



## AN UNPUBLISHED DISCOURSE OF BUDDHA

### AN UNPUBLISHED DISCOURSE OF BUDDHA

*(It is found in the second Book of Commentaries and is addressed to the Arhats.)*

Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and Non-Being explained in Bas-pa [dharma, doctrine], and have given preference to the latter, for ye are verily my Arhats.

The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and looking at it, says, 'Here am I . . . I am I': for the 'I,' his Self, is not in the world of the twelve Nidanas and mutability, but in that of Non-Being, the only world beyond the snares of maya. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true 'I' [Ego], the Self of the Universe. The Universe of Nam-Kha says: 'I am the world of SienChan'<sup>1</sup>

<sup>1</sup> The Universe of Brahm (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

the four illusions laugh and reply, 'Verily so.'

But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . .

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There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvana, and Space<sup>1</sup>, and those three are One, since the first two are within the last, and that last one a maya, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become dang-ma and lha<sup>2</sup>.

He may hear the 'holy voice' of... [Kwan-yin]<sup>3</sup>, and find himself within the quiet precincts of his Sangharama<sup>4</sup> transferred into Amitabha Buddha<sup>5</sup>. Becoming one with Anuttara Samyak Sambodhi<sup>6</sup>, he may pass through all the six worlds of Being (rupa-loka) and get into the first

three worlds of arupa<sup>7</sup> ... He who listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an esoteric key to the outward Buddhist phrases that E. Burnouf and other great scholars have inferred from such propositions — held also by the Vedantins — as "my body is not body" and "myself is no self of mine," that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf's authority, that, unlike Brahmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or Spirit<sup>8</sup> — for the faculty is not distinguished from the subject — appears only with sensation and does not survive it.
2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

<sup>1</sup> Akasha. It is next to impossible to render the mystic word "Tho-og" by any other term than "Space," and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term "Aditi" is also translated "Space," and there is a world of meaning in it.

<sup>2</sup> Dang-ma, a purified soul, and lha, a freed spirit within a living body; an adept or Arhat. In the popular opinion in Tibet, a lha is a disembodied spirit, something similar to the Burmese Nat — only higher.

<sup>3</sup> Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the "Spiritvoice" in man, and the same as Vachishvara (the "Voice-deity") of the *Brahmanas*. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing it into a goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist "daimon" — voice of Socrates.

<sup>4</sup> Sangharama is the *sanctum sanctorum* of an ascetic, a cave or any place he chooses for his meditation.

<sup>5</sup> Amitabha Buddha is in this connection the "boundless light" by which things of the subjective world are perceived.

<sup>6</sup> Esoterically, "the unsurpassingly merciful and enlightened heart," said of the "Perfect Ones," the Jivan-muktas, collectively.

<sup>7</sup> These six worlds — seven with us — are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedantins.

<sup>8</sup> Two things entirely distinct from each other. The "faculty is not distinguished from the subject" only on this material plane, while [a] thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, *can* never survive our body; this much is sure.

This all refers to Spirit embodied, not to the freed spiritual Self on whom maya has no more hold. Spirit is no body; therefore have the Orientalists made of it "nobody" and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedantins to be the followers of a creed in which the "Impersonal [God] turns out on examination to be a myth"; their goal is described as, "The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal<sup>1</sup>."

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## 1938 quotes from TM

"Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man; thoughts run swifter than electric fluid."

– MAHATMA K.H.

When looking upon the "turba" that surrounds us during this time, I thought the following quote from Mr. Judge could be contemplated with benefit.

### **Volume VIII No 6 of the Theosophical Movement:**

"What despair and agony of doubt exist to-day in all places. In this time of upturning, the wise man *waits*. He bends

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<sup>1</sup> Vedanta Sara, translated by Major Jacob, p. 123.

himself like the reed, to the blast, so that it may blow over his head..... It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God: they imitate it and add to its terrors."

... and one more that helps us to remain mindful of our thoughts and conscious of our moments of work, in all areas of our life.

### **"Work for the shedding of light upon other minds through yours"**

– MAHATMA M.

"Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow-World* – your world and ours outside the precincts – and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him – then how far easier for you to attract us."

– MAHATMA K.H.

Would it not be so that if we followed our hearts and cast out all doubt we would allow greater help to come to all that Lives?

Keeping the cycle strong with mindful awareness requires effort.

## A Mechanical Origin of the Universe

Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanics of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. Celestial space, containing matter so attenuated as is Ether, cannot be called on, with or without attraction, to explain the common motion of the sidereal hosts. Although the perfect accord of their mutual revolution indicates clearly the presence of a mechanical cause in Nature, Newton, who of all men had best right to trust to his deductions and views, was nevertheless forced to abandon the idea of ever explaining, by the laws of *known* Nature and its Material forces, the original impulse given to the millions of orbs. He recognised fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action. And if a NEWTON had to renounce such hope, which of the modern materialistic pigmies has the right of saying: “I know better”?

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, of

*an intellectual and divine Nature.* That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter*, so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein’s monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. This is

### WHAT ARE THE NEBULÆ? SD I 595

whither the nebular theory has led Science. In sober fact and truth this theory is twin sister to that of Ether, and both are the offsprings of necessity; one as indispensable to account for the transmission of light, as the other to explain the problem of the origin of the solar systems. The question with them is, how the same homogeneous matter<sup>1</sup> could, obeying the laws of Newton, give

<sup>1</sup> Had astronomers held simply, in their present state of knowledge, to the hypothesis of Laplace, which was simply the formation of the planetary system, it might in time have resulted in something like an approximate truth. But the two parts of the general problem, that of the formation of the universe, or the formation of the suns and stars from the primitive matter, and then the development of the planets around their sun, rest on quite different facts in nature and are even so viewed by Science itself. They are at the opposite poles of being.

birth to bodies—sun, planets, and their satellites—subject to conditions of identity of motion and formed of such heterogeneous elements.

Has the nebular theory helped to solve the problem, even if applied solely to bodies considered as inanimate and material? We say most decidedly not. What progress has it made since 1811, when Sir W. Herschell's paper, first presenting facts based on observation and showing the existence of nebular matter, made the "Sons" of the Royal Society "shout for joy"? Since then a still greater discovery has permitted, through spectrum analysis, the verification and corroboration of Sir W. Herschell's conjecture. Laplace demanded some kind of primitive "world stuff" to prove the idea of progressive world-evolution and growth. Here it is, as offered two millenniums ago.

The "world stuff," now *nebulæ*, was known from the highest antiquity. Anaxagoras taught that, having differentiated, the subsequent commixture of heterogeneous substances remained motionless and unorganized, until finally "the Mind"—the collective body of Dhyan Chohans, we say—began to work upon and communicated to it motion and order (*Aristotle's "Physica,"* viii, I.) The theory is now taken up in its first portion, that of any "Mind" interfering with it being rejected. Spectrum analysis reveals the existence of *nebulæ* formed entirely of gases and luminous vapours. Is this the primitive nebular matter? The spectra reveal, it is said, the physical conditions of the matter which emits cosmic light. The spectra of the resolvable and the irresolvable *nebulæ* are shown to be

entirely different, the spectra of the latter showing their physical state to be that of glowing gas or vapour. The bright lines of one nebula reveal the existence of hydrogen in it, and of other material substances known and unknown. The same in the atmospheres of the Sun and stars. This leads to the direct inference that a star is formed by the condensation of a nebula; hence that even the metals themselves on earth are

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formed owing to the condensation of hydrogen or some other primitive matter, some ancestral cousin to "helium," perhaps, or some yet unknown stuff? ***THIS DOES NOT CLASH WITH THE OCCULT TEACHINGS.*** AND THIS IS THE PROBLEM THAT CHEMISTRY IS TRYING TO SOLVE; AND IT MUST SUCCEED SOONER OR LATER IN THE TASK, ACCEPTING *NOLENS VOLENS*, WHEN IT DOES, THE ESOTERIC TEACHING.

[from *SD Vol. I, pp. 594-96*]

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## The Odyssey of Pistis-Sophis

(1) Pistis-Sophia. With page 181 of the Coptic codex, we come to the conclusion of the incident of the Repentant Sophia. The 139 pages which deal with the subject demand the closest attention of the student of Esotericism, for not only have we here a history of the "pilgrimage" of the Soul, but also a description of the degrees of Initiation which correspond both to the natural degrees or states of consciousness, and to the cycles of human evolution. We will now endeavour to review this Pilgrimage of Pistis-Sophia, following the path of her "transgression" or desire for Light, through her 13 Repentances, or Changes of Mind (Meta-noiæ, changes of the Nous or Manas), until her restoration to the Thirteenth Æon<sup>1</sup>, her proper region or plane.

To attain to the knowledge of Light, or the Logos, the soul has to descend into Matter or Hyle. Hence Pistis-Sophia, desiring the Light, descends towards its Reflection from the Thirteenth Æon, through the Twelve Æons, into the depths of Chaos, where she is in danger

of entirely losing all her own innate Light or Spirit, of which she is continually deprived by the Powers of Matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to Spirit again. Thus she reaches the Balance; and still yearning for the Light, rounds the turning-point of the cycle, and changing the tendency of her thought or mind, recites her penitential hymns or Repentances. Her chief enemy who, with his false Light, has drawn her down into Chaos, is Ildabaoth, the Power with the appearance of a Lion, the Kama "principle", the false "Light" in Chaos, which is assisted by the 24 Hylic or material Projections, or Emanations, the reflections of the 24 Supernal Projections, the co-partners of Pistis-Sophia, 48 in all, which together with that power or aspect from which the whole may at any time be viewed, make 49<sup>2</sup>. Thus then she first utters 7 Repentances. At the 4<sup>th</sup> of these, the turning-point of a sub-cycle, she prays that the Image of light may not be turned from her, for the time was come when the Repentance of "those who turn in the Lowest Regions" should be regarded, "the mystery which is made the Type of the Race." (4<sup>th</sup> Round). At the 6<sup>th</sup> the Light (Upper Manas) remits her transgression, in that she quitted her own Region and fell into Chaos; but the command had not yet come from the

<sup>1</sup> "The word Aeon, which in the Bible is translated by Eternity, means not only a finite period, but also an angel and being." (Transactions)

"...emanations proceeding from the divine essence, and celestial beings; genii and angels with the Gnostics." Theosophical Glossary, 'Æon'.

One of the hierarchies of spiritual beings.

<sup>2</sup> Compare the list of 25 Tatwas (24+1 or from another aspect 5 x 5) in the article entitled "The Hindu Theory of Vibration" in the November Theosophist. (Reprinted in The Aquarian Theosophist, Vol. V, #6 April 2005, page 1-8)....

First Mystery (Buddhi) to free her entirely from Chaos. Therefore at the conclusion of her 7<sup>th</sup> Repentance, where she pleads that she has done it in ignorance through her love for the Light, Jesus, the Initiate on the objective plane and the Light on the subjective Plane, without the command of the First Mystery (i.e., the power of Manas alone without Buddhi), raises her up to a slightly less confined Region in Chaos, but Sophia still knew not by whom it was done. At the 9<sup>th</sup> Repentance the First Mystery partly accepted her prayer and sent Jesus, the Light, to help her secretly, that is, without the powers of the Æons knowing it; then did Pistis Sophia recognize the Light. Her next 4 Hymns are sung knowingly to the Light, and are of the nature of thanksgiving, and of declaration that Karmic justice shall shortly overtake her oppressors, while she prays to be delivered from her "transgression," viz., the Kamic Power with the appearance of a Lion. After the 13<sup>th</sup> Repentance, Jesus again, of himself, without the First Mystery, emanated a brilliant Power of Light from himself, and sent it to aid Sophia to raise her higher still in Chaos, until the command should come to free her entirely<sup>1</sup>. Next follows a description of the Light-powers which should be closely compared with the description of the 3 Vestures in the opening pages of the Codex. Then while Sophia pours forth hymns of joy, the Power becomes a Crown to her head, and Hyle, and her Hyle or material propensities begin to be purified, while the spiritual or Light-

powers which she has still retained, join themselves with the "Vesture of Light" which has descended upon her. Then was the Statute fulfilled, and the First Mystery (Buddhi), in its turn, sent forth a great Power of Light, which joined with the First Power emanated by the "Light," and became a great Stream of Light, this Power was the First Mystery itself *Looking-without (Buddhi-Manas)* on its own plane and the "glorified" Initiate in this terrestrial sphere. It came forth from the First Mystery *Looking-within (Atma-Buddhi)*, or "the Father.." When then this is accomplished, Pistis Sophia, the Lower Manas, is purified again and here Light-Powers are strengthened and filled with Light, by their own co-partner of Light, that Szygy, without whom Pistis-Sophia in the beginning thought she could reach the Light of Lights, and so fell into error. Still she is not even yet entirely freed from the bonds of Matter, for the higher she rises the stronger are the Powers or Projections sent against her, who proceed to change their shapes, so that she now has to struggle against still greater foes which are emanated and directed by the strongest and subtlest Powers of Matter. Thereupon, Pistis-Sophia is surrounded entirely with the Stream of Light and further supported on either hand by Michael and Gabriel, the "Sun" and "Moon." The "Wings of the "Great Bird" flutter, the "Winged Globe" unfolds its pinions, preparatory to its flight. For is not the Infinitude of Space, "the nest of the Eternal Bird, the flutter of whose wings produces life?" (S.D.II. 293). Thus the last great battle commences. The First Mystery *Looking-without,*

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<sup>1</sup> There are, therefore 3 degrees of Chaos.

directs its attack against the “cruel crafty powers, passions incarnate” and causes Pistis-Sophia to tread underfootd the Basilisk with the seven heads, destroying its Hyle, “so that no seed could arise from it henceforth,” and casting down the rest of the opposing host<sup>1</sup>.

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<sup>1</sup> These hindrances to Growth, when seemingly defeat, come back in another form, or as HPB recommends to us: see *Light on the Path*, First Ed., pp. 15-17:

“Ambition is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not so easy to say, When the Master reads my heart he will find it clean utterly. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist. Who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. The same principle applies to the other two seemingly simple rules. Linger over them and do not let yourself be easily deceived by your own heart. For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

“Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain — not that yourself shall be kept clean.”

(*Light on the Path*, pp. 15-17).

Thereupon Pistis-Sophia sings triumphant Hymns of Praise on her being loosed from the bonds of Chaos. Thus was she set free and remembered. Yet the Great Self-willed One and Adamas, the Tyrant, were not yet entirely subdued, for the command had not yet come from the First Mystery, *Looking-within* the Father. Therefore does the First Mystery, *Looking-without*, seal their Regions and those of their Rulers until 3 times are completed. That is until the completion of 7<sup>th</sup> Round (for we are now in the 4<sup>th</sup>) when humanity will pass into the interplanetary Nirvana. This Nirvana, however, is a state outside of the interplanetary Nirvana. This Nirvana, however, is a state outside of space and time, as we know them, and therefore can be reached now and within, by very holy men, Narjols and Arhats, who can attain to the highest degree of mystical contemplation, called in the East Samadhi..

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## CORRESPONDENCE

### An Esoteric Reading of Judas and Peter

----- Original Message -----

**From:** [carlosaveline](mailto:carlosaveline)

**Sent:** Tuesday, January 16, 2007 10:57

**Subject:** Esoteric Reading of Judas and Peter



Dear Friends,

What is the esoteric symbolism of Judas hanging himself, as narrated in Matthew 27?

One of its various dimensions is that it consists of a metaphor of the "exclusion clause" which I have examined before, referring to Shin Buddhism's "Primal Vow" and to the Masonic tradition.

Like every other tradition, the masonic legends and lore have many elements in common with the esoteric wisdom. Let's then examine Judas hanging, now.

The New Testament Judas stands for the disloyal part of human lower self; that part of the lower quaternary which resists the influence coming from the "Master", who represents the sixth principle or spiritual soul.

The "disciple", lower quaternary, has expectations as to the "Master". If the "disciple" is not ready to renew his vision of things and to enlarge his horizons, for which he needs to drop old expectations aside, he may be defeated. Actual defeat takes the form of "treason".

In Matthew 26, the loyal disciples do not stop Judas from making his treason. They are confused by the intensity of on-going probationary tests. Their great stupidity, cowardice and inability to defend the sacred Master – the source of their learning – is expressed in Matthew 26: 69-74. There the chief-disciple Peter simply denies the Master thrice. When asked about Jesus, Peter says: "I don't know what you are talking about." Peter literally washes his hands. He swears he

did not see the Master. He is too coward to be a traitor, or a true disciple – in that moment. He is but lukewarm. He will be able to recover only later in the story.

Anyone coward enough or sufficiently ignorant not to make 'as brave declaration of principles' and a 'valiant defence of those unjustly attacked' (which are two practical needs in any true discipleship) is caught in that same situation as Peter was.

Of course defense does not always have to be obvious and verbal: actions count more than words.

Just like in more than one play by famous author William Shakespeare, the lower and treacherous impulses win the day. "Judas", or selfish impulses, betrays his Master, or spiritual soul, who is not defended by other disciples. Thus Judas successfully interrupts the flow of energy between "heaven" (upper triad) and "earth" (lower quaternary).

Judas is a symbol of that disciple or aspirant to Wisdom who fails in his search for Truth, and who cuts the semi-dormant link to the higher realms which can only be found in himself.

Evil disguises itself as good. Judas treats Jesus very well, nominally. Ambiguity, disguise and hypocrisy make the grammar of traitors. Judas kisses the Master in the face. Outwardly, Judas makes good wishes to the Master; but this is in fact only made in order to indicate to the swordsmen who was the man to be arrested, "neutralized" – and killed.

Then comes a collective humiliation to that which represents Sacred, eternal Wisdom. In Matthew 26:67, the Master is spat in his face and slapped by ignorant people. Spiritual mind is degraded and despised by the arrogance of lower self.

Once Jesus is arrested, though, and after getting his bribe of thirty coins, Judas renounces the prize for his treason. He suddenly realizes that – in the absence of Spiritual Soul – everything loses sense for him.

He had rejected the Master who did not fit into his own expectations. He had done so because he had not previously renounced his own narrow ideas about what the Master should or should not do.

But what could Judas do, now that he had committed spiritual suicide for that lifetime? Now that he had interrupted the sacred bridge between heaven and earth within himself, destroyed the Jacob's ladder and turned himself deaf to the quiet small voice in his conscience?

There was but one thing for him to do, and he did it. He completed the metaphor of spiritual self-destruction by hanging himself.

Summing it up, in this highly symbolical story Judas is the "disciple" who betrays his "Master". He unduly reveals the sacred esoteric secrets, he destroys his own higher self for that lifetime, and then he has to face the "clause of exclusion", or rather the clause of self-exclusion, which is ever

present in any mutual agreement between the Higher and the Lower.

By hanging himself, Judas interrupts the life flow between head and body.

Thus he destroys Antahkarana. This is a way of losing consciousness, or memory. Death symbolizes a form of ceasing to remember. Judas does not remember any longer the things he knew when he was loyal to his Higher Self, or inner Master.

Yet life never ceases, and "Judas" will have another opportunity yet. He can be born again out of his higher self. It will be a new attempt; and when that happens a new page will be written in the Book of Life.

The various factors mentioned above are present in the life of every truth-seeker, and Judas' lesson should be useful for each one of us.

Everything which exists in large scale also exists in small scale, and no one should say, or think, that the experience of Judas in the New Testament is entirely away from his own.

Everything in the universe is interlinked, and we can learn from it all, if we only have the ability to do that.

Best regards, Carlos Cardoso Aveline

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## **PUBLISHING NEWS**

### **WQJ TRANSLATED INTO RUSSIAN**

----- Original Message -----

**From:** Jerome Wheeler

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**Sent:** Monday, January 15, 2007 8:17 PM

**Subject:** Re: hello from San Jose

Thanks Laura for the very inspiring news...

We may want to add it to one of the 'CORRESPONENCE' columns in an issue of *The Aquarian Theosophist*.

*thanks again, jerome.*

*[p.s. will send a copy to Odin Townley as he will be glad to see that Mr. Judge's books are being circulated in Russia.]*

On Fri, 15 Dec 2006 18:46:10 -0800 Laura Leshchiner <[alexlaural@yahoo.com](mailto:alexlaural@yahoo.com)> writes:

Hello Jerome,

Thanks for your help...

***You can notify now the readers of AT that Judges's book is released by Delphis at the end of November.***  
[emphasis added, Ed.]

If you find somebody who needs more details in this regard - I'll give them to you.

I'm expecting the copies of the book from Moscow but don't know how long it will take to get them here.

Will Thackara [is] working on installation on his site my translation of Judge's article "The Synthesis of Occult Science". We are planning to put on Internet The Letters....also.

Please, give my regards to everyone in Theosophy Hall and Happy Holidays to all.

Laura L



## GLOBAL VILLAGE



ULT meetings begin promptly, are free and open to all. No membership, dues or collections – ever.

The Lodge is supported entirely by voluntary contributions.

JANUARY, 2007

### SUNDAYS

Morning Classes: 10:30 AM to 12:00 Noon in English and Spanish, for children, young people and adults.

English Class: "Isis Unveiled by H.P. Blavatsky"

Evening Meeting. Short presentations and discussions on Theosophic themes:  
7:30 PM to 8:45 PM (English)

- FEB 4 Sheaths of the Soul
- FEB 11 Why Study Theosophy?
- FEB 18 Humanity: Mind-Born Beings
- FEB 25 The Astral Light

### WEDNESDAYS

Study Class, 1:00 to 2:15 PM "Patanjali's Yoga Aphorisms" (Wm. Q. Judge's rendition)  
Study Class, 6:15 to 7:20 PM in Wednesday Thinkers - Basic Theosophy  
Study Class: 7:30 to 8:45 PM in The Secret Doctrine by H. P. Blavatsky  
(The last Wednesday of the month – Answers to Questions on the Ocean of Theosophy)



## THE UNITED LODGE OF THEOSOPHISTS

1917 Walnut Street, Philadelphia, Pennsylvania 215-563-4692

<http://www.ultphiladelphia.org>

### Sunday Meeting Schedules February 2007

#### 'The Search For Truth'

- 4 Cause of Ignorance & Illusion
- 11 Relative and Absolute Truth
- 18 Intellect and Intuition
- 25 Belief, Faith, Knowledge

TALKS AND DISCUSSIONS (Click on session title for study material)

11 A.M. to 12 Noon  
Doors open at 10:30 A.M.



Θεοσοφικό Κέντρο  
United Lodge of Theosophists

U.L.T. Athina

## ULT ATHENS

Lectures will be taking place on Wednesdays at 8.00 p.m.

Study on the Secret Doctrine by H.P. Blavatsky will be taking place on Wednesdays from 6.00 to 7.30 p.m.

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3rd Floor, Athens 10680

[www.ultathens.gr](http://www.ultathens.gr), email: [aspa@ultathens.gr](mailto:aspa@ultathens.gr)

## MEETINGS AT THE ULT, LONDON CANADA

All are Welcome!

there is no obligation of any kind other than what each one determines.

### Program

#### Wednesday Evening 7:30 - 8:45 pm

A study of the Bhagavad Gita/ The Secret Doctrine / The Voice of the Silence

From the work of William Q Judge and Helena Petrovna Blavatsky

Library Open at 7:00 and again at 8:45

"Each one of us stands in the midst of a great and silent evolution. Each one of us sees many expressions of different beings...We are all working toward a greater and greater realization of the whole. Sparks of the One Spirit."

Copies of the Selected Readings are available to students week before for study and preparation. Volunteers are welcome to give short talks, readings or to help in understanding the assigned reading.

#### Sunday Morning 11 - 12 noon

The Eternal Verities

or the Wisdom and Knowledge of  
Theosophy  
from the Talks of Robert Crosbie

Meetings begin promptly.

The library at the Lodge is open before and after meetings. However, if you are unable to make it, you can arrange a different time to study or contemplate in the library with us. Students use the Lodge throughout the week. Call 519-432-3111 and leave a message to arrange a suitable time.

## THE PERENNIAL WISDOM

*There Is No Religion Higher  
Than Truth*



### *The three objects of Theosophy:*

- ✿ To form the nucleus of a Universal Brotherhood of Humanity
- ✿ To promote the study of the World's religion and sciences
- ✿ To investigate the hidden mysteries of Nature & the psychic & spiritual powers in man

**Events are free – all are welcome**

### **Enquiries about Theosophy are invited**

- ◆ Talks and discussions on Sundays 7 – 8<sup>15</sup> pm
- ◆ Study group 'Key to Theosophy' Weds 7 – 8<sup>15</sup> pm
- ◆ Study group 'Isis Unveiled II' Weds 8<sup>20</sup> – 9<sup>20</sup> pm
- ◆ Reference library at the Paddington centre
- ◆ Free Correspondence Course by post or email  
✉ email [tcc@clara.co.uk](mailto:tcc@clara.co.uk)

### **United Lodge of Theosophists**

**62 Queens Gardens London W2 3AH**

**020 7723 0688**

[www.ultlon.freeserve.co.uk](http://www.ultlon.freeserve.co.uk)

*ULT is an independent association of students for the study of theosophy and is not affiliated to any theosophical body*

### **FEBRUARY**

#### **4 Many religions, ONE Truth? (talk)**

*Religions are like the 7 colours of the rainbow... they come from one source*

#### **11 Three Planes of Human Consciousness**

*Sushupti or "dreamless sleep" may be the Key to man's real dreams*

#### **18 "The Creative Silence" (talk)**

*An examination of the teachings of the Voice of the Silence*

#### **25 Creation, Evolution and Emanation**

*The doctrine of emanation and evolution versus creation was once universally taught*