB's esoteric instruction worked to define pathways for enormous diversity. The diversity generated from these tensions developed the field that carried Theosophy far and wide in little more than a century. Like HPB's organic model of the Tree of Knowledge, the many shoots of diverse growth must retain integrity with the tree from which they grew and take shape from the natural forces that seeded theosophy on this globe.

"My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was ONE; and that, however differing in form and color, the foliage of the twigs,

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¹ This is a remarkable statement! Using Theosophy to prove theosophy [as transmitted by HPB & WQJ], or to defend theosophy, or to expound theosophy is a wise course of action. It does not lead to subservience or copy-cat-ism, **but just the opposite!** — Ed., A.T.

the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth. ("Mistaken Notions On The "Secret Doctrine"¹ [From *Lucifer*, June 15, 1890, pages 333-35.]

In perfect unity, roots of trees sink deeply into the dark earth while the trunk stretches higher towards light. Amazingly, earth-seeking roots of trees form communication networks that may extend, invisible to the eye, for hundreds of miles. Proofs of these organic communication systems are modernly found with 20th century technologies, but the wisdom of the communication, like the Tree of Knowledge, is the essence of life in every form and exceeds all contrivances of bureaucracies.

I found experiential proofs for this organic model of communication through communication in organic systems many years ago, before I had the good fortune to find HPB's work. While associated with Lakota shaman Wallace Black Elk in the 1980's, I learned principles that I was able to take daily living. I learned to ask plants for permission before harvesting and understood the need for permission before using other lives for my purposes. One night I was fresh out of cedar on a late night when writing a paper and needed to clear my mind. As I had learned from Black Elk, I took tobacco to a cedar tree in my yard and asked permission to take a few stems to burn. Black Elk was a rarity in the 20th century in that he had been cloistered from the encroaching White society and trained by his elders in the old ways at a time when Native American traditions were forcibly

trained out of Black Elk's contemporaries. I learned from him by experiencing his knowledge in practical applications of native rituals using few words. English was his second language, and I knew only a few words in Lakota. I remain a neophyte compared to Black Elk, but I got the hang of a few principles by experiencing his work. Such is the power of understanding even when not expressed with words.

Something wonderful happened the night I brought tobacco to the cedar tree in my yard. Instead of acquiescing to my need, as had always been the case since I learned to talk to plants, the tree asked why I wanted the stem. I was so taken aback that the tree asked for a reason that I spared no detail. If I was imagining the tree's interest, it was, after all, my imagination. I could do with it as I pleased within the parameters of harmless conduct. The paper I was writing involved trees described as always green in *The Book of Enoch*. *Enoch* spoke about the smoke. Was this a reference to smudging? What trees were always green and available to Enoch? I talked to the tree about the cleansing qualities of cedar that made it a good smudge. All this was between the tree and me in the wee hours of the morning while my neighbors slept. Finishing the paper at dawn, I laid it aside.

A few days later a stem of a cedar tree arrived in an envelope postmarked in Spokane, 250 miles from my home in Seattle, from a woman whose name I had never heard. After reading an article I had recently published, a tree had told her to pick a stem of cedar and give it to me. She had taken a walk in the woods near her mother's home after reading the article when the tree spoke to her. One must appreciate that receiving a stem of cedar through the U.S. mail sent by a woman whose name I had never heard because a cedar tree had told her to send

¹ This article can be found on page 23 of this issue. It has also been reprinted in *Theosophy Magazine*, vol. iv, p.58 and vol. xxxix, p. 363, as well as page 234, vol. xii, *Collected Writings*.

it was almost beyond belief. She had sent her phone number with the cedar, so I called to ask how the tree spoke to her; how in the world did she make the connection between the cedar and me? The article she read made no mention of cedar, and I had never written anything about cedar before the night I engaged the tree with my questions about *The Book of Enoch*. The article had not been published, nor even seen by anyone. All she knew, she said, was that she had read my article then taken a walk in the woods. She heard the tree speak with her ears -- clairaudiently. (In retrospect, I realize we both were acting as poles in the same intelligent field of true space with the trees, the place of true fellowship or, in Victorian terms, brotherhood.)

One thing I couldn't argue was the fact of the event, even though it left my mind swimming in possible explanations. I invited a close friend to visit so I could talk to someone about the cedar sent from Spokane. "It makes sense," my friend said. "Trees are connected by networks of roots that span hundreds of miles. There's considerable research on this. Look it up." And that's exactly what I did. I found research on responses of plants to various stimuli, even over long distances. My friend was right.

Organic growth is best modeled by Chaos mathematics, developed almost 100 years after "Isis Unveiled" was written. Chaos Theory identifies and predicts underlying order, particularly in organic systems, that are rendered chaotic or disordered with classical and reductionist explanations. Chaos Theory finds order in the illusion (maya) of disorder. The external forms of Theosophical societies are well suited for explanation with Chaos Theory. An article on this exciting new mathematical theory is on the web site created for the legal defense of The Narada Theosophical

Society in Tacoma, Washington at www.thetheosophicalsocietyinamerica.org.

Krsanna Duran
Missoula, Montana



HPB DEFENSE FUND REPORT

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

Cumulative gifts as of November 22, 2005

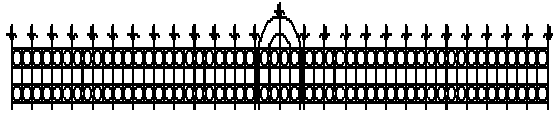
ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
PHX	500.00
Anonymous	20.00
Anonymous	20.00
Anonymous	500.00
RD	500.00
GR	1,248.00
CR	50.00
EPB	300.00
Anonymous	20.00
James & Sally Colbert	50.00
Anonymous	100.00
Anonymous	25.00
APGr	500.00
DB	50.00
Friends in India	100.00
Pacific Rim Theosophist	10.00
Anonymous	25.00
GB	30.00
Anonymous	25.00
GLS	500.00
KS	500.00
Anonymous	200.00
Anonymous	200.00
TOTAL as of November 22, 2005	\$6,698.00

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 cur-

rent 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 an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*" (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T.¹

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



CLOSING POWER PLANT IS FIRST STEP

By Vernon Masayesva²

November 3, 2005,
The Arizona Republic

Contrary to the gloomy news regarding the averse economic impacts of Mohave Generating Station's imminent closure, many Hopis see it as an unprecedented opportunity to cut our umbilical cord to Peabody Energy and take control of our resources ("shutdown of power plant bringing gloom to N. Arizona," *Republic Sunday*).

Since its creation in 1998, Black Mesa Trust has conducted an aggressive, ongoing campaign to protect the Navajo Aquifer³ — the wellspring of life and

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

² The writer, Vernon Masayesva, is a former chairman of the Hopi Tribe, is founder and executive director of Black Mesa Trust. Further information on the mission of Black Mesa Trust and the Hopi Run is available at 222.h2opirun

³ An **aquifer** is an underground layer of water-bearing permeable rock, or permeable mixtures of unconsolidated materials ([gravel](#), [sand](#), [silt](#), or [clay](#)). Some productive aquifers are in fractured [rock](#) ([carbonate rock](#), [basalt](#), or [sandstone](#)). The study of water flow in aquifers

heart blood of culture for the Hopi and Diné (Navajo) peoples.

We demanded an end to 40 years of ecological damage and spiritual disrespect. We demanded that Peabody Energy end its devastating drawdown of our waters and the transportation of that water from Arizona to Nevada to slurry coal. (The company draws down 1.2 billion gallons annually. Compare this to Rio Salado Lake in Tempe, which contains 900 million gallons of renewable water.)

Miraculously, we are close to winning.

On Dec. 31, our small Hopi grassroots organization will have accomplished something quite extraordinary: We will have forced the world's largest coal company to end its plundering of our waters. When the pumps stop, a beautiful silence will descend upon our sacred land, and we will rejoice.

In our small way, we changed history. Those who have and would continue to turn our ancestral homes into lands of national sacrifice were brought to a halt.

Our voices were heard, and, against all odds, the power of our teachings and our faith in our religion and science prevailed.

We will win — and, as with all victories, there is a price. We cannot again shrink from our responsibilities, we cannot simply return to business as usual.

We cannot again fall asleep. We must continue to speak out for balance and sustainability, for the wellbeing of a living and sacred Earth. We fully realize

and the characterization of aquifers is called [hydrogeology](http://en.wikipedia.org/wiki/Aquifer). (<http://en.wikipedia.org/wiki/Aquifer>)

the closures of Mohave and the Peabody coal mine will cause severe economic consequences for our people.

In anticipation of this, Black Mesa Trust has proposed several economic alternatives that will make it unnecessary to lay off any Hopi employees and at the same time increase revenues for village governmental services.

One ambitious alternative is the Colorado Plateau Clean Energy Initiative, a proposed consortium of various organizations dedicated to bringing clean, renewable energy to Northern Arizona, and the development of regional global-warming reduction plans.

New opportunities include:

- The development and construction of a 1,000-megawatt solar power plant on Hopi and Navajo land. The construction and operation of the plant will employ more than 1,000 workers and could generate annual revenues of more than \$10 million. The solar plant will provide much needed "peaking power" to Phoenix, Los Angeles and other metropolitan areas in the Southwest.
- The production of high-value-added biofuels such as ethanol and biodiesel.
- The gasification of coal to produce syngas that can be methanated into a natural-gas substitute for coal combustion, using only a fraction of the water needed to operate coal-fired plants.
- A significant increase in tribal education, training employment and revenues.
- The establishment of an international clean-energy

showcase that honors the stewardship responsibilities of indigenous peoples.

In March 2006, 15 Hopi runners will help celebrate our victory by bringing a gourd of water gathered from our sacred springs to the Fourth World Forum on Water in Mexico City. We will tell the world government ministers that all waters are one, a singular life-sustaining living organism, the source of life for a living earth.

Along the way we will meet with tribal groups and elders who will add their spirit and blessing, their energy and hope, to our Run of Respect for Water and All Life.

They will add words to the messages and prayers, and we will invite them to run with us.



WHAT'S IN A NAME?

NARADA – THE STRIFE-MAKER

[To those] few elevated minds...who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindu philosopher:

"Never utter these words: 'I do not know this—therefore it is false.'"

"One must study to know, know to understand, understand to judge."

—*Isis Unveiled*, I, 628

In Puranic and Vedic literature Narada is shown to be one of the greatest Rishis and Yogis and is described as "Strife-maker" (S.D., I, 413). In the exoteric works, he is also referred to as "Kapi-vaktra," monkey-faced, and even "Pisuna," the spy (S.D., II, 48). In the Vishnu Purana, Narada is shown to be the progeny of Kasyapa and the daughter of Daksha. In the Matsya Purana, he is the son of Brahma. He is referred to as Deva-

Rishi (divine Rishi, more than a demi-god) by Parasara. (S.D., II, 47-48)

W. J. Wilkins writes that Narada is the messenger of the gods, and is often described as the one who imparts information that was known only to the gods. He informs Kansa and Vishnu will incarnate in the eighth child of Devaki and this leads Kansa to slaughter the earlier seven children of Devaki. He remains invisible-as a true Manasaputra-on the cloud, and lauds Krishna, as he slays the monster Keshin, says H.P.B. Further:

Narada is here, there, and everywhere; and yet, none of the Puranas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Narada-who is called in Cis-Himalayan Occultism Pesh-Hun, the "Messenger," or the Greek Angelos-is the sole confidant and the executor of the universal decrees of Karma and Adi-Budh: a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa. "Pesh-Hun"...is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events. He is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest heroes of this Manvantara. (S.D., II, 48)

And yet, it is difficult to explain what Narada really is, observes H.P.B. In one sense, he is comparable to Jehovah, who tempts people by "suggestion" of thoughts and leads to "hardening" of the hearts. But this is not done through any ambition or selfish motive, but to serve and guide universal progress and evolution. (S.D., II, 48-49)

Garga, the oldest astronomer in India, is supposed to have obtained

astronomical knowledge from Sesha-the thousand-headed serpent, who bears seven Patalas and the entire world upon his head-who is also Ananta, the infinite, and also "Cycle of Eternity," in esotericism. Narada is one of the few to have visited the nether or infernal regions-Patala. It is not sure if he got his knowledge of astronomy from Sesha, but he is supposed to surpass Sesha in the knowledge of cyclic intricacies. "It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them."

Pesh-Hun (Narada) is credited in the old Stanzas with having calculated and recorded all the astronomical and Cosmic cycles to come, imparting science and astronomy to early humanity. The Atlantean Asuramaya used these records by Narada to determine the duration of all the past geological and cosmical periods as also the length of all the cycles to come, till the end of the Seventh Race. Asuramaya is considered the earliest astronomer in Aryavarta. "Mirror of Futurity," is a work among the Secret Books that contains the record of Kalpas within Kalpas and is attributed to Narada. (S.D., II, 49)

Narada-a great Rishi and virtually a Kumara-is one of the 10,000 sons of Brahma, brought forth for the purpose of peopling the world. Narada persuaded these sons to remain celibate and holy ascetics and twice frustrated Daksha's aim. For this, Daksha curses Narada to be reborn as a man. On an earlier occasion, when Narada had refused to marry, Daksha had cursed him, saying: "Perish in thy present (Deva or angelic) form and take up thy abode in the womb," i.e., become a man (Vayu Purana, Harivamsa, 170). H.P.B. observes:

Notwithstanding several conflicting versions of the same story, it is easy to see that Narada belongs to that class of

Brahma's "first-born," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as men. Of all the Vedic Rishis, Narada...is the most incomprehensible, because the most closely connected with the occult doctrines-especially with the secret cycles and Kalpas. (S.D., II, 82)

"Narada is the Deva-Rishi of Occultism par excellence." To fathom certain anthropological, chronological and Cosmic Mysteries, an occultist must ponder, analyze and study Narada from seven esoteric facets. Narada plays a vital role in the drama of evolution of this Kalpa from the beginning to the end, and is said to appear in every Root-Race of the present Manvantara. (S.D., II, 82-83)

It is said that when Brahma cursed Narada for not bringing forth progeny, Brahma declared that Narada would not have a resting-place; hence his wandering nature. Narada curses back and leaving his Brahmanical body, becomes a Gandharva, a Chorister of Indra's heaven. He is said to have invented the Vina, the Indian lute. "Narada sat watching, from time to time, his large Vina, which, by the impulse of the breeze, yielded notes that pierced successively the regions of his ear, and proceeded by musical intervals," writes Sir W. Jones. H.P.B. explains:

There is not an Archangel that could not be traced back to its prototype in the sacred land of Aryavarta. These "prototypes" are all connected with the Kumaras who appear on the scene of action by refusing-as Sanatkumâra and Sananda-to "create progeny." Yet they are called "creators" of (thinking) man. More than once they are brought into connection with Narada-another bundle of apparent incongruities, yet a wealth of philosophical tenets. Narada, is the leader of the Gandharvas, the celestial singers and musicians; esoterically, the reason for it is explained by the fact that

the latter (the Gandharvas) are "the instructors of men in the secret sciences." It is they, who "loving the women of the Earth," disclosed to them the mysteries of creation; or, as in the Veda-the "heavenly Gandharva" is a deity who knew and revealed the secrets of heaven and divine truths, in general. If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the Vedas, are Chhandaja (will-born) or incarnated (in different Manvantaras) of their own will-and they are shown in exoteric literature as existing age after age; some being "cursed to be re-born," others, incarnating as a duty. (S.D., II, 584)

Brahma's cursing Narada to incessantly wander the Earth is to be interpreted as the curse to be constantly reborn. He shares the same fate with the Jayas-the twelve great creative gods produced by Brahma, to assist him in the function of creation-who, lost in meditation, forgot to create and for which they were cursed to be born in every manvantara. (S.D., II, 585)

Manu, after writing the laws of Brahma in 1,00,000 slokas or distichs, which formed 24 books and 1000 chapters, gave the work to Narada, the sage of sages, who abridged it to 12,000 verses for the use of mankind. (Isis, I, 585-86)



UNDERSTANDING HELENA BLAVATSKY:

Why The Old Lady

Was Not a Madame

By Carlos Cardoso Aveline, from Brazil

According to the esoteric philosophy, *physical sounds* and even *mental sounds* have their occult counterparts. These inner or subtle aspects of sounds are in a way the “souls” of sounds. Their corresponding effects are projected over the “mantric” levels in Akasha.

Words have, therefore, wider spheres of influence than we can always detect or be conscious of. The power of thinking, and the act of producing sounds both mentally and physically are connected with rhythmic vibration and sympathetic vibration, and using it properly is part of the learning process of every earnest student.

We know that higher thoughts and feelings obey to no boundaries. For subtle

energies, distances in space-time are flexible, relative – sometimes even non-existent.

As esotericists, therefore, we might ask ourselves questions such as these:

“What words come to our minds, when we think of the founder of the modern esoteric movement? What physical or mental sounds do we launch to the Akasha, when we think, write or talk about Helena Blavatsky? And what is the best choice to make as to the way of addressing her?”

We do know that she ostensibly preferred to be called H.P.B. This is registered all over the literature and in the History of the theosophical movement. From that simple fact we cannot but conclude that – she **did not** prefer being called “Madame”.

We also know she was a Countess by birth, and that she did care about the way she was addressed. For instance, in July 1878 she became an American citizen. Soon after that, she wrote to a newspaper, not without some degree of ironical, good-humoured impatience:

“My present business is to take the *Gazette* to task for thrusting upon my unwilling republican head the Baronial coronet. Know please, once for all, that I am neither ‘Countess’, ‘Princess’, not even a modest ‘Baroness’, whatever I may have been before last July. At that time I became a plain citizen of the U.S. of America — a title I value far more than any that could be conferred on me by King or Emperor...”¹

What can be said, then, as to being addressed as “Madame”?

There are a few instances of her not being particularly fond of it. As usual, she expressed her views about this with irony. While commenting on the several libels cir-

¹ Quoted in *HPB — The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*, by Sylvia Cranston, published by Jeremy P. Tarcher/Putnam Books, New York, USA, 1993, 647 pp. See page 181, chapter “Last Days in America”.

culating against her by the mid-1880s, H.P.B. wrote, in a letter to Mr. Alfred P. Sinnett:

“That I never was Madame Metrovitch or even Madame Blavatsky is something, the proofs of which I will carry to my grave — and it’s no one’s business.”¹

No half-words from the Old Lady. And that is not all.

In London, H.P.B.’s student Walter R. Old had not gone astray from the theosophical movement yet, when he wrote his personal testimony about her, soon after her death in 1891. Describing the way he was received by her when they first met, Walter registered her own words to him. She said:

“No, I will not be called *Madame*, not by my best friend, there was nothing said of that when I was christened, and if you please I will be simply H.P.B.”²

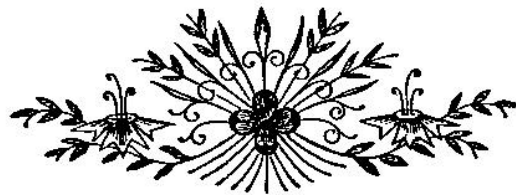
To this, one could add that nowadays no well-known woman is called “Madame” any longer. Famous women are addressed simply by their names. In fact, the word “Madame” has evolved for the worse since 19th century. In more than one country and context the term is now ironical and derogatory. It is true that we can find H.P.B. respectfully called “Madame Blavatsky” in part of the theosophical literature, and that is perfectly correct – especially in books published up to a few decades ago. Yet Sylvia Cranston had solid reasons never to use the word “Madame” with regard to Helena Blavatsky in her outstanding biography of H.P.B. Cranston’s work was the turning point in the establishment of the new trend.

1 The Letters of H.P. Blavatsky to A. P. Sinnett, Theosophical University Press, Pasadena, CA, USA, 1973, 404 pp., see p. 147.

2 *In Memory of Helena Petrovna Blavatsky*, by Some of Her Pupils, Theosophical Publishing Society, London, 1891, facsimile reprinting, Theosophical Publishing House, London 1991, 96 pp., see p. 39.

While “editors” like Daniel Caldwell still insist in calling H.P.B. in that way, as well as in circulating libels against the “Madame” Blavatsky, we who have respect for her can well drop the term “Madame” altogether and call H.P.B. the way her soul certainly liked to be addressed. There are thousands of examples of that preference of hers, and when *The Voice of the Silence* was published, the Old Lady humorously wrote a dedication to herself, in her personal copy of the book, stating simply:

“*H.P.B. to H. P. Blavatsky, with no kind regards.*”



OFFICERS OF TACOMA LODGE BEING SUED TO FORCE ACCEPTANCE OF WHEATON APPOINTEES

A dust devil blowing in from Wheaton is throwing dust in the eyes of the Tacoma Lodge in Washington State with a lawsuit to eject the elected officers of the lodge. This little devil is explained by Jeffrey Forth, Wheaton’s National Secretary, in a letter he wrote saying that the national organization is suing John Scott on behalf of members Wheaton appointed to the Tacoma Lodge. When Tacoma declined to accept four people Wheaton appointed, the four members, together with one Tacoma Lodge member, called an illegal meeting to elect new officers. Amazingly, Wheaton’s appointed members met October 16, 2005 and ejected long-time officers of the Tacoma Lodge and submitted their own names to Washington’s Secretary of State as new officers of the lodge. Wheaton’s

appointees want the building, the library, and the archives owned by the 115-year-old lodge.

The ill wind spawned by Wheaton attempts to cover up the real names behind the lawsuit in Tacoma by saying that The Tacoma Theosophical Lodge is suing its properly elected officers, John Scott, et al. A letter that Jeffrey Forth [See Page 22 for facsimile of this letter along with letter we wrote Betty Bland and her answer] wrote to 34-year member of the Tacoma Lodge, Elizabeth Moore, unequivocally states Wheaton's involvement. Wheaton is suing John Scott (a member of the lodge since 1972) on behalf of the four individuals Wheaton seeks to appoint. Not to worry, Mr. Forth continues in the letter, Wheaton will hold harmless Ms Moore. Forth just wants her to give Wheaton a list of John Scott's offenses. Rather than comply with Wheaton's request for "the goods" to use against John Scott, Trustee Elizabeth Moore gave John Scott a donation for legal defense and Forth's letter to John Scott the same day it arrived in the mail.

Jeffrey Forth has the earmarks of a gambling man. He gambled that long-time lodge members would turn against John Scott and join Wheaton in the effort to oust him. The Complaint pleads that the Theosophical Society in Tacoma is suing John Scott and other officers of the lodge, when, in truth, the Wheaton crew that filed the Complaint does not even belong to the Tacoma lodge. Fortunately, Wheaton is not big enough to have many layers of Chiefs of Staff and Aides to blame and stir up confusion. The trail of deceit leads directly to Jeffrey Forth's letter explicitly stating that John Scott is the real target of Wheaton's lawsuit and asking for Ms Moore's cooperation.

This is a test of Wheaton's authority to appoint members and seat officers of one of the oldest theosophical lodges in

America. The Narada Lodge was first chartered in 1890, chartered in 1895 by William Q. Judge's Theosophical Society In America, chartered by Kathryn Tingley's Universal Brotherhood in 1898, then chartered in 1899 by The American Section of Adyar. When the American Theosophical Society was incorporated in 1926, before it moved to Wheaton then changed its name to The Theosophical Society in America in 1934, The Tacoma Theosophical Lodge was grandfathered into the American Section under its 1899 charter with Adyar. The Tacoma lodge amended its bylaws in 1941 to make Wheaton the beneficiary of property should the lodge dissolve for any reason. (The lodge remains intact as a legal entity in Washington State.) In 1989, the Tacoma lodge voted to NOT change its bylaws in conformance with those of Wheaton. Tacoma's records indicate its members rejected Wheaton's administrative authority.

In October 2004, Betty Bland asked John Scott to change the lodge's bylaws to conform to Wheaton's requirements. John responded that he had no intention of changing the lodge's bylaws, and the battlefield was prepared. Almost certainly, Betty Bland believes she is acting in the best interests of Theosophy by exerting Wheaton's authority in the Tacoma Lodge. She said as much to John in 2004.

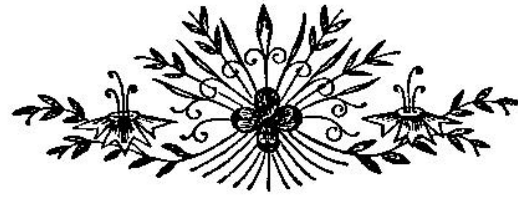
On the face of it, solidarity in Betty Bland's view appears to construe as legal enforcement of Wheaton's authority, consistent with the legal enforcement Abraham Lincoln used to solidify the United States as a political entity in the Civil War. (A statue of Abraham Lincoln sat at the center Mrs. Bland's conference table in an October 2004 meeting with John.) Although Abraham Lincoln is remembered as the president that abolished slavery, historians are notorious for looking into the past through the

narrowed vision of their own time. Abraham Lincoln engaged in the Civil War to enforce the federal law that forbade secession. Liberating slaves was a secondary result of law enforcement. Lincoln had fought in the Indian Wars before assuming the presidency, thus demonstrating that liberty for all was not his primary focus. Abraham Lincoln was not at all times altruistic, albeit he engaged America's Civil War to enforce federal law.

The Laws of Nature in which Theosophy is rooted prevail in theosophical societies. In a conversation with HPB in 1888, the Mahatma Koot Hoomi said that although the Society's work by Olcott at Adyar ran like a machine, it was "**a soulless corpse**" and that matters had reached such a point that the Masters' influence upon the TS was not possible. **The Mahatmas had let the TS at Adyar go.** (*Letters from the Masters of the Wisdom*, First Series, transcribed and compiled by C. Jinarajadasa.) HPB responded by abolishing the Parent Society at Adyar and creating the autonomous Esoteric Section in 1888 in which she left William Quan Judge her agent after HPB's death in 1891.

Efforts to revive Adyar's authority, most recently through the Theosophical Society in America at Wheaton, scatter in their path the post-mortem dust of an administration buried long ago — ghostly remainders of the once-born Society at Adyar. The highest and best hope in this scenario is to awaken the living descendents of Adyar to the underlying truth of solidarity in Theosophy as it was lived by the founders Helena P. Blavatsky and William Q. Judge. Solidarity in the truths of Theosophy awakened in the individuals of this matter is the only salve for the dust thrown in the eye of The Narada Theosophical Society, also known as The Tacoma Theosophical Lodge

Krsanna Phyllis Duran
Missoula, Montana



WHEATON APPOINTEES SUING NARADA T.S.

Dear Friends,

It is interesting to see what happens when we decide to communicate using the fine guidelines of etiquette. It seems to me that we lose track of what we're here for, and we forget what really happened.

When I first gave the news that Wheaton had issued a lawsuit to Narada everybody was horrified. Something like "you mean that Betty Bland did that?" and "coming from John Algeo it wouldn't surprise me, but from Betty Bland!."

I didn't know Betty Bland until I met her at Narada on 10/22/05. When I first heard about her visit to our lodge from John Scott I didn't think that I would be able to attend since at almost the same time we were expecting a couple of friends arriving from California. So I told John that I couldn't attend. But, as the date of the meeting approached, I began to realize that I could not miss that, regardless of our friends arriving at the airport at the same time. It was imperative to attend that meeting because it was the only way to save our lodge. So, Gene drove me to Narada in Tacoma, left me there and then went back to Seattle, to the airport, to pick up our friends, and then returned to Tacoma to pick me up.

When she arrived, it was a huge committee that accompanied her. There were the 4 or 5 individuals that have

caused all this damage, there was a lady from the Seattle TSA lodge and there were other individuals that I had never seen before. When John and his family saw Mike Sommers et. al. they refused to let them in (with good reason, even if I never witnessed any of his loud insults to the members of the lodge in the past, I heard the stories from John and his family). Betty said that if they were not allowed in the building, then, she would leave. I was the first one to ask John to let them come in.

The meeting began with Betty at the head of the table, I sat to her left, Linda was sitting across the table from me, Dillon on my left and John and Crystal by Linda. That's what I remember. As soon as John and Crystal started to talk, the Linda sitting across the table from me started to make faces and interrupt John and Crystal. She was behaving like a small child. I don't know if she is Mike's wife, because I think that there were 2 Lindas. From the very beginning, Betty kept emphasizing that we had to hold new elections and the officials of Narada had to be replaced. I'm not going to repeat what I said to Betty, but I covered every point that I could think of and I defended our officials. Finally somebody approached the table and took Linda away since she was "impossible." Somebody new came to occupy her chair. It was a lady from Bremerton. When she arrived and sat next to Betty, Betty made a comment to her something like: "I'm glad to see you, now you can help me." She was very articulate and kept pounding the table and interrupting John and Crystal. One time I realized that she was controlling the meeting. At one point she told me not to interrupt her, that I had had my time to speak. When she finished I asked her who she was since I had never seen her. I asked her if she was from Wheaton, and she said no. She was from Bremerton. Then I asked her if she was

member of a Bremerton lodge and she said yes, but she added that she was also member of other groups.

When we got closer to the end of the meeting Betty asked us, members of Narada, to accept Mike Sommers et al into our lodge. Again, John and his family refused, including John's mother Phyllis (with good reasons). I raised my hand and tried to convince John that it was the right thing to do, that we should give them a chance to integrate into our lodge. And I think that he finally agreed. Then, Betty asked everyone to make some comments and every person who wanted to speak had a chance to do it.

The last person that spoke was sitting behind me, I saw him come in with Betty, he is a young guy and later I found out that his name was Joseph. I couldn't see him, but he stood up and started reading from a book that he had on his lap all the time. What he read was like an invocation or a prayer, and he mentioned the name Herakles and the name GOD about 3 or 4 times. When he finished reading, the meeting had ended and I stood up and saw Betty give him a hug. That is how the meeting ended, with Joseph as master of ceremonies, instead of our president.

I have to say that during the meeting Betty made a short comment saying that she didn't have any intention to take over the lodge or its building. We know now what her intentions were.

When we received the 21 files from Crystal we were able see that on

10/18/05 Mike Sommers et al went to Olympia and changed the name of the lodge from Narada Theosophical Society to Theosophical Society in Tacoma, and changed the names of the officials of the lodge to their own names. That means that on the date of

the meeting 10/22/05 the changes had already been made and nothing was mentioned. They were deceitful and unethical. Do you know of what it reminds me? During the Second World War Germany occupied small countries in this way. I think that it was Denmark that on the date that they were occupied, when everybody woke up in the morning and went out on the streets they found German flags flying everywhere. Instead of the Danish flag, they found the reversed swastika... AS ABOVE SO BELOW.

No wonder Mike Sommers was so quiet during the whole meeting. He never said a word, after all, he was vice-president of the Theosophical Society in Tacoma and he was at his lodge. Why didn't Betty say a word about the take over? She didn't have to say anything either. Just like the Germans... AS ABOVE SO BELOW.

I remember that at one point in the meeting John Scott told Betty that Wheaton had made a mistake in not respecting Wheaton's own laws the way Wheaton treated Narada's officials. Her response was "Wheaton didn't make any mistake." Just like the Germans... both were acting **above the law**. AS ABOVE SO BELOW.

This is the way I view the class action against Narada Theosophical Society. It may seem extreme by some, but this is the way I see it.

We are talking here about officials of a Theosophical organization. I have a right to expect ethical behavior from these individuals.

Fraternally

Rodolfo Don



**COMPLAINT IN THE SUPERIOR
COURT OF WASHINGTON STATE
Filed October 31, 2005**

**"The Theosophical Society in Tacoma
f/k/a [formerly known as] The Narada
Theosophical Society (PLAINTIFF)
VS.**

**John Scott, Crystal Scott, Phyllis Scott,
William Lipke and Elizabeth Moore
(DEFENDANTS).**

This Complaint, as it stands, is a candidate for the judge's dismissal, as the following comments will illustrate:

According to the officers of Narada T.S. Crystal Scott, Lodge President, and John Scott, Vice President went to Olympia, the state capitol, and corrected the names of the Lodge's officers with the Secretary of State's staff in Olympia. The Wheaton appointees were removed On November 8th and the proper names were restored. A "cloud" to prevent further changes to filings given to the Secretary of State without adequate documentation was put on record for the Lodge.

The Wheaton appointees, who were never legally members of the Tacoma Lodge, cannot in the future tamper with the corporation's filings with the State of Washington as a result of the "cloud."

Staff at the Secretary of State's office suggested to the Scotts that the "cloud" would protect their interests. According to the staff, efforts to alter corporate records are common. The Secretary of State's staff was very helpful and told the Scotts a story about a man who attempted to name himself as an office of Microsoft.

Since the names of Wheaton's appointees have been removed from the corporation's records, they have no authority to file a suit in the name of the Lodge. A lawsuit in the name of the Lodge must be approved by its officers, who are John Scott, Crystal Scott, et al. Those named by Wheaton have no legal authority to act in the Lodge's name.



MISTAKEN NOTIONS on *THE SECRET DOCTRINE*

[*Lucifer*, Vol. VI, No. 34, June, 1890, pp. 333-335]

Ever since the publication of *The Secret Doctrine* students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

For the last ten years, I have been a close reader of theosophical literature. I have read and reread *The Secret Doctrine* and collated passages, and nothing is more disheartening than to find some

of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute), the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc.

This is the direct and natural result of the very mistaken notion that the work I have called *The Secret Doctrine* had ever been intended by me to dovetail with modern Science, or to explain "occult points." I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One*; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of *The Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a parte*; but simply to give that which could be given out, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this

day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling “shocker” from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the “Two Students of the E.S.” They are now synthesizing the “Secret Doctrine,” and they do it in the most lucid and comprehensive way, in this magazine. No more than anyone else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric*; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy

and leads to social respectability and the praise of men; **the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance.** Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, **the modern Eastern student’s unwillingness to think for himself is now as great as Western exactions and criticism of other people’s thoughts.**

He demands and expects that his “Path” shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real “Path” to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange landmarks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them “indecipherable.” The

“Doctrine of the Eye” is *maya*; that of the “Heart” alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of *The Voice of the Silence*? These say that while “The first repeat in pride: ‘Behold, *I know*,’ the last, they who in humbleness have garnered, low confess, ‘thus have I heard’”; and hence, become the only “chosen.”



Letters regarding the Narada T.S. Lawsuit

This ends our coverage for this issue. With these letters the subscribers will have both sides to the lawsuit — ED., A.T.

The initial letter was directed to Elizabeth, the 34-year member of the lodge evidently to enlist her help in the lodge take-over by appointed members recruited by Wheaton. (See earlier articles for details):¹

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1926 North Main Street
P. O. Box 270
Wheaton, IL 601890270
fax: 630-668-4976
email: olcott@theosmail.net
www.theosophical.Org

October 31, 2005

¹ While the above is a true “copy,” we possess a facsimile copy of the letter which can be mailed to anyone requesting it. — ED., A.T.

Dear Elizabeth,

Hopefully this letter arrives on the same day that a lawsuit filed on behalf of the Theosophical Society in America is served to John Scott. We find ourselves caught in a most unfortunate situation.

We regret that you are named as a defendant in this lawsuit, but the attorney filing this action has informed us that he must name everyone who was listed as a board of director or lodge officer on the letter of secession addressed to the National board of Directors on October 7, 2005 by John Scott.

I would like to clarify that this lawsuit is not aimed at you personally. We have a great deal of respect for your contributions to the Tacoma Lodge as well as those of your husband. We further believe that you were caught unawares of John Scott’s “hidden agenda” which became known to you during the meeting held with Betty Bland, the National President, on Saturday October 25, 2005. In short, we intend to hold you harmless in this legal action.

We are deeply concerned that a great deal of lodge property has been removed from the lodge premises, and has left any future Theosophical group bereft of a library and archival material. I am wondering if you would have any old photographs or records of donations or other property that has been present in the lodge, so we might seek remedy to retrieve it for future generations of Theosophists in Tacoma. Any assistance you could offer would be greatly appreciated.

I hope this letter clarifies matters and if you have any questions or concerns, please direct them to my office at 1-800-669-1571 ext. 321 or to Betty Bland, at ext. 327.

We hope too that you will continue to assist the new group that has formed, for we believe that you have a great knowledge base and the wisdom to help guide the new group.

With warmest Regards,

(signed) Jeffrey S. Forth

International Headquarters, Adyar, Chennai,
India 600 020

*{Note on Letter: Rec'd 11/4, Postmarked
10/31 p.m.}*

The next letter is from *The
Aquarian Theosophist to Betty Bland:*

November 10, 2005
Ms. Betty Bland, President
Theosophical Society in America
P. O. Box 270
Wheaton, IL 60189

Dear Ms. Betty,

Our respectful greetings.

It is nice to have you among our
subscribers.

We have had informations that the
Theosophical Society in America (Adyar)
intends to sue the Narada Theosophical
Society of Tacoma, Washington.

We will be publishing something on
this soon in "The Aquarian Theosophist".

A legal action is a public matter,
and such a fact certainly interests the
whole of the theosophical movement. We
feel that there will be potential lessons for
everyone in the movement out of the
complex situation now created.

We would like to include in the
same edition your views as the President
of the TSA. These are some questions we
submit to you, and would like to publish
with your answers:

- 1) Why suing the Narada
Theosophical Society now?
- 2) Do you believe that the liberty of
thought of the associates of the

Narada Theosophical Society
has been and is being respected?

- 3) In what way do you believe that
such an action serves the real
purposes of the Theosophical
Society (Adyar) in America?
- 4) 4)What are the reasons to abandon
the policy of dialogue and
understanding and making the
choice for a legal action at this
moment?
- 5) Has such legal action any
connection with the financial
difficulties which the TSA seems
to be facing right now?
- 6) Would you consider abandoning
the idea of a legal action and
restoring the principle of dialogue
and understanding in the
relationship between the TSA and
the NaradaTheosophical Society?
What could be the first step for
that?
- 7) We hope you agree to answer these
questions. If we receive a
response by November 18th, this
would ensure that it would be
included in the first issue reporting
on the Narada T.S. situation. If
you wish hardcopies mailed to
you, we would be glad to do that.

*The Aquarian Theosophist is
committed to truth, justice and universal
brotherhood. You have our respect.*

We extend our kind wishes and best
regards,

Jerome Wheeler
 Editor, *The Aquarian Theosophist*

The next letter is Betty Bland's response:

To: "Jerome Wheeler" <ultinla@juno.com>
 Date: Thu, 17 Nov 2005

Subject: RE: This is duplicate of letter that was mailed yesterday(Thursday) :

Dear Jerome,

I appreciate your interest. Considerable dialog has taken place in order to avert legal action. Actually the Theosophical Society in America is not filing a lawsuit. The situation to which you refer involves litigation by disaffected members of the Tacoma Lodge. My sincere hope is that all matters can be resolved without acrimony.

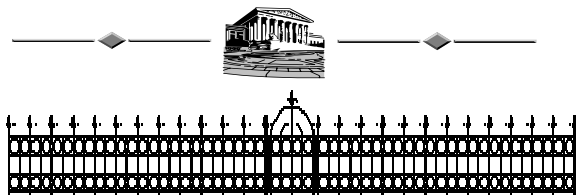
Thank you for your respect.

In fellowship, Betty

Dear friends,

Who can deny the Wheaton lawsuit after reading the letter to Narada Theosophical Society member Elizabeth Moore from TSA's national secretary Jeffrey S. Forth? Somebody is lying.

Rodolfo Don
 legal member of Narada Theosophical Society and not an appointee from Wheaton.



On reading the papers and stories about this lawsuit, one of our subscribers commented:

“It looks as if the Parent Society of the TS in America has been reduced to feeding off of the resources of its Member Lodges in order to survive. This is happening in almost every political structure in the world right now and is probably a lesson for humanity. These parasitical structures must in the end devour and kill that which they were designed to serve.

I read somewhere (who knows maybe in the A.T.) that if the Piscean Age was typified by schools and political structures (fish move in schools as one body), the Aquarian Age will be typified by individual efforts.”



ON THE LIGHTER SIDE

Smart thinking

Two friends are walking in the jungle. Suddenly a tiger appears in the distance, running towards them. One friend pulls a pair of Nike's out of his bag and quickly puts them on. With a puzzled look, the other friend says:

— You don't really think you can out run a tiger with those do you?

— I don't need to out run the tiger, I just need to run faster than you

From Vera Santos — Brazil!

MONGOLIAN APHORISMS¹

If thou lovest nature, thou lovest man. If thou hatest man, thou hatest nature, for the two are inseparable.

Learn from all thou comest in contact with. Learn from the wicked as from the good; do, as the wise bee doeth, which extracts sweet honey from the bitterest plant, truly.

Slave, thou shalt not purchase thy freedom with the bondage of thy friends and next-of-kin; nor shalt thou seek to obtain it, if that freedom be at the price of making the slavery of thy enemy more sorrowful.

Learn to discern light from darkness, and to perceive in the darkest night the bright dawn of the coming day.

Better that thou shouldst be twice deceived, and cursed thrice by LIE for no lie of thine, but thy truthful word, rather than deceive thy enemy even once, or so much as think of cursing thy greatest foe. He who curses, poisons his own heart, losing thereby every spark of love in him.

Hate is the black skunk, and love the pure, snow-white ermine: it is enough to let in one skunk to clear a whole plain of the ermines — aye, to the last.



PYTHAGORIC SENTENCES OF DEMOPHILUS²

¹ Printed by H.P. Blavatsky in *Lucifer* for August, 1888.

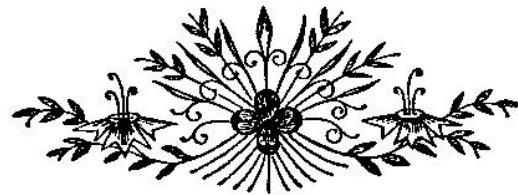
² Printed by H.P. Blavatsky in *Lucifer* for November, 1887.

ESTEEM that to be eminently good, which, when communicated to another, will be increased to yourself.

Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

As many passions of the soul, so many fierce and savage despots.

No one is free who has not obtained the empire of himself.



Love Sweet Love

[Fohat is the steed and the Self-Mover is the rider — the *two* made *One*]

Let us not be disturbed by an argument that seeks to scare us into preferring the friendship of the sane to that of the passionate. For there is something more that it must prove if it is to carry the day, namely that love is not a thing sent from heaven for the advantage both of lover and beloved. What we have to prove is the opposite, namely that this sort of madness is a gift of the gods, fraught with the highest bliss. And our proof assuredly will prevail with the wise, though not with the learned.

Plato,

Phaedrus

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favors

upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad-Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is no-thing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves. It says: "He is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men¹;" and further on it says: "He whose soul is united by devotion, seeing the same in all round, sees the soul in everything and everything in the soul. He who sees Me (Brahmâ) everywhere and everything in Me, him I forsake not and he forsakes not me.... He who sees the same in everything — Arjuna! — whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin²."

On almost every page of the *Bhagavad-Gita* we are instructed only to direct our love to that which is eternal in every form, and let the form itself be a matter of secondary consideration. "He must be regarded as a steadfast renouncer, who neither hates nor desires." ... "In a learned and modest Brahman, in a cow, in an elephant, in a dog, and a Swapâka; they who have knowledge see the same thing." ... "Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant; being fixed in mind, untrou-

bled, knowing Brahmâ and abiding in Brahmâ." ... "He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahmâ, finds *Nirvana* in Him."

The Great *Hermes Trismegistus* teaches the same identical doctrine; for he says: "Rise and embrace me with thy whole being, and I will teach thee whatsoever thou desirest to know." The *Bible* also tells us that "God is Love³," and that we should love Him with all our heart, with all our soul, and with all our mind⁴...

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attached to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colors, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may receive, herself in return. Therefore the *Bhagavad-*

Gita says: “Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good¹³,” and the Bible says: “To him who has still more shall be given, and from him who has not, even what he has shall be taken away¹⁴.” ...

But “as the sun shines upon the lands of the just and the unjust and as the rain descends upon the acres of the evil-minded as well as upon those of the good;” likewise divine love manifesting itself in a perfect man is distributed alike to every one without favor or partiality. ...

Love — divine love — is... the germ of divinity which exists in the heart of man, and which may develop into a live-giving sun, illuminating the mind and sending its rays to the center of the universe; for it originates from that center and to that center it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

It is worshiped by all, some adore it in one form and some in another, but many perceive only the form and do not perceive the divine spirit. Nevertheless the spirit alone is real, the form is an illusion. Love can exist without form, but no form can exist without love. It is pure Spirit, but if its light is reflected in matter, it creates desire and desire is the producer of forms. Thus the visible world of perishable things is created. “But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish¹⁶,” and “from which they who attain to it never return.”¹

¹ Extracted from “Love With an Object,” which was first printed in Volume I of *Lucifer*, and reprinted in Volume I of *Theosophy Magazine*. The small superior numbers represent “documentation” in the original article. — Ed., A.T.

The scientist

DAILY NEWS

Nov. 21, 2005

Helping bacteria use magnets

Researchers find structures and gene that enable magnetobacteria to navigate Earth's magnetic field

By **Charles Choi**

Scientists in Germany have identified cytoskeletal structures and a gene that anchor magnetic crystals inside magnetobacteria, organisms that navigate Earth's magnetic field. The findings, which appeared online [Sunday](#) in *Nature*, could help elucidate other poorly understood [biomineralization](#) processes, such as those producing magnetic nanoparticles in higher organisms, senior author [Dirk Schüler](#) at the Max Planck Institute for Marine Microbiology in Bremen, Germany, told *The Scientist*.

Magnetobacteria employ organelles known as magnetosomes, magnetite crystals enclosed in the membrane and arranged in chains that behave like compass needles. Higher organisms such as salmon and homing pigeons also possess magnetosome chains resembling those in bacteria. Recently, Schüler and his colleagues [identified](#) a cluster of at least 25 -- and possibly up to 100 -- genes in magnetobacterium *Magnetospirillum gryphiswaldense* apparently involved in magnetite [biomineralization](#) and magnetosome formation.

During the current study, the researchers deleted *mamJ*, which encodes for a protein consisting of many acidic amino acids and a repetitive domain structure, reminiscent of proteins controlling biomineralization in bones, teeth, otoliths and other structures. They found that the size, number and shape of magnetosomes were not affected by the deletion. Still, transmission electron microscopy revealed the magnetosomes were no longer arranged in straight chains, instead collapsing into agglomerates.

Fluorescence microscopy and tagging MamJ with enhanced green fluorescent protein (EGFP) confirmed MamJ was linked

to magnetosome vesicles, and revealed MamJ also links to a cytoskeletal structure that runs like a clothesline throughout the entire cell. Cryoelectron tomography showed this structure is made of a network of roughly four nanometer-thick filaments and is found in both wild-type and mutant *mamJ* cells, suggesting MamJ does not form this filament.

"We knew magnetosomes had to be aligning along some physical structure, but this is the first time we've seen the expression of a specific protein tied with magnetosome alignment," Radu Popa at the University of Southern California in Los Angeles, who did not participate in this study, told *The Scientist*.

In *mamJ* mutants, immature and empty vesicles are scattered throughout the cytoplasm and mature magnetosomes clump up. In wild-type cells, magnetosome vesicles are mostly arranged along the filamentous structure. Using transmission electron microscopy, the researchers found immature magnetosomes only clustered together once their magnetite crystals grew in size and number. The researchers suggest MamJ connects empty vesicles to the filamentous structure, and that magnetite crystals then grow within the vesicles.

"Nobody dreamed the Mam cluster was also involved with the arrangement of magnetosomes," Popa said. The fact that genes for both magnetosome formation and arrangement seem clustered together "suggests in the future we can cut out this package and express it in other bacteria that are easier to work with and potentially have the entire system, which is great news," Popa said.

"Biomineralization in general across all domains of life is not very well understood," Katrina Edwards at Woods Hole Oceanographic Institution, who did not participate in this study, told *The Scientist*. "If we can learn through this how magnetosomes are formed in bacteria, it could help in understanding magnetosome formation and principles of biomineralization in higher organisms," Schüler said.

Future experiments could knock out other magnetosome genes to learn their function, Richard Frankel at California Polytechnic State University in San Luis Obispo, also not a co-author, told *The Scientist*. For instance, he noted *mamJ* is co-transcribed with *mamK*, which encodes an actin-like protein, and he suspected *mamK* could help assemble the filamentous structure.

Edwards added that magnetobacteria are a very diverse group, and "we'd like to see how ubiquitous this mechanism the researchers describe is among magnetobacteria, or whether different bacteria evolve their own pathways."

Links for this article

A. Scheffel et al. "An acidic protein aligns magnetosomes along a filamentous structure in magnetotactic bacteria." *Nature*, Nov. 20, 2005.

<http://www.nature.com>

C. Fox et al. "News notes," *The Scientist*, Nov. 27, 2000. <http://www.the-scientist.com/2000/11/27/18/1>

Dirk Schüler <http://magnum.mpi-bremen.de/magneto/>

S. Ullrich et al. "A hypervariable 130-kilobase genomic region of *Magnetospirillum gryphiswaldense* comprises a magnetosome island which undergoes frequent rearrangements during stationary growth." *J. Bacteriol.* 187: 7176-84. November 2005. [PubMed Abstract]

Radu Popa
<http://www.usc.edu/dept/earth/research/geobiology.html>

Katrina Edwards
http://www.whoi.edu/science/MCG/dept/personnel/scientist_edwards.html

