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Atlantis, Poseidonis, Ogygia and Scheria

Atlantis, Poseidonis, Ogygia¹ and Scheria

HPB describes Poseidonis, or the (last) island of Atlantis, which lasted till about 12,000 years ago.

Plato on the other hand, besides Timaeus and Critias, intended to write a third book, *Hermocrates*, for the trilogy on Atlantis. This is apparent from the following passage of Critias, (108a-b).

Socrates: Certainly, *Critias*, we will grant your request, and we will grant the same by anticipation to *Hermocrates*, as well as to you and *Timaeus*;

In the following URL there are some comments on this sudden interruption:

Plato then puts the reader's own judgment to a test by suddenly interrupting Critias' myth of Atlantis when he is about to have Zeus talk and come to the rescue of messed up human affairs (Critias' name comes from the Greek word krisis, which means "judgment"). Furthermore, he replaces the announced dialogue, the Hermocrates, that would have staged a Syracusan general who defeated the Athenian expedition to Sicily, and whose name means "endowed with the power of Hermes, messenger of the gods," with the Laws.

<http://leawc.evansville.edu/essays/suzanne.htm>

¹ I think HPB considers Ogygia as *Poseidonis* and perhaps not Scheria. It took Odysseus 20 days on a raft to travel from Ogygia to Scheria so I understand they are only a few miles apart. [C. Vergos.]

It is not clear why Plato interrupted Critias and spent the last ten years of his life to write "The Laws". It may not be a coincidence that two hundred years before him, Solon the Athenian was asked by the Athenians to bring new democratic and just laws. Solon not only gave the Athenians what is considered by some as the first Democratic Laws in the Western World, but he also passed down his manuscripts on which he had recorded what the Egyptian priest "Sochis" told him about Atlantis. Plato used these manuscripts to write Timaeus and Critias and there would probably be enough material in these scripts to write Hermocrates as well. There is at least one researcher today who proposed that Solon might have found records of the Atlantean Laws and adapted them to produce his Solonian Laws.

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Nevertheless, even in his *Laws*, Plato wrote about the antediluvian world. In book 3 he describes that the civilization disappeared after the great deluge and it took ten thousands years to recover.

Ath. Do you believe that there is any truth in ancient traditions?

Cle. What traditions?

Ath. The traditions about the many destructions of mankind which have been occasioned by deluges and pestilences, and in many other ways, and of the survival of a remnant?

Cle. Every one is disposed to believe them.

Ath. Let us consider one of them, that which was caused by the famous deluge.

Cle. What are we to observe about it?

Ath. I mean to say that those who then escaped would only be hill shepherds-small sparks of the human race preserved on the tops of mountains.

Cle. Clearly.

Ath. Such survivors would necessarily be unacquainted with the arts and the various devices which are suggested to the dwellers in cities by interest or ambition, and with all the wrongs which they contrive against one another.

Cle. Very true.

Ath. Let us suppose, then, that the cities in the plain and on the sea-coast were utterly destroyed at that time.

Cle. Very good.

Ath. Would not all implements have then perished and every other excellent invention of political or any other sort of wisdom have utterly disappeared?

Cle. Why, yes, my friend; and if things had always continued as they are at present ordered, how could any discovery have ever been made even in the least particular? For it is evident that the arts were unknown during ten thousand times ten thousand years. And no more than a thousand or two thousand years have elapsed since the discoveries of Daedalus, Orpheus and Palamedes-since Marsyas and Olympus

invented music, and Amphion the lyre-not to speak of numberless other inventions which are but of yesterday.

<http://classics.mit.edu/Plato/laws.3.iii.html>

Homer too, described an island with highly advanced technology. This island was Scheria, also known as the island of the Phaeacians.

Odyssey, book V describes how Odysseus reaches Ogygia, the island of the nymph Calypso, daughter of **Atlas** and spends seven years with her. Book VI describes how Odysseus leaves Ogygia on a small raft and reaches the nearby island of Scheria where he meets Nausikaa on the shore. Nausikaa welcomes him into her island and then she directs him to the palace of her father, King Alkinoos. On his way to the palace, Odysseus meets goddess Athena who advises him on how to enter the palace, which is guarded by robot dogs made of silver and gold, constructed by Hephestus. The palace is surrounded by bronze walls that "shine like the sun", secured with gates made of gold. Within the walls there is a magnificent garden with trees that grow all kinds of fruit, pears, pomegranates, and apples, all the year round. The palace is even equipped with a lighting system consisting of golden statues of young men with lighted torches in their hands to give light during the night. Odysseus, covered with a cloaking cloud provided by Athena, passes through all the protection systems of the palace and enters the chamber of King Alkinoos. Naturally, Alkinoos and his court were surprised to see a stranger walking in to their secured palace.

Furthermore, the Phaeacians possessed remarkable ships. Only the last thirty years or so we are able to realize that these vessels were equipped with autopilot, GPS and radar. According to Odyssey:

the Phaeacians have no pilots; their vessels have no rudders as those of other nations have, but the ships themselves understand what it is that we are thinking about and want; they know all the cities and countries in the whole world, and can traverse the sea just as well even when it is covered with mist and cloud, so that there is no danger of being wrecked or coming to any harm.

A more detailed description of the Phaeacian ships was given in the *Aquarian Theosophist*, Vol. V, #6.

But could Ogygia and Scheria be located in the Atlantic Ocean just like Plato described Atlantis and HPB described Poseidonis?

Traditionally Scheria, the island of the Phaeacians was identified with present day island of Corfu in the Ionian Sea. Most tourist guides describe Corfu as the island of the Phaeacians.

<http://www.google.co.uk/search?hl=en&q=Corfu+the+island+of+the+Phaeacians&meta=>

Therefore the true location is concealed. Only a few adepts, having examined Homer thoroughly, have given the true location of Ogygia and Scheria. Right in the middle of the Atlantic Ocean.

Among them, Strabo, Plutarch and HPB.

At another instance Polybius suppresses statements. For Homer says also: "Now after the ship had left the river-stream of Oceanus" and "In the island of Ogygia, where is the navel of the sea," where the daughter of Atlas lives; and again, regarding the Phaiakians, "Far apart we live in the wash of the waves, the farthest of men, and no other mortals are conversant with us."

All these clearly suggest that Homer composed them to take place in the Atlantic Ocean. (Strabo, 1.2.18)

Plutarch also gives an account on the location of Ogygia. He also repeats what Plato said about the continent from the West side of the Atlantic:

First I will tell you the author of the piece, if there is no objection, who begins after Homer's fashion with, an isle Ogygian lies far out at sea, distant five days' sail from Britain, going westwards, and three others equally distant from it, and from each other, are more opposite to the summer visits of the sun; in one of which the barbarians fable that Cronus is imprisoned by Zeus, whilst his son lies by his side, as though keeping guard over those islands and the sea, which they call 'the Sea of Cronus. The great continent by which the great sea is surrounded on all sides, they say, lies less distant from the others, but about five thousand stadia from Ogygia, for one sailing in a

rowing-galley; for the sea is difficult of passage and muddy through the great number of currents, and these currents issue out of the great land, and shoals are formed by them, and the sea becomes clogged and full of earth, by which it has the appearance of being solid. (Plutarch, Concerning the Face Which Appears in the Orb of the Moon).

<http://thriceholy.net/Texts/Moon.html>

HPB is naturally aware of Homer's account, as she quoted in the *Secret Doctrine*, Vol 2. Pt 3, Ch 6:

But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it. It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his Odyssey. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history.

<http://www.theosociety.org/pasadena/sd/sd2-3-08.htm>

Costas Vergos, Athens

DRILLING THE MID-ATLANTIC RIDGE

Missing: a huge chunk of the earth's crust –

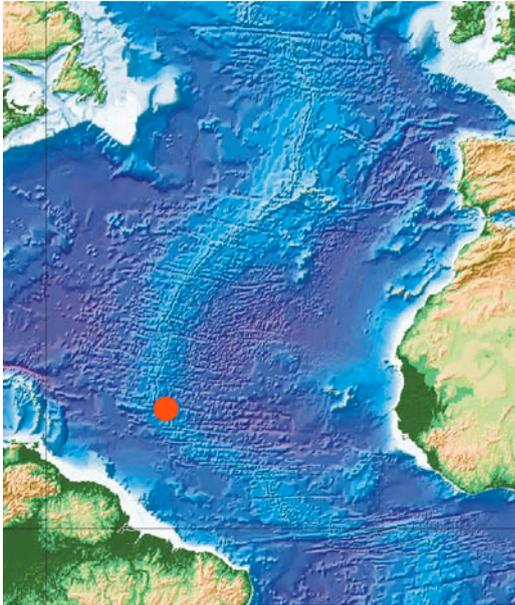
("the Mid-Atlantic Ridge")

5 Mar - 17 Apr 2007, RRS *James Cook* cruise JC007

<http://www.noc.soton.ac.uk/gg/classroom@sea/JC007/about.html>

Mid-ocean ridges are a fascinating component of our planet's armour plating. Mid-ocean ridges are the place where new oceanic crust is born, with red-hot lava spewing out along the spreading axis as seafloor spreading progresses. However, the mechanisms by which this occurs are still not well understood by

scientists - hardly surprising when you consider that mid-ocean ridges are located thousands of meters below the surface of the ocean.



Above: Image of the Mid-Atlantic Ridge. You can see how the ridge is broken up into segments by fractures running roughly perpendicular to the ridge axis. The red dot shows the area where the team on board the ship will be working. Bathymetric image courtesy GEBCO.

Scientists have discovered a large area thousands of square kilometers in extent in the middle of the Atlantic Ocean where the Earth's crust seems to be missing entirely.

Instead, the mantle - the deep interior of the Earth, normally covered by crust many kilometers thick - is exposed on the seafloor, 3000m below the surface. It has been described as being like an open wound on the surface of the Earth. What scientists don't know is whether the ocean crust was first developed, and then ripped away by huge geological faults, or whether it never even developed in the first place.

In March-April 2007, a team of scientists from Durham University, Cardiff University and NOCS will board the RRS *James Cook* to visit this special area of the Mid-Atlantic Ridge, which is called the Fifteen-Twenty Fracture Zone (FTFZ for short - the map on the left shows where this is located).

The scientific team on board the ship is led by Prof. Roger Searle from University of Durham, Dr Chris MacLeod (University of Cardiff) and Dr Bramley Murton (NOCS).

Odin Townley, Science Editor,
<http://www.blavatsky.net/>

Dalai Lama Quote of the Week



"Many places have been totally changed through the use of police force and the power of guns – the Soviet Union, China, Burma, the Philippines, many communist countries, countries in Africa and South America. But eventually, you see, the power of guns and the power of the will of ordinary human beings will change places. I am always telling people that our century is very important historically for the planet.

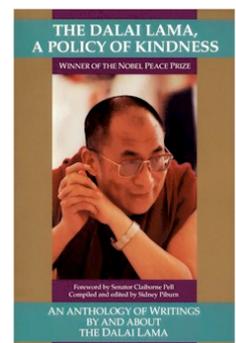
There is a big competition between world peace and world war, between the force of mind and the force of materialism, between democracy and totalitarianism.

And now within this century, the force of peace is gaining the upper hand. Still, of course, the material force is very strong, but there is a kind of dissatisfaction about materialism and a realization or feeling that something is missing.

...entering the twenty-first century, I think the basic concerns are human values and the value of truth. These things have more value, more weight now."

- from *The Dalai Lama, A Policy of Kindness: An Anthology of Writings By and About the Dalai Lama*

compiled and edited by Sidney Piburn, Foreword by Sen. Claiborne Pell, published by Snow Lion Publications.



SNOW LION PUBLICATIONS is dedicated to the preservation of Tibetan Buddhism and culture by publishing books about this great tradition. Tibetan culture is seriously endangered in its homeland and is striving to continue outside of Tibet. When you choose to purchase from Snow Lion you are directly supporting the large effort to publish more Buddhist texts and help the Tibetan people.

Part 2 of 3

THE DOCTRINE OF AVATARAS

by H.P.Blavatsky

What *is* an Avatara? for the term before being used ought to be well understood. It is a descent of the manifested Deity — whether under the specific name of Shiva, Vishnu, or Adi-Buddha — into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

Gautama **BUDDHA** was born an Avatara in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatara and a Jivanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jivanmukta, is one who obtains Nirvana by his individual merits. To this expression again an uncompromising, philosophical Vedantin would object. He might say that as the condition of the Avatara and the Jivanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvana. Nirvana, he would say, is actionless; how can, then, any action lead to it? It is neither a result nor a cause, but an ever-present, eternal *Is*, as Nagasena¹ defined it. Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatara *is*; a Jivanmukta *becomes* one. If the state of the two is identical, not so are the causes which lead to it. An Avatara is a descent of a God into an illusive form; a Jivanmukta,

¹ Nāgasena was a Buddhist sage who lived about 150 BCE. His answers to questions about Buddhism posed by Menander I (Pali: Milinda), the Indo-Greek king of northwestern India, are recorded in the Milinda Pañha.

who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvani because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvana and who alone can help him to reach this abode. The Shastras that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor benefited by Deity [the Maha-Guru]. Therefore it is maintained that Gautama, though an Avatara in one sense, is a true human Jivanmukta, owing his position to his personal merit, and thus more than an Avatara. It was his personal merit that enabled him to achieve Nirvana.

Of the voluntary and conscious incarnations of Adepts there are two types — those of Nirmanakayas, and those undertaken by the probationary chelas who are on their trial.

The greatest, as the most puzzling mystery of the first type lies in the fact, that such re-birth in a human body of the personal Ego of some particular Adept — when it has been dwelling in the Mayavi or the Kama Rupa, and remaining in the Kama Loka — may happen even when his “Higher Principles” are in the state of Nirvana².

Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the *highest* plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go into Nirvana which is not eternally there; but human

² From the so-called Brahmā Loka — the *seventh* and higher world, beyond which all is arupa, formless, purely spiritual — to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and re-birth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmā); there are other states or spheres from which there is only return after 100 years of Brahm (Maha-Kalpa, a period covering 311,040,000,000,000 years). Nirvana, it is said, is a state from which there is no return. Yet it is maintained that there may be, as exceptional cases, re-incarnation from that state; only such incarnations are illusion, like everything else on this plane, as will be shown.

intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided.

The content of this spiritual evolution is the material on various planes with which the Nirvani was in contact prior to his attainment of Nirvana. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the *Upanishads*, and must go in the right spirit. Here we attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvana — who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All — will seize the possibility of the fact. They know that while a Dharmakaya — a Nirvani “without remains,” as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness — cannot be said to return to incarnation on Earth, the Nirvani being no longer a he, a she, or even an it, the Nirmanakaya — or he who has obtained Nirvana “with remains,” i.e., who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased — can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmanakayas — the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvana; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvana, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakaya, being a Nirvani or Jivanmukta, can have no “remains” left

behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvana, can cause his “remains” (sometimes, though not very well, called his Mayavi Rupa), to remain behind¹, whether he is to become a Nirvani, or to find himself in a lower state of bliss.

Next, there are cases — rare, yet more frequent than one would be disposed to expect — which are the voluntary and conscious reincarnations of Adepts on their trial. Every man has an Inner, a “Higher Self,” and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only possible, but is of frequent occurrence, according to Occult and Kabalistic teachings. The degrees of such power of course vary greatly. To mention but three: the lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

¹ This fact of the disappearance of the vehicle of Egotism in the fully developed Yogi, who is supposed to have reached Nirvana on earth, years before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brahmanical authority, that such a Paramatma should be held as absolutely blameless and free from sin or responsibility, do whatever he may (see last chapter of the *Laws of Manu*). Indeed, caste itself — that most despotic, uncompromising and autocratic tyrant in India — can be broken with impunity by the Yogi, who is above caste. This will give the key to our statements.

As an instance of an Adept who enjoyed the first mentioned power some mediaeval Kabalists cite a well-known personage of the fifteenth century — Cardinal de Cusa; Karma, due to his wonderful devotion to Esoteric study and the *Kabalah*, led the suffering Adept to seek intellectual recuperation and rest from ecclesiastical tyranny in the body of Copernicus. *Se non e vero e ben trovato*; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called *De Docta Ignorantia*, written by the Cardinal de Cusa, in which all the theories and hypotheses — all the ideas — of Copernicus are found as the key-notes to the discoveries of the great astronomer¹.

[concluding in May's edition]

¹ About fifty years before the birth of Copernicus, de Cusa wrote as follows:

“Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term.... For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it. . . . Thus this world is like a vast machine, having its centre (Deity) everywhere, and its circumference nowhere [*machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*].... Hence, the earth not being in the centre, cannot therefore be motionless. . . and though it is far smaller than the sun, one must not conclude for all that, that she is worse [*vilior — more vile*]... One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants.... The earth, very likely [*fortasse*] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect.”

One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (*velata et neglecta*) were once more brought to light. “Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?” asks Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and re-incarnation be dismissed.

The Hidden Importance of Theosophical Libraries

*The Role Played by Archives, Books
and Manuscripts in the Work for Mankind*

Why should 21st century students of Theosophy care about libraries, new research or bibliography? Is it not enough to study and try to live the Wisdom as taught in the books written by H.P.B. and W. Q. Judge?

Things are rather complex in Occultism. Life often surprises us, and the right answer to these questions is that it is not enough to read Judge and H.P.B. One of the reasons for this is that their very teachings refer the student to a much wider and vast, almost limitless bibliographical horizon, to be explored by each student along several lifetimes. The writings of H.P.B. and Judge offer criteria and keys to such reading; but they do not replace or cancel it.

There are two extremes to be avoided in the theosophical movement. One is to limit oneself to the mere and formal letter of what HPB and Judge wrote, thus closing one's mind to the ever expanding horizons of living wisdom. The other extreme would be to accept anything written by anyone, anywhere, as long as it is fashionable or seems to be 'theosophical' — and thus forget that H.P.B. and Judge did give us the best possible viewpoints and premises from which to look, to assess and to understand human literature and wisdom as a whole. That includes anything ranging from Science to Religion, from the Vedas to Plato and Shakespeare; from the Upanishads to Leon Tolstoy and the daily newspapers with the latest news on climate change.

Esoteric philosophy does not separate us from Life; it gives us viewpoints to better understand it.

Not all that has been published is worthwhile reading, of course. The student must

choose his books with care, for books – both good and bad – are objects radiating occult energies. In an article recently published by “Theosophy” magazine, one reads:

“Certain books carry with them unseen influences. Consciously aware of it or not, each time ‘*The Bhagavad Gita*’ is read we step into a stream of wisdom that cleanses perception and restores it to its natural essence.” [1]

Tuning in with buddhi-manasic books is a sacred activity. The act of reading has always been linked to Religion, although reading was not always about paper and printed books as we presently know them. In ancient times, for instance, Asian sacred books were written in palm-leaves – as H.P.B. refers in the opening sentence of “*The Secret Doctrine*”. If we investigate the word “religion”, we see there are two theories as to its origin. The best known explanation says the word comes from the Latin “*religare*” – meaning “to link again, to bind”, a meaning similar to that of the word “Yoga”. But the other hypothesis, offered by Marcus Cicero and later adopted by Augustine, is also interesting. It says the word “religion” comes from “*relegere*”, Latin for “*reading again and again*”. [2]

One of the main objects of the modern theosophical movement includes a long term, wide-ranging bibliographical task. In the opening of her article “*The Organization of the Theosophical Society*”, H.P.B. says that the movement had at first four objects, of which the third was:

“To study the philosophies of the East – those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings.” [3]

Such a “gradual presentation” clearly would not, and could not be completed in H.P.B.’s biological lifetime. That task – which poses a stimulating challenge to any tamasic attachments – would have to be further and gradually developed by each succeeding generation of students.

In fact, there is nothing new about that. For ages, vast libraries and painstaking bibliographical research have been important instruments in the work of initiates, adepts and their disciples. Phrases

like “sacred books” and “sacred literature” must be understood in wider and deeper ways than could be grasped by lazy minds. In the Introduction of “*The Secret Doctrine*”, for example, H.P.B. dedicates several pages to describing the existence of a worldwide network of secret, esoteric libraries. She writes:

“The members of several esoteric schools – the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America – claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.” (SD i, p. xxiii)

As anyone can see, this is no simple or short term task. H.P.B. adds:

“It has been claimed in all ages that ever since the destruction of the Alexandrian Library (...) every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. It is added, moreover, by those who know, that once found, save three copies left and stored safely away, such works were all destroyed.” (SD, p. xxiii)

Truly esoteric libraries are then both vast and unknown to the public. H.P.B. explains:

“ . . . In all the large and wealthy lamaseries, there are subterranean crypts and *cave-libraries*, cut in the rock, whenever the *gonpa* and the *lhakang* are situated in the mountains. Beyond the Western Tsaydam, in the solitary passes of *Kuen-Lun* [Karakorum mountains, Tibet] there are several such hiding-places.” (SD, p. xxiv)

There must be strong occult reasons to work with such an immense variety of books and

manuscripts – whose real contents is mainly at the buddhi-manasic level. H.P.B. goes on:

“Along the ridge of Altyn-Toga, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.” (SD, p. xxiv)

A few pages later, H.P.B. sums it up:

“To recapitulate. The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.” (SD, p. xxxiv)

It might be surprising for some to know of such an enormous amount of bibliographical work in the Brotherhood of Initiates. In order to get us better acquainted with the idea, H.P.B. gives some extra hints:

“This statement is rendered more credible by a consideration of the following facts: the tradition of thousands of ancient parchments saved when the Alexandrian library was destroyed ; the thousands of Sanskrit works which disappeared in India in the reign of Akhbar ; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible – amounting to many thousands of volumes – have long passed out of the reach of profane hands ; the disappearance of the vast sacred and occult literature of Babylon ; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records ; the tradition in India that the real secret commentaries which

alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts ; and an identical belief among Buddhists, with regard to their secret books.” (SD, p. xxxiv)

In “Isis Unveiled” (first chapter of volume two), H.P.B. gives a detailed account of how the contents of the Alexandrian Library and other ancient libraries which History says were destroyed have been, in fact, saved into a great extent before the “official destruction” of those libraries took place. Such ancient literature shall re-appear in some more enlightened age, as Blavatsky adds (SD, p. xxxiv).

One can infer that this global esoteric library is in fact linked to the *akashic records* of all existing books and manuscripts. In 1884, a Mahatma wrote to Mr. A.P. Sinnett:

“I have a habit of quoting, *minus* quotation marks – from the maze of what I get in the countless folios of our Akasic libraries, so to say – with eyes shut. Sometimes I may give out thought that will see light years later ; at other times what an orator, a Cicero may have pronounced ages earlier” [4]

Reading H.P.B., one sees that in her time the head of such an occult Library was a most venerable sage, for she writes about – “the Chohan-Lama of Rinch-cha-tze (Tibet), the Chief of the Archive-registrars of the secret Libraries of the Dalai and Tashii-hlumpo-Lamas-Rim-boche” [5]

And again she says:

“In the January number of the *Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama – the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loi and Tashü-hlumpo Lamas Rim-boche of Tibet” [6]

As above, so is below, says the ancient Tablet of Emerald. In addition to the worldwide network of fully esoteric libraries, there is a peripheral level of occult libraries, also scattered through many places, which is made by the libraries belonging to individuals, groups and collective organisms

dedicated to real Esoteric Philosophy. While making an assessment of the theosophical work, H.P.B. wrote in 1888 in her *Lucifer* magazine, acknowledging the importance of theosophical libraries:

“Why omit that branch of our work, which many deem the noblest, the founding of an Oriental Library which may become the most valuable in India, if present appearances are not deceptive; the opening of many Sanskrit schools; the publications of the Vedas in the original tongue?” [7]

Unfortunately, those Adyar appearances did prove to be deceptive. In the absence of a true devotion to the Occult Work, libraries can be instruments of self-delusion and personal pride, and the history of the theosophical movement gives us plenty of examples. Attachment to books in themselves is profoundly mayavic. The key to their value is that books are not physical objects only, but they are tools to lead one’s consciousness into higher realms, if one has enough altruism, self-forgetfulness and common sense.

In a broader perspective the higher levels of vibration in good (“not deceptive”) theosophical libraries may be connected in one way or another to the “total library” of our present mankind. Occultism does not exclude the physical plane of reality: any “physical” library exists in several levels of reality, and that is the reason for the importance given by the adepts to “physical” libraries. In the same way, a physical book on the divine wisdom is more than a physical object: it helps guide the focus of the learner’s consciousness to the abstract dimension and place where the real records are. Books are tuning instruments, therefore.

In Plato’s Dialogue “Phaedrus”, for instance, Socrates invites Phaedrus to record whatever he learns in his own soul, rather than in mere paper. After saying that books cannot “defend themselves” by keeping silent, and that they must always repeat themselves, Socrates explains that the best place to “record the teachings” is one’s own soul:

“I mean an intelligent word graven in the soul of the learner, which can defend itself, and know when to speak and when to be silent.”

Phaedrus then asks Socrates: “You mean the living word of knowledge which has a soul, and of which the written word is properly no more than an image?” And Socrates answers: “Yes”. [8]

The real importance of occult books and libraries is then in the fact that they are the *outer image* of the real teachings. They open the doors to them.

Superficial reading is of scarce use for beginners. The depth of one’s learning will always correspond to the depth of one’s search, and W. Q. Judge wrote this of those theosophists “who are in earnest” :

“They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.” [9]

An open mind is of the essence, and one should be able to recognize the wisdom under whatever forms it presents itself. That is feasible, once we are able to get the *key note* of the wisdom for our cycle, which is given by the modern theosophical teachings.

Even stones can preach sermons to those who can listen; all of Life can be seen as an immense Library, and it is said that there is a great “Book of Life” where everything is recorded by the Lipikas (SD I, p. 104). In the decisive karmic moments to be faced by mankind in this 21st century, there is a number of reasons why it may make sense for the theosophical movement to have, to preserve and to expand the best possible theosophical libraries and documentation centers, in various parts of the globe. The theosophical movement is often described, at its best, as the lower degree of a much deeper universal brotherhood.

It is here that many U.L.T. associates may have a specific responsibility. As long as the occult importance of the U.L.T. to the theosophical movement is greater than numbers and appearances would suggest, so also its books and libraries – whether individual or collective – are especially significant to the movement and to its future.

In fact, wide ranging libraries do a lot more than helping students understand and avoid the ever-disguised plague of pseudo-theosophy, with its many-faced pitfalls. Extensive and active libraries are powerful centers of beneficent forces, and their influences may have several noble roles to play in the future, as they have always had in the past.

Carlos Cardoso Aveline

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NOTES:

- [1] "The Student and the World", in "Theosophy", November /December 2006. p. 01.
- [2] "The Nature of the Gods", Cicero, Penguin Classics, Penguin Books, London, UK, 1972, 278 pp., book II, p. 152 and, on Augustine, Introduction, p. 54.
- [3] "The Organization of the Theosophical Society", in "Theosophical Articles" by H.P. Blavatsky, The Theosophy Company, Los Angeles, 1980, three volumes, see volume I, p. 223.
- [4] "The Mahatma Letters to A. P. Sinnett", Theosophical University Press, Pasadena, CA, USA, 1992, 494 pp., see Letter LV, p. 324.
- [5] "Esoteric Axioms and Spiritual Speculations", in "Theosophical Articles" by H.P. Blavatsky, The Theosophy Company, Los Angeles, 1980, three volumes, see Vol III, p. 328.
- [6] "Tibetan Teachings", in "Theosophical Articles" by H.P. Blavatsky, The Theosophy Company, Los Angeles, 1980, three volumes, see volume III, p. 337.
- [7] "Footnotes to 'A Glance at Theosophy From Outside' ", in Lucifer, October 1888, and "Collected Writings of H.P. Blavatsky", TPH, volume X, 1988, p. 132.
- [8] "Phaedrus", by Plato [276], in "Plato", Great Books of the Western World, Encyclopaedia Britannica, Inc., Chicago/London /Toronto, 1952, 814 pp., see p. 139.
- [9] "Much Reading, Little Thought", in "Theosophical Articles", W. Q. Judge, The Theosophy Co., Los Angeles, 1980, two volumes, see volume II, p. 343.

collations on

CAPITAL PUNISHMENT

... I have long been sure that it is both useless and wrong to put murderers to death—convinced by the same reasons which Dr. Hartmann puts so cogently.

Moreover, I have often maintained that since two wrongs do not make a right, matters cannot be mended by killing the man who has taken the life of another.

Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a "hanging" juryman in my place, or serve with the intention of not convicting the accused of willful murder, no matter how guilty he might be proved. If that course were only to result in keeping the criminal in custody for the rest of his natural life, my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT

We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own. In the first place the "head" only of the juryman has to decide whether or not the accused has committed murder, and this is all the so-called "law" requires of him. Practically, however, since the juryman has, or ought to have, a "heart," the law neglects an important factor in the problem, for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder. But the "heart" of the people is beginning to protest against this "eye for an eye" code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only protest.—

[EDS] HPB: Lucifer, Vol. VI, No. 34, June, 1890, p. 335

selections from
**'Theosophy And Capital
Punishment'**
by W. Q. Judge

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is:

"Thou shalt not kill!"

No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings.

The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions.

... such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

If now we remember that his [the criminal's] state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our

mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive.

If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like.

Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles.

Can we be so foolish as to say that all the force he thus generated was at once dissipated?

Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law - will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE

Path, September, 1895

B. P. Wadia on CAPITAL PUNISHMENT

From *THUS HAVE I HEARD*, pages 403-05

Every Sage, Seer, and Religious Reformer has asserted the truth of the sacredness of all life -- human and animal -- and has given the same command as Jesus did, "Thou shalt not kill." Six hundred years before Jesus, in our India, the great Buddha named Pity as the first of the five virtues to be practiced by monk and layman alike.

"Kill not -- for Pity's sake -- and lest ye slay
The meanest thing upon its upward way."

To this day along with the Three Refuges, the Pancha-Shila is accepted by one about to become a Buddhist. *Even the murderer is careening on the upward way.*

It is satisfying to read the words of Sri B.R. Ambedkar, the Law Member of Pandit Nehru's Cabinet, from the June 3 Indian Constituent Assembly. Referring to legislation regarding the death penalty, Dr. Ambedkar uttered words that were acclaimed with cheers:

"The other view, rather than the provision of power for the Supreme Court to hear criminal appeal in cases of death sentences, is the abolition of the death sentence itself . . ."

This country by and large believes in the principle of non-violence. It has been her ancient tradition. Some people may not be following in actual practice, but all certainly adhere to the principle of non-violence. The proper thing for our country therefore is to abolish the death sentence altogether.

The doctrine of the Immortality of the soul is neither illogical nor unscientific. More than ample evidence is available for anyone who is unprejudiced and not fettered by the bigotry of modern science. Similarly, the states of the surviving consciousness have been described -- allegorically and otherwise -- down the

ages. THE GARUDA PURANA and Dante's DIVINE COMEDY are instances. No less a scripture than THE GITA refers to them directly. The most cogent reference to the subject of capital punishment is implicit. (VIII, 5-6) "Last thoughts strong in death" affect each one of us.

What about the thoughts of the executed, surcharged with the fierce emotions of hatred, revenge, and the like? The nature, the passions, the state of mind, and the bitterness of the criminal have to be taken into account. The condition in which the criminal is when cut off from mundane life has much to do with this subject of Capital Punishment.

Violent death is different from natural death, hence the religious supplication, "From sudden death, Good Lord, deliver us." There is truth underlying this. Explains Mr. Judge:

A natural death is like the falling of a leaf near the wintertime. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes, the various inner component parts of the man fall away from each other and let the soul go free. The poor criminal has not come to the natural end of his life.

It is good therefore if India is determined to abolish Capital Punishment, *not only cruel for the executed but dangerous to the executioner -- the State and its citizens.*

[The citizens of India wait for that day, as do those of China, America, Iraq... ED]

Mysteries of Rain and Snow

03.02.2007

I am the daughter of Earth and Water,
And the nursling of the Sky;
I pass through the pores of the ocean and shores;
I change, but I cannot die.
For after the rain when with never a stain
The pavilion of Heaven is bare,
And the winds and sunbeams with their convex
gleams
Build up the blue dome of air,
I silently laugh at my own cenotaph,
And out of the caverns of rain,
Like a child from the womb, like a ghost from
the tomb,
I arise and unbuild it again.

The Cloud, P. B. Shelly



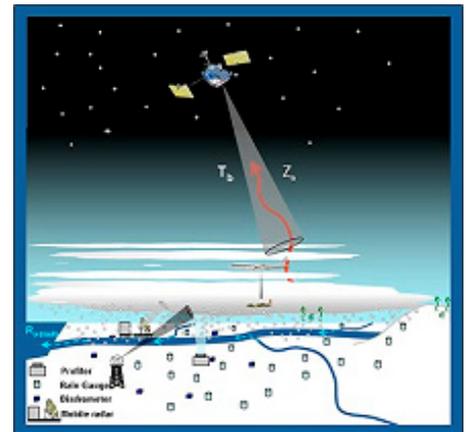
March 2, 2007: People have lived with rain and snow for millennia, and scientists have studied weather for more than a century. You might think that, after all that time, we would have precipitation pretty much figured out. And you'd be wrong.

"It's amazing how much we don't know about global patterns of rain and snow," says Walt Petersen, an atmospheric scientist with the National Space Science and Technology Center (NSSTC) and the University of Alabama (UAH) in Huntsville.

For instance, how much snow falls worldwide each day--and where? How much water falls to Earth in the form of light, drizzly rain?

"These are just a few of the outstanding questions," he says. Answering them would fill significant gaps in our understanding of the Earth's climate system. What to do? "The best way to study global precipitation is from space."

Right: Artist's concept of a space-based precipitation radar.



Credit: Walter A. Petersen, NSSTC/UAH.

That's why NASA recently funded a suite of 59 research proposals under the agency's ongoing Precipitation Measurement Mission. The studies will look at ways to improve measurements of rain and snow from Earth orbit. Petersen is among the winners, and one of the things he'll be studying is snow:

"Snow is a huge problem," says Petersen. It turns out that estimating snowfall is very hard to do with radar. Rain is easier because it always consists of simple liquid-filled droplets. Radar echoes from rain clouds can be converted into rates of rainfall with fairly good precision. A radar onboard NASA's Tropical Rainfall Measurement Mission (TRMM) satellite, for instance, measures monthly rainfall within an accuracy of about 10%.

But frozen precipitation such as snow is much more variable. Famously, no two snowflakes are alike. The differing sizes, shapes, and densities of individual flakes mean they won't all fall at the same speed, complicating efforts to estimate rates of snowfall. Also, snowflakes have lots of crazy angles and planar "surfaces," which can make tricky radar echoes.



Above: Particles of snow on the ground in Canada. Photo credit: Walter A. Petersen, NSSTC/UAH.

... "our estimates of global snowfall are very uncertain," Petersen says. This applies to both ground- and space-based radars. Only in areas where snow depth is routinely measured via "stick-in-the-ground" methods do scientists have good estimates for the amount of water that falls as snow. The problem is, "there are relatively few of these measurement sites compared to the large area that needs to be measured."

Right:
Ground-
based snow
gauges.



Photo credit:
Gail
Skofronick-
Jackson,
NASA/GSFC.

Snow plays a big role in climate. When water evaporates, it carries away a lot of heat (which is why sweat cools down your skin as it evaporates). Later, when that moisture condenses inside clouds to form snowflakes, it releases this stored heat, warming the air. As more snow crystallizes, more heat is released, which in turn makes wind. When the snow falls, it takes water out of the atmosphere, leaving it drier. Snow on the ground also reflects sunlight back into space, which helps cool the planet. So learning to portray global snowfall correctly in computer climate simulations is critical for accurately predicting how the real climate will behave in the future.

Many of the newly funded studies will develop ways to estimate snowfall rates from radar data.

...

Heavy rain, drizzle, snow—"it's all water," says Petersen. "We've got to keep track of it in every form to truly understand the climate of Earth."

Authors: Patrick Barry, Dr. Tony Phillips
Production Editor: Dr. Tony Phillips
Credit: Science@NASA

CORRESPONDENCE

AN INVITATION TO WRITE FOR

"JUSTICE TO JUDGE"

Dear Friends,

In 2006 a small number of theosophists from several countries decided to write yearly letters to the international president of the Adyar Theosophical Society in India. The messages would be all different from one another, yet they would have one thing in common: they would ask for an honest re-examination of the Judge Case, and for the acknowledgment of his innocence by Adyar leaders.

Back in the 1890s, Mr. William Judge was unjustly accused of forging messages from the Mahatmas. The accusation was a practical instrument for controlling the "successorship" of H.P. Blavatsky, and it led to the division of the movement.

There are public evidences that years later both H. S. Olcott and A. Besant privately admitted that it was an injustice, and that William Judge was a great theosophist. In spite of that, even today thousands of theosophists all over the world are still made to ignore the extreme importance of Mr. Judge's example and literature, both for the movement and for human development in general. There must be no political schemes higher than truth in the theosophical movement, and truth should be accepted as such, regardless of other considerations.

Several letters were sent to Mrs. Radha Burnier, the Adyar TS president, most of them dated April 13th, 2006, from Germany, Brazil, Mexico, Canada and USA, and Mrs. Burnier personally answered at least three of them. Usually the writers of the letters suggest that Adyar should present any proofs of Mr. Judge's guilt — or else finally declare him innocent all charges.

We are now in the second year of this small movement for historical consciousness and ethical responsibility. The 2007 air mail letters to Mrs. Radha Burnier will be also dated April 13, save exceptions.

Every theosophist, from whatever organization or organism or from none of them, is invited to write to Mrs. Burnier and so partake in this yearly current in defense of truth. The main action consists of sending an air mail letter to **"Mrs. Radha Burnier, International President, The Theosophical Society, Adyar, Chennai 600 020, India."**

More information can be obtained by writing to lutbr@yahoo.com.br.

Regards, Carlos C. Aveline.

[W. Q. Judge was born 13th April, 1851 in Dublin. ED]

ON WISDOM IN ACTION (II)

from W.Q.Judge's "Letters That Have Helped Me", p 124

*Wait for the hour to make the decision,
for if you decide in advance of the
time you tend to raise a confusion. So
have patience, courage, hope, faith,
and cheerfulness.*

The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the little duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this, then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.

... You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong. Feelings and desires are not wholly of the body. If the mind is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after a while it will be easier. Old age makes only this difference—the machine of body is less strong; in old age the thoughts are the same, if we let them grow without pruning.

Coming...

What it is to resist without resistance

PUBLISHING NEWS

Correspondence Course in Greek

From March 07 the Athens ULT have begun to offer the Theosophical Correspondence Course in Greek translation, sent by email or post.

It is the translation of the well-known course that has been running in the US and UK for many years, which has had subscribers from all parts of the world.

The Athens group now have local and other Greek-speaking subscribers making use of the course from several countries in Europe.

Contact aspasia@theosophy.gr or at <http://www.theosophy.gr/news.cfm?lang=EL&articleID=18>

Θεοσοφικά Μαθήματα δι' αλληλογραφίας στην Ελληνική

Μια σειρά έντεκα μαθημάτων με τα πιο σημαντικά θέματα της σύγχρονης Θεοσοφικής διδασκαλίας. Το μάθημα αποστέλλεται κάθε μήνα και έχει ερωτήσεις στις οποίες θα πρέπει να απαντήσει ο συμμετέχων ώστε να του ταχυδρομηθεί το επόμενο θέμα. Τα μαθήματα είτε αποστέλλονται ηλεκτρονικά είτε ταχυδρομικά. Η συμμετοχή είναι ελεύθερη.

Τα θέματα είναι τα ακόλουθα:

1. Μετενσάρκωση
2. Κάρμα
3. Πνευματικοί Διδάσκαλοι- η πηγή της Θεοσοφίας
4. Ο Νους-Μάνας
5. Φυσικό και Αστρικό σώμα
6. Μεταθανάτιες καταστάσεις
7. Ύπνος και Όνειρα
8. Κύκλοι
9. Πλανητική Εξέλιξη
10. Αστρικές Δυνατότητες
11. Το Θεοσοφικό Κίνημα

Πληροφορίες: Ασπασία Παπαδομιχελάκη
Θεοσοφικό Κίνημα, Αθήνα-ULT
Χαρ. Τρικούπη 60
τηλ. 6973-318487
email: aspasia@theosophy.gr

“POST NUBILA PHOEBUS”

– after the storm comes the calm

After a tempest a calme.

The sea is never still
but when the wynd appeaseth,

Right so the lovers mynd
is never in repose,

Till fortunes rage bee donne,
and envie's force doth lose,

The cause of ill remov'd,
the ill soon after ceaseth.



Welcome to the Village. Please send in your group's activities.



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.

www.ult-la.org

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)

April 07

- 1 "Some Words on Daily Life"
- 8 Ancient Landmarks: Greece
- 15 *The Voice of the Silence*
- 22 Origins of Heaven and Hell
- 29 The Great Breath

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 UNITED LODGE OF THEOSOPHISTS

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

<http://www.ultphiladelphia.org>

Sunday Meeting Schedule

'The Mysteries of Mind'

April 2007

- 1 Renunciation of Self-Interest
- 9 The Meaning and Influence of Easter
- 15 The Path of Virtue
- 22 The Eye and the Heart Doctrine
- 29 Buddha - The Light of Asia

TALKS AND DISCUSSIONS

11 am to 12 noon, doors open at 10:30 am



Θεοσοφικό Κέντρο
United Lodge of Theosophists
U.L.T. Adara

ULT ATHENS

Mondays 5.30-7.00 p.m.:

Self-Knowledge – Patanjali's Aphorisms,
interpreted by W.Q. Judge

Wednesdays 6.00 to 7.30 p.m.:

Study on the Secret Doctrine by H.P. Blavatsky
8.00 p.m.:

Meeting on various Theosophical subjects

Sundays

Theosophical Studies Meetings are held once a month on Sundays. It is a four hour meeting with discussion on a particular topic.
Admittance free.

Event for MAY '07:

A meeting in honour of H.P.B. will take place on May 13th. The subject will be "The Origin of Greeks".

telefax: +30 210 9334841

mobile: +30 697 3318487

Charilaou Trikoupi 60, 3rd Floor, Athens 10680

www.ultathens.gr email: aspa@ultathens.gr

NEW:

Correspondence Course in Greek

Contact aspasia@theosophy.gr or at

<http://www.theosophy.gr/news.cfm?lang=EL&articleID=18>

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.

UNITED LODGE OF THEOSOPHISTS NEW YORK

PROGRAM FOR 2007

The United Lodge of Theosophists is financially sustained entirely by voluntary contributions. Its activities depend similarly on voluntary offerings in time and work. All are invited to participate, but no obligation is imposed or implied.

SUNDAY MORNINGS

11 A. M. - 12:00 Noon ---Doors open at 10:45
Discussion Group --- Exploring basic tenets of
Theosophy

Spanish Study Group ---- El Oceano de la Teosofia,
by Wm. Q. Judge

SUNDAYS EVENINGS

7:30. to 8:45 — Doors open 6:30
TALKS AND PANEL DISCUSSION

EVERY MONDAY EVENING

7:30 to 9:00 --- Doors open at 6:30 P.M.
Studies in The Secret Doctrine, by H.P. Blavatsky
Group discussion, multi-media, study materials
provided

EVERY WEDNESDAY EVENING

7:30 to 8:45 --- Doors open at 6:30 P.M.
STUDY CLASS --- Echoes from the Orient, by
William Q. Judge

Meeting on the first Wednesday of every month
SPANISH STUDY GROUP --- In Ecos de Oriente, by
William Q. Judge

FRIDAY EVENINGS

7:30 to 8:45 --- Doors open at 6:30 P.M.

Library — Hours: Wednesdays and Sundays
6:45 P.M. to 7:20 P.M. before evening meeting.
Books on Theosophy, Comparative Religion,
Science, Philosophy, Psychology, Education,
Archeology, and the Fine Arts. Standard
Theosophical literature for sale.

<http://www.ult.org/newyorkprogram1.html>

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

- ◆ Talks and discussions on Sundays 7 – 8¹⁵ pm
- ◆ Study group 'Key to Theosophy' Weds 7 – 8¹⁵ pm
- ◆ Study group 'Isis Unveiled II' Weds 8²⁰ – 9²⁰ pm
- ◆ Free Correspondence Course by post or email
✉ email tcc@clara.co.uk

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

SUNDAY MEETINGS **APRIL 07**

- 1 "Let there be Light on Genesis" (talk)**
*Creation by a "creator or God"... or emanation
from a Divine Principle?*
- 8 The Mystery of Easter**
*From pagan times to Christian, this has always
been a sacred festival*
- 15 Reincarnation "the Lost Chord of Christianity" (talk)**
*How the West lost reincarnation & its importance
to us 1,500 years later*
- 22 Great Theosophists – Jacob Boehme**
*This great 16th c. Christian mystic philosopher
was a humble shoemaker*
- 29 Traditions of Sacred Architecture**
*On proportions & symbols used in buildings
around the world (w/video)*