



## Challenging “Theosophical” Forgeries

*Two letters immediately following this article are pertinent to its contents.. The article is, in fact, an answer and analysis of Daniel Caldwell's position:*

Dear Editor,

Suppose that two money forgers are caught by police officers and arrested for circulating false dollars in a down town supermarket. Imagine that they say, purporting to be deeply surprised:

“But, Officer, we are doing this with the best of intentions. We are circulating false dollars in order for people to know by themselves what is true and what is false!”

They could also explain to the officers:

“We have committed no crime, because we did not *fabricate* these false dollars ourselves. We are just *passing them on* and *making them circulate*, in order to test people's judgement. Every one must decide which dollar bill is true and which dollar bill is false!”

It is sad, but it is true: the absence of a consistent self-criticism on the part of both Mr. John Algeo and Mr. Daniel Caldwell, after they included — scattered in books they edited<sup>1</sup> — dozens of libels and false accusations against

<sup>1</sup> See *The Esoteric World of Madame Blavatsky*, by Daniel Caldwell, Theosophical Publishing House/Quest Books, 2000, 451 pp. The book is a collection of testimonies, false and true, about the life of H. P. Blavatsky, and contains not only libels against HPB, but direct, personal attacks against Masters of the Wisdom, besides abusing their sacred names. See also *Letters of H. P. Blavatsky – Volume I*, edited by John Algeo, Theosophical Publishing House-Wheaton, 2003, 634 pp, with very much the same stuff.

H.P.Blavatsky, has been showing that they are in a somewhat similar position.

As Mr. Algeo and Mr. Caldwell try to justify themselves, their main argument seems to be that they just decided to leave readers alone to freely choose between truth and lies.

According to them, it is with this aim in view that they started publishing the worst false accusations, forgeries and libels ever produced against HPB since 1884-85.

They act as if they ignored that any honest and decent editor has the active duty and legal responsibility **not to publish** any proved lies. Editors and Historians are **not** in the business of publishing false documents and libels.

Mr. Algeo and Mr. Caldwell also pretend to ignore that the very Society for Psychological Research, SPR-London, which did condemn HPB as a fraud nearly 120 years ago, honestly admitted in 1986 that all accusations against HPB were false.

Algeo and Caldwell insist in circulating old lies which suggest that

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HPB had a dirty life, and they publicize dozens of sordid details fabricated by Emma Coulomb and Vsevolod Solovyov.

Both editors refuse to say what's the purpose of publishing libels against the founder of the theosophical movement, of which they still appear to be members.

One possible result of such disguised attacks could be an attempt to render the public image of HPB morally comparable to that of "Bishop" C.W. Leadbeater. In this way, perhaps, as Leadbeater's false theosophy and ritualisms fade away, it would be more difficult for the members of the Adyar Theosophical Society to get back to the authentic philosophy of Theosophy and to find a renewed inspiration in the heroic life example of HPB.

The recent creation of an *HPB Defense Fund* in order to publish an authentic volume of *HPB Letters* has a deep historical importance. At the same time, the new wave of false theosophy must be shown for what it is — until this official policy of attacks against HPB is abandoned by the Adyar Society.

The *first wave* of false Theosophy coming from Adyar in the 20<sup>th</sup> century was ritualistic, pseudomasonic, neo-christian and messianic. Mr. Jiddu Krishnamurti was to perform the second coming of "Lord Christ" during 20<sup>th</sup> century. As this mayavic wave now loses its energy, a new illusory action emerges.

The second wave of false theosophy started especially from the 1990s and consists of an attempt to draw the wrong kind of attention over the person of Helena Blavatsky.

As *leadbeaterism* is nearly dead, now we have a *false blavatskianism*. Thousands of true but meaningless and useless details about HPB's life are exaggerated and magnified, while the

main attacks and lies against her are again made to circulate, now (for the first time since 1875) included in the theosophical literature. These unidentified slanders are passed around under the name of "liberty of thought".

This new and false theosophic, personality replaces Philosophy. HPB is shown as a freak, an odd and strange woman, a curiosity of nature, an odd museum piece.

Her lifelong example of purity and dedication to the ideal of human perfection is cowardly attacked in an attempt to destroy her in the eyes of inexperienced students.

Mrs. Radha Burnier, the international president of Adyar TS, does write that those letters are spurious. But she says no more, and she does nothing. No clear defense of HPB has come from Adyar or, for that matter, from the Pasadena Society so far.

To interrupt this resounding and desertlike silence, perhaps we may listen to HPB herself. It is not too difficult to know what the Old Lady would have to say about the situation. Indeed, commenting upon this very same kind of cover-up attacks, H.P.B wrote in a letter to a friend:

"While my enemies tear me to pieces the Adyar people play at 'hide and seek — they pretend to be dead — oh! the poor miserable cowards!! (...) I tell you I suffer more from theosophical *traitors* than from the Coulomb, Patterson or even the S.P.R."<sup>1</sup>

These words are a warning to each one of us. HPB and her work for humanity are being astutely but directly attacked, now from inside the movement

<sup>1</sup> *The Letters of H.P. Blavatsky to A. P. Sinnett.*, facsimile edition, T.U.P., Pasadena, CA, USA, 1973, 404 pp., see Letter XLVI, p. 114.

she created. Let's see an example of these attacks — and of HPB's answer to them.

Mr. Algeo included in his volume called *HPB Letters* a false letter ascribed to HPB in which she is made to offer her personal services to the Secret Police of the Russian Czar. Algeo says he believes that letter "may be true"

What are Blavatsky's frank commentaries about the smart people who believe, or pretend to believe, in the "fraud and spy theory"?

She writes:

"Those (...) will have to explain what even my traducers of even the Padri class and Psychical Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing to the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long disappeared, at any rate from the official brains of the Anglo-Indians."<sup>1</sup>

Since Mr. Algeo and Mr. Caldwell both appear to be clever people and far from idiots, it seems we can hope they will change their editorial policy and will start having more respect for truth. Until they do so, however, the following words of H. P. Blavatsky, written in a letter to Mrs. Arundale, sound as true and up-to-date as ever:

<sup>1</sup> *Why I Do Not Return to India*, by HPB, in *H.P. Blavatsky Collected Writings*, TPH, India, Volume XII, 1980, 859 pp., see pp. 161-162. And also *The Aquarian Theosophist*, November 2004, p. 04.

"Karma is taking its course. We cannot help it. (...) And oh, dear, how many traitors and Judases of all colours and shades we have in the very heart of the Society. *Ambition* is a terrible adviser!"<sup>2</sup>

Fortunately, there is no doubt now that independent publications like *Fohat*, in Canada, *Biosofia*, in Portugal, and *The Aquarian Theosophist*, in the USA, which have had the courage to defend HPB, are playing an increasingly important role in this first decade of the 21<sup>st</sup> century. The example they have set may soon get to be followed in a larger scale.

Best regards,  
Carlos Cardoso Aveline, from Brazil.

(E-mail: [carlosaveline@hotmail.com](mailto:carlosaveline@hotmail.com))



Dear Jerome,

I have been snowed under with various work and have not replied to your latest email from several weeks ago.

In reply to what you wrote below, it seems to me that a reader who has half a brain and who would carefully read THE ESOTERIC WORLD OF HPB would be able to put in perspective the negative accounts by Coulomb, etc.

ESPECIALLY in light of the various editorial comments I made as well as the comments of other people in the SAME book who show HPB in a different light from Coulomb, Hodgson, etc.

It is unfortunate that you view my book in what appears to be such a "negative" light.

But I am not too terribly surprised since you also apparently view much of my work in a similar way.

<sup>2</sup> The Letters of H.P. Blavatsky to A. P. Sinnett, T.U.P., see Letter XLII, p. 95.

I must say that you are one of the very few Blavatsky/Theosophy students that I know that holds such views of my work. The vast majority of people that write to me every day thru my website are grateful and appreciative of the material I have provided and find the material helpful in understanding HPB, her Teachers and Theosophy.

I think we sometimes can't see the forest for the trees. One correspondent wrote some apt words (and advice) about the Aveline/Esoteric World "controversy":

"Let people cooperate on the majority they can agree upon, and ignore the rest when they can."

Anyway thanks for your input but if I republished THE ESOTERIC WORLD tomorrow, I would not change what I have done. I wanted interested readers to have at their fingertips a good selection both good and bad about Madame Blavatsky. The book also provides a lot of material that is extremely rare and not easily accessible and gives important testimonies that (in my opinion) show the reality of HPB's teachers and gives some insights into HPB's mission.

Yes the book deals with the phenomena for that was a part of HPB's daily life. It was part of HPB's "esoteric world." OBTW, I am starting to work on a companion volume that will deal specifically with HPB's teachings.

We are also beginning to work on Volume II of HPB's letters.

I have also discovered three more letters of HPB not to mention more Mahatma letters. I hope to publish all of these discovered items in a book of about 120 pages in the next 6 months.

Daniel



### Daniel wrote the above in answer to this:

But Daniel, mixing in lies with truth and not explaining to your readers on-the-spot what you are doing is expecting omniscience from your readers. What kind of ethics or honesty is this?

You did not even separate them into sections so the reader could go to the lies and

slanders section. Also, recommending Marion Meade<sup>1</sup> as a place to get honest information is far, far off the track. THE HPB biography is ten times more honest and better documented than the Meade book. So, why choose the Meade book as a good source to follow up on rebuttals!???

An Editor is supposed to be an honest broker rather than a shell-game artist. What would we think of the editor that says: "Here is the truth mixed in with the lies, but you dear reader, you figure out which is which." What kind of honesty is that???? The casual mention of Vernon Harrison is a long, long, way from telling the truth.

The Society for Psychical Research disowned the entire proceedings a hundred years later and apologized — and did it publicly in a NEWS RELEASE!.

What about page 35, written by a known liar. In what way does this CONTRAST further the search for truth?

Your "foremost of all" statement" is great. Why not PRACTICE it!! Then there would be a level playing field. The Conway section is a great example of damning a person by what IS NOT SAID.

There is more to theosophy than a phenomena parlor, yet the book gives that impression. What kind of *contrast* is this in the search for truth?

I look through the whole volume for some philosophy.

Evidently the writer thought the occult world of Madame Blavatsky was just one string of phenomena and nothing more!!



<sup>1</sup> G.P. Putnam, 1980. The book is riddled with lies and misinformation and sordid interpretations assumed as truth.

*HPB & Col. Ingersoll on —*

## *Thomas Paine*

A few weeks ago, an audience of nearly 4,000 persons of the better class gathered at Chicago, to listen to a defense of the memory of Thomas Paine by that splendid American orator, Colonel Robert G. Ingersoll. Paine was one of the purest, wisest, and bravest apostles of Free Thought that the Anglo-Saxon race has produced. He wrote *The Age of Reason*—a book which, if the missionaries were governed by the spirit of fair-play, would be on the shelf of every mission library in India, so that their “Heathen” pupils might read both sides of the Christian question. For this crime, the noble author was persecuted in the most malicious way by Christians. His name was made the synonym of all that is vile and malevolent. His enemies, not satisfied with lying about him while alive, desecrated his grave, and we have ourselves seen his monument at New Rochelle, New York, bespattered with dung and battered with sticks and stones. But time heals all injustice, and now, seventy years after Thomas Paine’s death, his memory is vindicated. He died almost solitary and alone, deserted by friends, and his services to American liberty all forgotten. But now, thousands and hundreds of thousands of the most intelligent and influential ladies and gentlemen of America have cheered to the echo Colonel Ingersoll’s glowing periods.

In the address above alluded to, for a *verbatim* report of which we are indebted to the *Religio-Philosophical Journal*, the Spiritu-  
alist organ to which an allusion was made by us last month, occur the following passages:—

In his (Paine’s) time the church believed and taught that every word in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology and geology, false in its history, and so far as the Old Testament is concerned, false in almost everything. [Laughter.] There are but few, if any, scientific men, who apprehend that the Bible is literally true. Who on earth at this day would pretend to settle any scientific question by a test from the Bible? The old belief is confined to the ignorant and zealous.

The church itself will before long be driven to occupy the position of Thomas-Paine. The best minds of the orthodox world, today, are endeavouring to prove the existence of a personal deity. All other questions occupy a minor place. You are no longer asked to swallow the Bible whole, whale, Jonah and all, you are simply required to believe in God and pay your pew-rent.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed the murder, massacre, and indiscriminate slaughter had never been commanded by the Deity. He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertained the same opinion. Paine attacked the Bible precisely in the same spirit in which he had attacked the pretensions of the kings. He used the same weapons. All the pomp in the world could not make him cower. His reason knew no “Holy of Holies” except the abode of truth. The sciences were then in their infancy. The attention of the really learned hadnot been directed to an impartial examination of our pretended revelation. It was accepted by mostas a matter of course. The church was all-powerful, and no one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental doctrines of Christianity. The infamous doctrine that salvation depends upon belief, upon a mere intellectual conviction, was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shocked the

common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of this infamous tenet, Paine exerted all his strength. He left few arguments to be used by those who should come after him, and he used none that have been refuted. The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be caught in its toils and snares, that we may be led by its false and delusive glare out of the narrow path that leads to joy into the broad way of everlasting death? Is it possible that we have been given reason simply that we may through faith ignore its deductions and avoid its conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in matters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Down, for ever down, with any religion that requires upon its ignorant altar its sacrifice of the goddess Reason; that compels her to abdicate forever the shining throne of the soul, strips from her form the imperial purple, snatches from her hand the scepter or thought, and makes her the bond-woman of a senseless faith.

If a man should tell you he had the most beautiful painting in the world, and after taking you where it was, should insist upon having your eyes shut, you would likely suspect either that he had no painting or that it was some pitiable daub. Should he tell you that he was a most excellent performer on the violin, and yet refuse to play unless your ears were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be

any more wonderful than that of a religionist who asks that before examining his creed you will have the kindness to throw away your reason? The first gentleman says: "Keep your eyes shut; my picture will bear everything but being seen." [laughter] "Keep your ears stopped my music object to nothing but being heard." [laughter] The last says; "Away with your reason; my religion dreads nothing but being understood." [laughter]

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincere. We do not attack them: we attack their creed. We accord to them the same rights that we ask for ourselves. We believe that their doctrines are hurtful, and I am going to do what I can against them. We believe that the frightful text, "He that believeth shall be saved, and he that believeth not shall be damned," has covered the earth with blood. You might as well say all that have red hair shall be damned. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine, and, but for the efforts of a few brave infidels, it would have taken the world back to the midnight of barbarism, and left heavens without a star.

At that time nothing so delighted the church as the beauties of endless torment, and listening to the weak wailing of the damned infants struggling in the slimy coils and poison-folds of the worm that never dies. No wonder the church hated and traduced the author of the *Age of Reason*. England was filled with Puritan gloom and Episcopal ceremony. The ideas of crazy fanatics and extravagant poets were taken as sober facts. Milton had clothed Christi-

anity in the soiled and faded finery of the gods — had added to the story of Christ the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the angels into soldiers — made heaven a battlefield, put Christ in uniform, and described God as a militant general.

Progress is born of doubt and inquiry, The church never doubts — never inquires. To doubt is heresy — to inquire is to admit that you cannot know — the church does neither.

More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch scrowns and scepters, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church can never recover. Livid with hatred she launched her eternal anathema at the great destroyer, and ignorant Protestants have echoed the curse of Rome.

Paine knew that across the open Bible lay the sword of war, and so where others worshipped he looked with scorn and wept. And so it has been through all the ages gone.

The doubter, the investigator, the infidel, have been the saviours of liberty. The truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past.

But the church is an unforgiving as ever, and still wonders why an infidel should be wicked enough to endeavour to destroy her power. I will tell the church why I hate it. You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake, roasted us before slow fires, torn our flesh with irons; you have covered us with chains; treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the rights to testify in courts of

justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your God to finish the holy work in hell.

Can you sonder that we hate your doctrines, that we despise your creeds; that we feel proud to know that we are beyond your power; that we are free in spite of you; that we can express our honest thought, and that the whole world is grandly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found battling for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we are proud to know that we have always been disciples of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood?

It does seem as though the most zealous Christianist at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine has been preaded. For more than a thousand years the church had, to a great extent, the control of the civilized world, and what has been the result? Are the Christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of Christians are trained and educated and drilled to murder their fellow-Christians. Every nation is groaning under a vast debt incurred in carrying on war against other Christians, or defending itself from Christian assault. The world is covered with forts to protect Christians from Christians, and every sea is covered with iron monsters ready to blow Christian brains into eternal froth. Million upon millions are annually expended in the effort to construct still more deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggary is taxed to defray the expenses of Christian murder. There must be some other way to reform this world. We

have tried creed and dogma and fable, and they have failed.

If to love your fellow-men more than self is goodness, Thomas Paine was good. If to be in advance of your time, to be a pioneer in the direction of right, is greatness, Thomas Paine was great. If to avow your principles and discharge your duty in the presence of death is heroic, Thomas Paine was a hero.

At the age of seventy-three death touched his tired heart. He died in the land his genius defended, under the flag he gave to the skies. Slander cannot touch him now; hatred cannot reach him more. He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

A few more years, a few more brave men, a few more rays of light, and mankind will venerate the memory of him who said:

“Any system of religion that shocks the mind of a child cannot be a true system.

“The world is my country, and to do good, my religion.”



## **Book Review:**

# ***Secret Doctrine Questions & Answers,***

by Geoffrey A. Barboroka, Wizards  
Bookshelf, 2003, 197 pp.<sup>1</sup>

## **A Conversation on the Eternal Truth**

Carlos Cardoso Aveline, from Brazil

What actually reincarnates in us?

What becomes an Initiate?

What is the difference between prana and animal magnetism?

Is there a limit to the number of incarnations in one Manvantara?

Questions lead us to study. They make us search. They widen our attention and stimulate our intuition. As time passes and we grow in wisdom, we give better answers to the same old, fundamental questions.

These are some of the reasons why philosophical questions are often more important than the answers we can provide them, and perhaps in some cases they are more significant than our present, limited understanding of the answers given by sages.

The ancient practice of questions and answers — intimately connected to the Socratic and Platonic methods of teaching — was employed in the 19<sup>th</sup> century by the Adept-Teachers that exchanged letters with lay disciples, as

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<sup>1</sup> Wizards Bookshelf, P.O. Box 6600, San Diego, CA 92166, USA. Price: 15 US dollars.



we can see in the *Mahatma Letters to A.P. Sinnett*. It was widely adopted by H.P. Blavatsky in *The Key to Theosophy*, *Transactions of the Blavatsky Lodge*, in her *Conversations on Occultism* and other texts.

Following the same well-established tradition, Geoffrey Barborka published between 1964 and 1980, in the bi-monthly periodical *The Canadian Theosophist*, a series of questions and answers about the book *The Secret Doctrine*, by H.P.B. Only two years ago, those 275 stimulating questions and answers were published in a hardcover book by Wizards Bookshelf, California.

The clear, documented answers make a long and illuminating conversation on the eternal truth and on the complex interaction linking each man to the universe. In order to sense the book's *flavour*, it is worthwhile taking a look, for instance, at the discussion about planetary spirits and the seven *chief* or sacred Planets, on p. 25.

"Well, then, what are the Seven Sacred Planets?" — says a question. And Geoffrey Barborka answers:

"Here is the enumeration. First, a sacred planet for which the Sun is named as a substitute; then Jupiter; Venus; Saturn; Mercury; Mars; a sacred planet for which the Moon is named as a substitute."

"*But you have not included Uranus, Neptune and Pluto. Are not these Sacred Planets? Could these be included in the un-named planets?*"

"No — to both questions. These three are not included in the enumeration of the Seven Sacred Planets of the ancients, in spite of their astrological importance."

"*Can you give the reason why they are not included as Sacred Planets; even*

*though astronomers regard these three planets as pertaining to our solar system; and you have said that they do have an astrological significance?"*

"In the Esoteric Philosophy Uranus, Neptune and Pluto are regarded as belonging to what may be termed as 'the Universal Solar System' instead of to the solar system over which our Sun has its regency. The reason that the seven enumerated planets are termed 'Sacred' is this: each one of the seven has a special relationship to one globe in particular of the seven globes of the Earth Chain, in that it acts in the capacity of a Regent during the building of that one particular globe of the Chain."

"*Can you name the Regency provided by the Seven Sacred Planets to the seven globes of the Earth Chain?*"

"Yes. The Sacred Planet having regency over Globe A during its formative period is the one for which the Sun is named as a substitute; Jupiter has regency over Globe B; Saturn and the Moon have regency over Globe D; Mercury has regency over Globe E; Mars has regency over Globe F; the planet for which the Moon is named as a substitute has regency over Globe G."

A well-known theosophist, Geoffrey Barborka (1897-1982) wrote several books, among them *The Divine Plan* (1961), *H.P. Blavatsky, Tibet and Tulku* (1966) and *The Story of Human Evolution* (1979). Richard Robb, the editor of *SD Questions & Answers*, writes about Barborka:

"In temperament he was very reserved, and early on embraced a degree of asceticism, demonstrating extraordinary self-discipline with total commitment to his studies. He was seldom known to engage in casual conversation, remaining attentive and silent."

Resulting from decades of deep study, *Secret Doctrine Questions & Answers* goes beyond the important tasks of explaining difficult passages in HPB's work, inviting us to better study the *Secret Doctrine* or giving a general view of the esoteric philosophy.

Helpful to both new and old students, this inspiring book offers us a fluent, fascinating dialogue on the law of the universe, on the ways of its eternal life and — not least — on the process and cycles of each man's evolution.

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## The Global Village

### Athens Greece ULT

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3<sup>rd</sup> Floor  
Athens, 10680 – Greece

Contact: Aspasia Papadomichelaki  
Tel/fax: +30 210 9334841  
Mobile: 6973/318487

**2005 SCHEDULE**  
**Every Wednesday at 8 p.m.**  
**Entrance Free**

**Every Wednesday: 6p.m. — 7.30p.m.**  
***The Secret Doctrine* by H.P. Blavatsky**

**MEDITATION — SELF-KNOWLEDGE,**  
*The Yoga Aphorisms of Patanjali* by William Judge  
Meets 6.00p.m. — 8.30p.m.  
On the following Mondays:  
January 17, February 21, March 14, April 11, May 16  
Please do not hesitate to ask for any clarification.



### 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

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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.

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### United Lodge of Theosophists

1917 Walnut Street

Philadelphia, PA 19103

All welcome No collections

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### United Lodge of Theosophists

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Contact us: [ult@ultlon.freeserve.co.uk](mailto:ult@ultlon.freeserve.co.uk)

*SEPTEMBER 2005 SUNDAYS 7 PM*

#### SEPTEMBER

11<sup>th</sup> **Karma: A Few Questions, Aphorisms on Karma**

*Karma is the law of retribution – of cause and effect or Ethics*

18<sup>th</sup> **Heretics - The Gnostic or Orthodox Christians?**

*Early splits in the Church led to the loss of Gnosis & Ancient Wisdom*

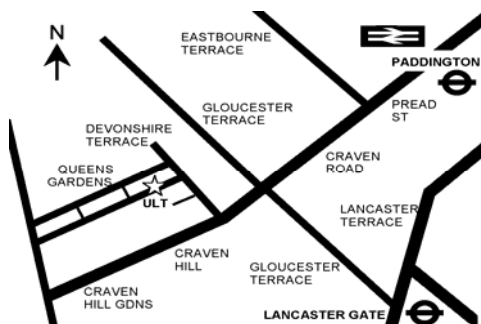
25<sup>th</sup> **Our Earth's Races: Lemurians Atlanteans Aryans**

*Races, nations and cycles overlap each other*

Meetings are free and open to all  
travel to Paddington or Lancaster Gate

### United Lodge of Theosophists

62 Queens Gardens London W2 3AL



62 Queens Gardens is near Devonshire Terrace end of the ULT Gardens

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### Karma & Reincarnation

These twin doctrines point to a way of life common to the sages, adepts and Masters whose *Great Ideal* is 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.

### All are welcome to study Theosophy

- Public meetings and discussions
  - Study group Wednesdays 7 pm from Oct 5<sup>th</sup>
  - Correspondence Course, by post or email
- ✉ contact ULT at [correspondence@clara.co.uk](mailto: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 53<sup>rd</sup> Street,  
NYC, NY (Bet. 2<sup>nd</sup> & 3<sup>rd</sup> Ave.)

Contacts:

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

[Tmwriters@mindspring.com](mailto:Tmwriters@mindspring.com)

[David@broadviewnet.net](mailto:David@broadviewnet.net)

[Amedeo@optonline.net](mailto: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](mailto: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

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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

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#### 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. 53<sup>rd</sup> St [between 2nd & 3<sup>rd</sup> Ave.]

Monday 7:30 to 9 pm

New York ULT 347 East 72<sup>nd</sup> 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

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Loge Unie des Théosophes

11 bis, rue Kepler – 75116 Paris, FRANCE

Conferences Mercredis, 19 h 30 – 20 h 45

#### *Loge Unie des Théosophes Douala*

*Cameroon*

*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](http://www.ultdc.org)

Meetings: Sundays 11 a.m. to 12 noon  
(Lectures followed by questions and answers, or group discussions.)

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Den TEOSOFISKA

Ursprungliga Undervisningen

UNITED LODGE OF THEOSOPHISTS,  
Malmögen

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

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**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](mailto: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  
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## CORRESPONDENCE

### Elementals, a close encounter?

Could these "critters" be doing the bidding of more sophisticated designer entities? Here's comment from one of the recent viewers. [submitted by Odin]

"...it was in 1990 that my life changed for ever when I visited the now famous crop circle pictogram, which appeared in East Field, Alton Barnes. After visiting the crop formation, I then visited a local beauty spot called Milk Hill, where another crop formation had appeared on the same night.

While I was there looking down on this majestic event in the fields below, I saw and captured on video film, a small but very bright ball of light that seemed to be moving very purposely through the air, and then through the crop itself, glinting like the sun reflecting off of tinfoil. This object flew off into the distance and went over a tractor driver, who saw the object and in an interview afterwards, said that his tractor engine cut out when the ball of light flew over him, and he said that it

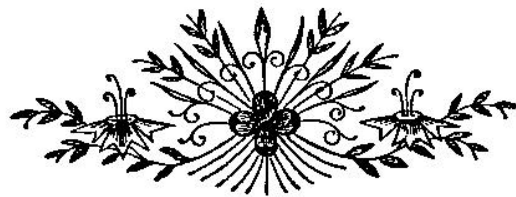
was as big as a beach ball when it flew over his head....

...it was only after reading a book by Trevor James Constable called The Cosmic Pulse of Life, published by Borderland Sciences Research Foundation, that I realised what I may have filmed that day.

Constable hypothesised that some UFOs are plasmoidal living organisms, native to our atmosphere. Using high speed infrared film, he caught what he called critters on film in their own reality, where we cannot see them with our limited view of the spectrum. Occasionally these critters will enter our own reality and become visible as various shapes and forms. This is what I believe I captured on film, on that day in 1990. I have the distinct feeling now as I view on video the object that I filmed is going in and out of our reality.

...I believe that when we see these strange objects in our skies, we are looking at living organisms...

<http://www.temporarytemples.co.uk/steve.html>



## Astronomical questions

Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion; that, in spite of its closer proximity to the Sun, Venus is less dense than the Earth? Similarly, the more distant Uranus is more dense than Saturn? How is it that so many variations in the inclination of their axes

and orbits are present in the supposed progeny of the central orb; that such startling variations in the size of the planets is noticeable; that the Satellites of Jupiter are more dense by .288 than their primary; that the phenomena of meteoric and cometic systems still remain unaccounted for? To quote the words of a Master: "They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only about one-third that of the Earth, and its density only about one-fourth greater than the Earth, should have a polar compression *more than ten times as great as the latter?* And again, why Jupiter, whose equatorial rotation is said to be 'twenty-seven times greater, and its density only about one-fifth that of the earth' should have its polar compression seventeen times greater than that of the earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression *only three times* greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the Solar equator, nor shown the least flattening of the poles of the Solar axis. In other and clearer words, the Sun, with only one fourth of our Earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away

satisfactorily so far as the 'Adepts' are aware."

"Therefore, do they (the Adepts) say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as confidently as they do about the 'central mass of the Sun' whirling out into space planets, comets, and what not . . ." "We maintain that it (the Sun) evolves out only the *life-principle*, the (SDI, 593)

#### What about the planetary Orbits?

From Newton, who found that this world needed *repairing* very often, down to Reynaud, all say the same. In his *Ciel et Terre* [Heaven & Earth] p. 28, the latter speaks of—

. . . . The orbits described by the planets as being very far from immutable; "on the contrary, subject to a perpetual mutation in their position and form,"—all prove gravitation and the peripatetic *laws* to be as negligent as they are quick to repair their mistakes. The charge as it stands seems to be that "they (the orbits) are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the Sun, the plane itself, in which they are situated, raising and lowering itself periodically while pivoting around itself with a kind of tremor. . . ."

To this, De Mirville, who believes in *intelligent* "workmen" ruling invisibly the solar system—as we do—observes very wittily. . . . "*Voilà certes*, [For a certainty it is] a voyage which has little in it of mechanical *rigour*; at the utmost, one could compare it to a steamer, pulled to and fro and tossed on the waves, retarded or accelerated, all and each of which impediments might put off its arrival indefinitely, were there not the

**intelligences of a pilot and engineers to catch up the time lost, and to repair the damages. . . ."** (SDI, 503)



## EL ESTADO DE LOS SUEÑOS

H. P. Blavatsky nos ha dado una riqueza en información sobre el tema de los sueños en *Transacciones de la Logia Blavatsky*. También encontramos apuntaciones sobre lo que podemos hacer mientras estamos despiertos para ayudarnos a obtener ventajas durante el estado de sueño.

¿Qué es lo que sueña? "No hay respuesta simple a esta pregunta," dice H.P.B., "pues depende enteramente con cada individuo qué principio será el motor principal durante el sueño, y si estos sueños se recordarán u olvidarán." Los "principios" activos durante sueños ordinarios, llamados visiones sin importancia — a diferencia de sueños reales — "son Kama, donde se asienta el Ego personal y de deseo, éste despertado a actividad caótica por las reminiscencias soporíferas del Manas inferior." Es el cerebro y el principio Kama-Manásico el cual nos ayuda a recordar nuestros sueños o nos impide obtener una clara idea de qué nos pasa cuando el cuerpo duerme. Esta es una enseñanza práctica importante que se nos da en esta sección sobre los sueños.

Sabemos que es el cerebelo el que funciona durante el sueño. Es "el órgano de funciones instintivas animales, las

cuales se reflejan en él, o producen, sueños, la mayor parte de los cuales son caóticos e inconsecuentes." Los sueños que se recuerdan, y los cuales presentan una serie de eventos, son el resultado de la visión del Ego superior.

La acción conjunta de Kama con el Manas inferior es mecánica, pues es el instinto, no la razón, el cual está activo en ellos. Durante el sueño, ellos reciben y transmiten mecánicamente, cargas eléctricas, hacia, y desde varios centros nerviosos. Estos se apagan al despertar, o, si se impresionan fuertemente, se registran y preservan por la facultad retentiva del cerebro. Pero generalmente nuestra memoria registra solamente algunas de las impresiones distorsionadas que el cerebro recibe, sin ningún orden, al momento de despertar. El pase del estado de sueño al de vigilia puede compararse al rescoldo de un fuego que está apagándose, aun irradiando y lanzando chispas. Es de esa manera que "la conciencia que despierta anula la actividad del cerebelo el cual estaba menguando ya debajo del umbral de la conciencia," pues es el cerebro, el que funciona cuando estamos despiertos, y comienza a tomar posesión de inmediato.

Todas estas condiciones pueden ser afectadas por nosotros, para bien o para mal cuando despertamos. No hay necesidad de sufrir por sueños causados por una indigestión, ni tampoco por los causados en un embriagado, ni aun los causados por un kama-Manas perturbado. Nuestra condición de sueño puede ser manejada con vivir correctamente cuando estamos despiertos, y con prepararnos antes de ir a dormir. De ese modo nuestros últimos pensamientos, antes de sumirnos en el sueño, son de ideales altos y aspiraciones nobles. Antes de retirarnos a dormir, un período de tiempo, empleado en calmar nuestra mente inferior llena de ideas y deseos personales, será de gran ayuda. De la misma manera que nuestros



últimos pensamientos en cualquier encarnación determinan nuestra conciencia después de la muerte, así mismo, nuestros últimos pensamientos antes de ir a dormir determinan el estado de nuestro sueño; y éste a su vez afecta nuestro estado de conciencia al día siguiente.

Se nos dice que

la memoria del que sueña es como un arpa eoliana de siete cuerdas; y su estado de mente lo podemos comparar con el viento que sopla sobre las cuerdas. La cuerda correspondiente del arpa responderá a uno de los siete estados de actividad mental en que el sujeto se encontraba antes de quedarse dormido.

Así es como vemos la necesidad de prepararnos antes de ir a dormir.

Hay otras clases de sueños que tienen varios orígenes, pero si los recordamos o no, o si los recordamos correcta o incorrectamente, depende del cerebro, excepto quizá en caso que sea de la acción directa del Ego superior.

Puesto que los sueños reales son "Las acciones del Ego durante el reposo físico, son grabadas, por supuesto, en su propio plano, y producen sus efectos apropiados en éste. Pero debemos siempre recordar que en general, los sueños, y de acuerdo con lo que sabemos de ellos, son simplemente nuestras reminiscencias nebulosas, de esos hechos, al despertar.

Otro hecho que debemos guardar en la mente, es el papel que juega la Luz Astral en los sueños, H.P.B. afirma:

La Luz Astral se ha tomada muy literalmente, al interpretarse como un segundo cielo azul. Sin embargo, este espacio imaginario en el cual están impresas una multitud de imágenes de todo lo que siempre fue, es, y será, no es sino una triste realidad. Se convierte en,

y para el hombre — al menos síquico — y ¿quién no lo es? — un demonio tentador, su "ángel maligno," y el inspirador de nuestras peores acciones. Actúa él, sobre la voluntad, hasta del que duerme, a través de imágenes que estampa sobre su cerebro en estado de sopor (estas visiones no deben ser confundidas con los "sueños"), y estos gérmenes producen su fruto cuando el que duerme, despierta.

Un sensitivo puede ver en la Luz Astral, aun cuando se encuentra despierto, y tiene lo que se conoce como "visiones de vigilia," pero "las reflexiones en la Luz Astral se perciben mejor con los ojos cerrados, y durante el sueño, aun más claramente.

La división septenaria de los sueños que sigue se presenta a su consideración.

1. Sueños proféticos, según nos dicen son esos sueños que son estampados *directamente* en nuestra memoria por el Yo Superior, y por lo tanto son generalmente claros y evidentes; en alguna ocasión puede escucharse una voz, o un evento futuro puede vislumbrarse. Mientras más claro esté el cerebro, más "poroso" será éste a experiencias espirituales, y más vívida será la retención en la memoria. H.P.B. nos dice que ciertas personas tienen sueños proféticos "porque sus cerebros físicos y memoria están en una relación y correspondencia, más estrecha con su 'Ego Superior,' que en la mayoría de los seres humanos. El Yo-Superior tiene más recursos para impresionar sobre la naturaleza física y la memoria eso que es de importancia para esas personas, que en el caso de otras personas menos dotadas."

2. Sueños alegóricos pueden ser explicados como si fueran vislumbres nebulosas de las actividades reales del Ego, recogidas por el cerebro y distorsionadas por nuestra imaginación. Estas realidades "son reflejadas en el

cerebro del que duerme, son como sombras externas reflejadas en la lona de una tienda de campaña, que el ocupante ve cuando despierta." Esas acciones-pensamientos del Ego verdadero, son distorsionadas al momento que gradualmente el hombre despierta, y al interpretarlas, nuestra imaginación juega un papel, que lo que se recuerda es en la mayoría de los casos una verdad parcial.

3. Ahora siguen los sueños enviados por Adeptos, buenos o malos, por hipnotizadores, o por los pensamientos de mentes muy poderosas resueltas a subyugar nuestra voluntad. ¿Por qué estar receptivos a ese tipo de influencias? ¿Dónde se estampan? Nuestra voluntad o volición, aunque está dormida e inactiva durante el sueño, puede dársele cierta inclinación cuando está activa, y ciertos resultados posteriores serán desarrollados. Esto, se nos ha dicho, es una de las prácticas de la 'magia negra,' y cuando es usado con buenos propósitos es parte del entrenamiento de un Ocultista. Actuar sobre la voluntad de una persona que está dormida, o sea, controlar sus sueños, y de esa forma controlar sus acciones cuando está despierta, no es trabajo fácil, y hay que estar muy avanzado en el "sendero" para poder hacerlo.

4. Siguen los sueños retrospectivos. ¿Qué son? Son sueños que tienen origen en pasadas encarnaciones. Estos sueños de acontecimientos dejan su impresión. Se denomina a la Luz Astral como la "tableta de la memoria" del hombre-animal; pero está además la memoria del Ego espiritual, el cual actúa sobre la voluntad del hombre que duerme a través de visiones impresas sobre su cerebro dormido, y estas visiones se recuerdan algunas veces al despertar.

5. Ahora llegamos a los sueños de advertencia y premonición, los cuales

requieren "la activa cooperación del Ego interno." Algunas veces el aviso está destinado para otro que no puede ser impresionado. Este sueño es "a menudo causado a la cooperación consciente, o inconsciente de dos personas vivientes, o por sus dos Egos."

6. Sueños confusos, como se ya se ha visto, son esos producidos por las funciones animales instintivas, de las cuales el órgano que actúa es el cerebelo. Podemos quizá añadir que la memoria de nuestro cerebro puede confundir cualquier sueño o mezclar ciertos tipos de sueños cuando despertamos.

7. Y finalmente, hay sueños los cuales son meras fantasías e imágenes caóticas causadas por indigestión, dificultad para respirar, o causas fisiológicas que crean un sentimiento de opresión y producen una sensación de calamidad inminente. Pesadillas y sueños desagradables se incluyen en esta categoría. Sueños caóticos pueden también ser causados por problemas mentales. Por ejemplo, un borracho, que se encuentra en estupor, lo ve todo en su cerebro como moviéndose en círculos, "produciendo en la imaginación horribles y grotescas formas girando en vórtices en continuo movimiento."

Hay que recordar, que si hay que refrenar la fantasía, la imaginación debe ser cultivada. Imaginación no es fantasía; es "construcción de imágenes." Mientras más elevado sea el tipo de construcción de imágenes que hemos cultivado, más espirituales serán los recuerdos de las imágenes que vemos en los sueños. Es por eso que se nos recomienda no solamente aclarar nuestra mente, nuestras emociones, y el cerebro, justamente antes de dormir, sino también proveerles material adecuado, como mantener en la mente ideales elevados y darle a la imaginación una inclinación espiritual, recordando siempre que cada noche todos

nos ponemos en contacto con nuestro Ego espiritual y nuestra conciencia entra en estado de *Sushupti*.

En el caso de niños, con cuánta frecuencia los mandamos a la cama cuando están física y mentalmente agotados, casi en estado de estupor! Hay una gran riqueza en historietas para niños, las cuales exaltan la mente infantil y que pueden usarse, para leerles antes de ir a dormir. De esa forma su cerebro y estado emocional estarán más a tono con la vida real. *La Voz del Silencio* tiene maravillosos "mantrams," los cuales pueden recordarse momentos antes de ir a la cama. Limpiar el cuerpo del polvo acumulado durante el día, armonizando las emociones, y plantar ideas de índole espiritual. ¡Qué gran ayuda sería esto para un niño! Pongamos en práctica estas ideas y al comprobar su eficacia, le estaremos dando al niño el beneficio de lo que hemos aprendido. Hagamos de la Teosofía una fuerza viviente al ponerla en práctica en la vida diaria.



## THE DREAM CONDITION

H. P BLAVATSKY has given us a wealth of information on the subject of dreams in Transactions of the Blavatsky Lodge. We also find there hints in regard to what we can do while awake to help us to take advantage of the sleep condition.

What is it that dreams? "There is no simple answer to the question," says H.P.B., "for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten." The "principles" active during ordinary dreams, called idle visions — as distinguished from real dreams — "are Kama, the seat of the personal Ego and of

desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas" It is the brain and the Kama-Manasic principle which helps us to remember our dreams or prevents us from gaining any clear idea of what happened during the sleep of the body. This is an important practical teaching given us in this section on dreams.

We learn that it is the cerebellum which functions during sleep. It is "the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent." Dreams which are remembered, and present a sequence of events, are the result of the vision of the higher Ego.

The combined action of Kama and lower Manas is mechanical, for it is instinct, not reason, which is active in them. During sleep, they receive and send out mechanically electric shocks to and from various nerve-centres. These fade out on waking, or, if impressed strongly enough, are registered and preserved by the retentive faculty of the brain. But generally our memory registers only some of the distorted impressions which the brain receives, without order or sequence, at the moment of awakening. The dream state passing into the waking state can be compared to the embers of a dying fire, radiating and throwing off sparks. The play of the memory is like a current of air rekindling the dying embers. That is to say, "the waking consciousness recalls to activity the cerebellum which was fading below the threshold of consciousness," as the cerebrum, which functions when we are awake, begins to take over.

All these conditions can be affected by us, for good or ill, in the waking consciousness. There is not need for us to suffer from indigestion-caused dreams, nor from those of the drunkard, nor even

from those caused by the disturbed kama-Manas. Our dream condition can be changed by right living during the waking state, and by right preparation before sleep, so that our last thoughts before we sink into slumber are of high ideals and noble aspirations. Before going to sleep, a period spent in quieting our lower mind filled with personal ideas and desires will be of help. Just as our last thoughts in any incarnation determine our consciousness after death, so our last thoughts before going to sleep determine the dream state; and the latter in turn affects our waking consciousness the following day.

We are told that the memory of the Sleeper is like an Aeolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep.

So we see again the necessity for preparing ourselves for sleep.

There are other kinds of dreams which have various sources, but whether we remember them or not, or remember them correctly or incorrectly, still depends on the brain, except perhaps in the case of the direct action of the higher Ego.

Since real dreams are "The actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts."

Another fact has to be borne in mind, namely, the role that the Astral Light plays in dreams, H.P.B. states:

The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man — if at all psychic — and who is not? — a tempting Demon, his "evil angel," and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused with the "dreams"), and these germs bear their fruit when he awakes.

A sensitive can see in the Astral Light even when awake, and have what are called "waking visions," but "the reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly."

The sevenfold division of dreams next needs to be considered.

Prophetic dreams, we are told, are those impressed by the Higher Self directly on our memory, and therefore they are generally plain and clear; either a voice is heard or a coming event is foreseen. The clearer the brain, the more "porous" it is to spiritual influences, the more vivid will be the remembrance. H.P.B. says that truly prophetic dreams are had by certain persons "because their physical brains and memory are in closer relation and sympathy with their 'Higher Ego' than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons."

Allegorical dreams may be explained as being hazy glimpses of realities, of the Ego's doings, caught by the brain and distorted by our fancy. These realities "are reflected on the brain of the sleeper, like outside shadows on

the canvas walls of a tent, which The occupier sees as he wakes" Those thought-actions of the true Ego get distorted as the man becomes fully awake, and in interpreting them our fancy plays a part, so that what is remembered is generally only half true.

Then there are dreams sent by Adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will. Why should we be open to such influences?

Where are they impressed? Our will or volition, though dormant and inactive during dreams, can be given a certain bent during its activity, and certain after-results developed. This, we are told, "is one of the dodges of 'black magic,' and when used for good purposes belongs to the training of an Occultist." To act on the will of a sleeping person, that is, to control his dreams, and thus control his actions when awake, is not an easy task, and one must be far advanced on the "path" to be able to do so.

We come next to retrospective dreams. What are these? They are dreams of events belonging to past incarnations. These events leave their impress behind them. The Astral Light is called the "tablet of the memory" of the animal man; but there is also the memory of the spiritual Ego, which acts on the will of the sleeping man through visions impressed upon his slumbering brain, and these visions are sometimes recalled on waking.

Then there are dreams of warning and premonition, which require "the active co-operation of the inner Ego." Sometimes the warning is meant for another who is unable to be impressed himself. Such a dream is "often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos."

Confused dreams, as already seen, are those produced by the instinctual animal functions of which the cerebellum is the organ. We can perhaps also say that our brain memory can confuse any dream or mix up different types of dreams when we wake up.

Lastly, there are dreams which are mere fancies and chaotic pictures caused by indigestion, difficulty in breathing, or such-like physiological causes which create a feeling of oppression and produce a sensation of impending calamity. Nightmares and unpleasant dreams come under this category. Chaotic dreams may also be caused by mental trouble. A drunkard, for instance, who is in a stupor, sees everything whirling round in the brain, "producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions."

It needs to be remembered that while fancy should be curbed, imagination has to be cultivated. Imagination is not fancy; it is image-building. The higher the type of image-building we have cultivated, the more spiritual will be the remembrance of the images we see in dreams. So we understand why we are advised not only to clear the mind and the emotions and the brain just before sleeping, but to give them definite food of a high nature, such as that provided by reading devotional books, by keeping high ideals in mind, and by giving the imagination a spiritual bent, remembering that each night we contact our spiritual Ego and enter into the Sushupti condition of consciousness.

In the case of children, how often do we send them to bed almost in a stupor, or in a state of physical and mental exhaustion! There is a wealth of elevating stories which can be used as bedtime stories, so that their brain and emotional condition are more in tune with the real life. There are so many

wonderful, tranquillizing "mantrams" in The Voice of the Silence, for example, which can be the last remembered thing before going to sleep. Cleansing the body of the dirt of the day, harmonizing the emotions, and giving the mind seed-ideas of a spiritual nature — what a help this would be to the child! Let us try these things ourselves, and finding them good and useful, give the child the benefit of what we have learnt. Let us "make Theosophy a living power" by applying it to life! (The Theosophical Movement, May, 2005, p. 235-9)



## The Allegory of a War

The scene is a battle already underway. Our forces have come under attack in two quite different directions — one from within, which is a moldering of our defenses, brought on by discarded ideas from earlier times not being completely cleared up and allowed to foul our lines; the other attack is from without, more conventional in the sense that it is a bombardment from the air by a fast moving enemy.

None of these would pose any immediate threat in themselves separately, but together they threaten to throw us into confusion, the first undermining our confidence and bulwarks, and the second having coming quickly out of the air and catching us without protection. There is little refuge from an outside attack to be found if our defenses have become a stagnant pond!

However the aerial enemy can be easily defeated in the time honoured way because he is vulnerable to well directed shots into the 'engine' that drives his vehicle — but it takes a steady aim and sharp eye and there is a danger to the marksman unless he has the protection

from his armor to keep him safe during the attack.

We each are that Marksman, the Arjuna, and *our armor is our solidarity, our defense coming through its unity and our confidence from our brothers' shared goals and mutuality.*

The precise nature of the attacks and what constitute the old, moldering ideas is for each to see in the allegory as they are inclined. To the writer the latter seems obvious enough — HPB and the Masters' doctrines gives us our defense and strength — and the old ideas that molder are the often repeated but ever refuted allegations that try to undermine what is true, and confound it with what is false.

'The attacks from the air' appear from a different source and are attacks on our civilization, our way of life, democracy and philosophy. They will perhaps prompt some introspection. But how can they be driven off if we are not certain of our base?

How are we to challenge the false ideology behind the 9/11, Madrid and London suicide attacks and the broken promises made to those young bombers — now in a purgatory of unequalled torment, rather than with a philosophically dubious collection of willing virgins — if we cannot say with unity what we understand to be the true position?

The strength and vitality of a society rest on the clarity of its consciousness. We must take a new broom and sweep out the old and moldy; isn't it said the price of freedom is eternal vigilance?

A FRIEND OF THEOSOPHY