



MIND USES BRAIN AS A VEHICLE

There is an interesting article on the Princeton University Web site at

<http://www.princeton.edu/main/news/archive/S13/52/87Q72/index.xml>

Note — As one of our subscribers, Odin Townley, points out, this is an important discovery to take note of as it supports the statements of Professor Ladd in “Psychic and Noëtic Action” — published in the late 19th century — as well as the general thesis of the article. Professor George T. Ladd taught at Yale University, and held a very advanced view of the interaction between brain and *Mind*. Madame Blavatsky used quotes from his book, *Physiological Psychology*¹ to support her article, “Psychic and Noetic Action,” which aimed to prove that man is endowed with freewill, and can, by his *choices*, either soar or sink because of the potential *Harmony* contained in his principles. One of the central points of the article is that MIND is an entity in its own right and, while entangled in the brain and body, uses them for its own purposes and is under laws of another category, or in the words of Professor Ladd:

The phenomena of human consciousness must be regarded as some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex.

This Real Being thus manifested **immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind* [manas].** To it the mental phenomena are to be attributed as showing what it is by what it *does*. The so-called

mental ‘faculties’ are only the *modes of behavior* in consciousness of this real being. We actually find, by the only method available, that this **real being called Mind** believes in certain perpetually recurring modes; therefore, we attribute to it certain faculties. Mental faculties are not entities that have an existence of themselves. They are the modes of the behavior in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a real being called Mind* exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass.²

In reading the Princeton article, you will notice that the “images do not “load” from the brain into consciousness until they are “cued” by the mind. This indicates the existence of a **mind or consciousness** that is **distinct from the brain!**



TABLE OF CONTENTS

Brain is an Instrument for the Mind	1
More on Natural Selection versus Intelligent Design	3
Rebirth of Design	4
Spooky Action at a Distance	10
The Great Transition	12
Thoughts on the Fallen Angels	14
Theosophy Looks at Evolution	19
Vitamin Cure	20
News from the Narada Lawsuit	25
The Importance of Writing Letters	27

¹ *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind from the Physical and Experimental Point of View.

² *Ibid.* pp. 606 and 613.

Neuroscientists at Princeton University have developed a new way of tracking people's mental state as they think back to previous events — a process that has been described as "mental time travel."¹

including studies of brain disorders such as Alzheimer's disease.

The researchers showed nine participants a series of pictures and then asked them to recall what they had seen. By applying a computerized pattern-recognition program to brain scanning data, the researchers were able to show that the participants' brain state gradually aligned with their brain state from when they first studied the pictures. This supports the theory that memory retrieval is a form of mental time travel.

In addition, by measuring second-by-second changes in how well participants were recapturing their previous brain state, the researchers were able to predict what kind of item the subjects would recall next, several seconds before they actually remembered that item.

The study was conducted by [Kenneth Norman](#), an assistant professor of psychology, and Sean Polyn, who earned his Ph.D in psychology from Princeton in 2005 and is now a postdoctoral researcher at the University of Pennsylvania. Polyn and Norman collaborated with Jonathan Cohen, director of Princeton's [Center for the Study of Brain, Mind and Behavior](#), and Vaidehi Natu, a researcher in Norman's lab.

"When you try to remember something that happened in the past, what you do is try to reinstate your mental context from that event," said Norman."

If you can get yourself into the mindset that you were in during the event you're trying to remember, that will allow you to remember specific details.

Or in the words of the *Key to Theosophy Published in 1889*:

The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of **STATE**. (p.291)

The techniques that we used in this study allow us to visualize from moment to moment how well subjects are recapturing their mindset from the original event."

In the experiment, participants studied a total of 90 images in three categories — celebrity faces, famous locations and common objects — and then attempted to recall the images. Norman and his colleagues used Princeton's functional magnetic resonance imaging (fMRI) scanner to capture the participants' brain activity patterns as they studied the images. They then trained a computer program to distinguish between the patterns of brain activity associated with studying faces, locations or objects.

The computer program was used to track participants' brain activity as they recalled the images to see how well it matched the patterns associated with the

¹ by Eric Quifones · Posted December 22, 2005; 04:43 p.m.

initial viewing of the images. The researchers found that patterns of brain activity for specific categories, such as faces, started to emerge approximately five seconds before subjects recalled items from that category — suggesting that participants were bringing to mind the general properties of the images in order to cue for specific details.

"What we have learned over the years is that what you get out of memory depends on how you cue memory. If you have the perfect cue, you can remember things that you had no idea were floating around in your head," Norman said. "Our method gives us some ability to see what cues participants are using, which in turn gives us some ability to predict what participants will recall. We are hopeful that, in the long run, this kind of work will help psychologists develop better theories of how people strategically cue memory, and also will suggest ways of making these cues more effective."

The study was funded by grants from the National Institute of Mental Health.¹



MORE ON NATURAL SELECTION VERSUS INTELLIGENT DESIGN

¹ © 2005 The Trustees of Princeton University
[Web page feedback](#) · December 22, 2005

Our thanks to David Grossman for making available quotes from Ghandi and Theodore Roszak that shed light on this current controversy:

The following are quotes from "Unfinished Animal", by Theodore Roszak, Harper & Row Publishers, (c)1975.

Ch. 6. pg. 118:

It is seldom remembered that, in the years following publication of "The Origin of Species", HPB was the first person to aggressively argue the case for a transphysical element in evolution against the rising Darwinian consensus.

Yet, buried in the sprawling bulk of her two major works (Isis Unveiled, 1877, and The Secret Doctrine, 1888) there lies, in rudimentary form, the first philosophy of psychic and spiritual evolution to appear in the modern West. Her effort, unlike that of the Christian fundamentalists, was not to reject Darwin's work, but to insist that it had, by its focus on the purely physical, wholly omitted the mental, creative, and visionary life of the human race, in short, it omitted consciousness, whose development followed a very different evolutionary path. Darwin simply did not go far enough; his was not a big enough theory to contain human nature in the round. As HPB put it:

"Darwin's starting point is placed in front of an open door. We are at liberty with him to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible."

Ch. 6 pg. 124 — Above all, she is among the modern world's trailblazing psychologists of the visionary mind. At the same historical moment that Freud, Pavlov, and James had begun to formulate the secularized and materialist theory of mind that has so far dominated modern Western thought, HPB and her fellow Theosophists were rescuing from

occult tradition and exoteric religion a forgotten psychology of the superconscious and the extrasensory.

The following is from "Gandhi, An Autobiography", subtitled, 'The Story of My Experiments With Truth', pg. 68, Beacon Press, Boston, first paperback edition 1957.

They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs. Besant.

.....

I recall having read, at the brothers' instance, Madame Blavatsky's Key to Theosophy. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.¹



REBIRTH OF DESIGN

The Dematerialization of Evolution

["There is design in the action of the seemingly blindest forces."]

— *The Secret Doctrine*

Volume I, 277

¹ Contributed by David M. Grossman David Grossman Photography (718)438-5021 www.grossmanphotos.com

"The more things change the more they stay the same," might be said of the current controversy laden subject of "origins." Apparently the time has arrived for a redux of Godcentricism, and Evolutionists today are defending themselves acting out a modern adaptation of the Scopes "monkey trial."

"Evolution on Trial" was one of the top science stories of 2005 according to LiveScience.com joining many other media:

Intelligent design, which posits that an intelligent being and not Darwin's theory of natural selection is responsible for some of the most incredible variations in species, exploded into public view. The Kansas school board voted against science, as did Alabama's when it voted to tell students that evolution is controversial. Eight families in Pennsylvania sued over the whole thing. And voters in one district ousted school board members for inserting religion into science classes. Meanwhile, scientific leaders broke a longstanding silence to defend evolution and discredit intelligent design as being unscientific, impossible to prove, and nothing more than cloaked creationism. Even the Vatican weighed in. The issue promises to permeate discussions of science and religion as long as the two exist.

"'Evolution' appears as physical only to those who do not look beneath the surface of events," writes an anonymous theosophical student in the March, 1920 issue of *Theosophy*. "The real process of Nature is ever cyclic: from the highest to the lowest on the invisible side of nature; correspondingly from the lowest to the highest on the visible side, as human vision is at present exercised in the fields of religion, philosophy and science."

The same author lauds "The Darwinian Theory" as the pioneering new kid arrived to unseat dogmatic

churchianity, “received by the educated world with profound interest, followed by a tidal wave of revulsion as its bearing and effects upon current Christian dogmas and interpretations of the Bible were perceived.”:

“It was attacked on every hand and its author was subjected to every form of ridicule, slander and calumny that religious bigotry, ever the most fertile in malice and malevolence, could invent. Nevertheless, as scientific students verified its compilations of physical facts and tried conclusions with its logic, the theory gained headway in spite of all the storms of opposition. Its author lived to see his facts admitted, his conclusions accepted and adopted in whole or in part, even by his detractors. Corrupted and grotesquely distorted as the "Darwinian theory" has been in the intervening years, and however limited in its view of "evolution" from the standpoint of Occult philosophy, it none the less remains to this day the greatest advance in scientific hypothesis since the time of Newton, and aided largely in making possible the presentation of the triple evolutionary scheme outlined in the "Secret Doctrine." Whatever the defects of the "Darwinian Theory," they are due neither to lack of honesty, zeal nor industry on the part of its great author, but rather to the limitations of his mode of research and to the inherent defect of all inductive reasoning. So immense is the comparative advance of the Darwinian theory of evolution over the ideas accepted without a question but little more than a generation ago, that it is very difficult for the average mind of to-day to realize how this theory of physical evolution could ever have been questioned, denied, opposed, vilified.”

That was written in 1920. Blavatsky’s prophecy that “chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths” (SD I, 261) had not yet become manifest. That prediction referred to the

discovery of DNA in 1953 by Crick, Watson and Wilkins, and because of its powerful arguments once again turned against Darwinism, this time with far more viable opponents than red state creationists and religious bigots — the evolutionary bio-chemists have arrived on the scene. A science unheard of in the pre-DNA flapper era has taken center stage. And “intelligent design” proponents have turned primarily to molecular sciences to support their cause. Who turns out to be the fittest in this struggle to win over the race mind remains to be seen.

What seems certain in these cyclic struggles are the unmistakable master marks of the hidden benefactors of humanity, the Mahatmas and Nirmanakayas, those advanced members of the human race who are able perceive the working of the cycles and who labor tirelessly behind the scenes, influencing men’s minds. One of these Adepts wrote of Their influence as quoted in *The Ocean of Theosophy* [p.5]:

There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents.

H. P. Blavatsky and the Adepts addressed these cycles of destiny in *The Secret Doctrine*:

How profoundly true are the words of H. T. Buckle, in his admirable "*History of Civilization*" (Vol. I., p. 256), when he says: —

"Owing to circumstances still unknown (Karmic provision, H.P.B.) there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.*"

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such will be the retrospect furnished to the advanced thinkers of the Sixth Root Race of the history of the acceptance of Esoteric Philosophy -- fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. ...

The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the inductive Sciences. The latter have, then, to be examined; and it must be shown how far their achievements and discoveries in the realm of natural laws are opposed, not so much to our claims, as to the facts in nature. The hour has now struck to ascertain whether the walls of the modern Jericho are so impregnable that no blast of the Occult trumpet is ever likely to make them crumble. [SD I, 298-99]

Materialism is both a physical and psychological malady according to Madame Blavatsky in her article "Dialogues Between The Two Editors":

There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond, if not above*, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist — the metaphysical portion of whose brain is almost atrophied — to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

And in "The Negators of Science":

They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not — but we are as much at liberty to deny their statements. They are specialists — no more. As the

author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work: —

“A number of persons, extremely enlightened on some special, point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject every thing new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.”

There are things which lie outside the *concept* of certain intellects; they are outside their lucid zone.

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so

nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness--you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*, then — you can hardly escape the charge of *humbugging* the world. (“Negators of Science”, *Blavatsky Articles*, Vol. II, p. 75 et seq.; Theosophy Company edition.)

How then shall humble Theosophists be expected prove that which is beyond the ken of the average man of science, or, fair to say, even themselves? Even the great Seers had to check, test, and verify in every department of nature the hidden processes they perceived.

What is presented to the world in Theosophy is not speculation or hypothesis, but *knowledge* — knowledge possessed by men who, by the development in themselves of the necessary faculties, made themselves able to investigate at *first-hand* the hidden side of Nature.

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul

of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experience. [*Secret Doctrine* i, 272]

But old and time-honoured errors — such as become with every day more glaring and self-evident — stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. [SD i, 299]

The intellect alone is "cold, heartless and selfish" says Mr. Judge in *The Ocean of Theosophy*. There must be another faculty of perception required to see clearly through the psychic to the inner spiritual planes of existence where lie in plain "sight" the true plans and

paradigms of evolution, spiritual, mental and physical. This is the true meaning behind the Biblical saying:

*Blessed are the pure of heart,
for they shall see God.* Mathew 5:8

Using the faculties of the heart together with that of the *higher mind*, the pure metaphysical researcher must come to see "the soul of things", to see first hand that "the whole order of nature evinces a progressive march towards a *higher life*."

And that...

There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a *consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension. [*The Secret Doctrine*, Vol. I, "Summing Up"]

In an article titled "Veils of Truth,"¹

The intellectualist finds it difficult to understand why this method of acquiring spiritual knowledge should depend on purity of motive and a life dedicated to altruism. Why, he reasons, can not the same results be obtained by anyone willing to follow the directions given, as in the ordinary scientific modes of inquiry. Part of the answer lies in pointing out that in even the so-called "inductive" method great care is taken to minimize every possibility of error in observation and experiment. Errors may arise from a number of causes, from the instruments employed, changes in the object observed, and impediments and unknown factors in the medium between the observer and the object studied. Theosophy, while recognizing the mechanical and exterior possibilities of error, goes further and declares that the senses are by their very nature deceptive. The admonition to the disciple is: "Mistrust thy senses; they are false." This is followed by the directions: "But within thy body - - the shrine of thy sensations — seek in the Impersonal for the 'Eternal Man'; and having sought him out, look inward: thou art Buddha."

If the method of looking outward is surrounded by constant inaccuracies and errors, even more so is the method of looking inward. Mistakes in introspection arise in the psychic, mental and moral departments of our being. The body is the vehicle of the "Eternal Man," but it is also "the shrine of our sensations"; the latter must be overcome before the Divine Ego and Knower can enlighten the mind. Many are the inner obstacles to meditation. After the coarser psychic impediments are removed, obstacles of a subtler nature such as pride, vanity, doubt and ambition are encountered. Every obstacle is like a center around which the thought and meditation revolve in a rigid orbit, bar-

ring further penetration into the depths of consciousness. The most serious obstacle to success in concentration is meditation with the seed of separateness embedded in the heart. Such a seed is really the source and parent of all other "mental deposits." This is why the unremitting practice of Brotherhood is a *sine qua non* to the attainment of knowledge, of TRUTH.

No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

—H. P. BLAVATSKY, *The Secret Doctrine*,
Introductory xxxvii

What we have to do is to seek to obtain *knowledge* of all the laws of nature, and to diffuse it. To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*. (*The Key to Theosophy*, p. 48)

Not everyone is aware of the fact that H. P. Blavatsky was ordered by her Masters to form the T.S. with Four Objects. The Fourth is especially applicable to the current debates on origins and evolution. The statement is found in H.P.B.'s article "The Original Programme of The Theosophical Society" quoted below. It has significant importance to students working to improve society and world conditions, as well as themselves:

In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of or-

¹ [THEOSOPHY Vol. 26, No. 6] <http://www.wisdomworld.org/setting/veils.html>

ganizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

- (1) Universal Brotherhood;
- (2) No distinction to be made by the members between]* races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;
- (3) 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;
- (4) To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to Science, in Nature, and the presence of psychic and spiritual powers in Man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, beneficent and maleficent- ever surrounding us and manifesting their presence in various ways--demonstrated to the best of our ability.



This article for *Aquarian Theosophist* is composed on New Year's Day 2006. The writer is reminded of an H.P.B. article on the New Year, which holds out a worthy goal for every student to strive to achieve in however small measure:

PEOPLE usually wish that their friends shall have a happy new year, and sometimes "prosperous" is added to "happy." ... Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come

in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him.

Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down... Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with LUCIFER endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then ... a year, would have been fitly ushered in by the gleaming star.

In a garden of sunflowers every flower turns towards the light. Why not so with us? — H.P.B.¹



SPOOKY ACTION AT A DISTANCE

Friday, October 14, 2005

By Sharon Begley,

The Wall Street Journal

The crystals in Paul Kwiat's physics lab have none of the sparkling facets and points that New Agers believe heal the body and "enhance the life force." But his

¹ "1888," *Lucifer*, Vol. I, No. 5, January, 1888, pp. 337-338

chunks of beta-barium borate do something even more magical.

The crystals produce special particles of light that, no matter how far apart they ever travel, will always have an eerie connection to one another across the vastest reaches of time and space. If a scientist makes a measurement on one particle, the other will "feel" it instantaneously.

Einstein called this "spooky action at a distance," and the very idea gave him fits. But in the 70 years since the great man insisted that spooky action had to be wrong, and dreamed up thought experiments to disprove it, evidence for it has gotten only stronger. Studies such as Prof. Kwiat's, at the University of Illinois at Urbana-Champaign, are closing the loopholes in earlier research. And although spooky action gives philosophers a lifetime's worth of enigmas to ponder, it may also become the basis of revolutionary technologies, such as quantum computing and quantum cryptography.

Spooky action is more properly called **entanglement**. To produce entangled particles, Prof. Kwiat shines ultraviolet light onto two back-to-back crystals. The crystals split some of the light particles, or photons, into two infrared daughter particles. The daughter photons emerge and, obeying the laws of physics, vibrate in the same direction as one another.

But which direction? You can't predict by studying the crystals. You have to measure the daughters directly, using polarizers like those found in your better sunglasses. So Prof. Kwiat does, but only one of the photons. That makes the measured photon, which had been a fuzzy, indeterminate mix of vibrations in all directions, settle into one, definite mode.

This is where the magic enters. The other daughter, which like its sibling has been a mix of wiggles, settles into the exact same motion at exactly the same time, even though Prof. Kwiat never got near it with his measuring device.

This is what gave Einstein fits. He hated the idea of particles not having real traits (such as which way they're wiggling) until someone measures them. And he really hated the idea that measuring one particle affects an entangled particle, even one clear across the universe.

Prof. Kwiat's instruments don't reach quite that far. But quantum physics says that entangled particles should have the same spooky connection whether they are across the cosmos or across the lab. Every experiment has confirmed that. But every experiment has had loopholes.

One is the conspiracy loophole. Maybe when the crystal creates the entangled particles they decide how they'll vibrate when a physicist later measures them. "If that guy with the beard comes at you with a polarization detector, vibrate horizontally." (Minus the anthropomorphizing, this "locality" loophole means the particles somehow signal one another to synchronize vibrations before they part.)

This loophole closed in 1999 when physicists produced entangled particles that were too far apart to exchange signals. Even without conspiring, the particles showed spooky action at a distance: When one was measured, the other instantly showed the same kind of vibration.

Then there is the ones-who-got-away loophole. Devices that detect entangled particles typically snare something like 1 percent of them.

Maybe the 1 percent were aberrant, and many of the 99 percent that got away failed to show entanglement. Prof. Kwiat, however, thinks that by next year he'll be able to close the "detection loophole" by snaring 95 percent of the photons.

One by one, says physicist Daniel Greenberger, of City College, New York, "the loopholes are getting shut." And with that, things are getting more bizarre rather than less. Physicists have entangled particles that, unlike the photons from Prof. Kwiat's crystals, "have never met, and share no previous history," says Prof. Greenberger.

Still, it isn't easy accepting spooky action at a distance, even for physicists. "There are still some holdouts," says Prof. Kwiat. "Even those of us who are doing these experiments usually just 'shut up and calculate.' But in our off-hours we do think about what it means" for our understanding of reality.

If it's any consolation, embracing quantum weirdness and spooky action opens the door to quantum technologies. Take quantum cryptography.

Let's say Alice sends Bob a secret key for decrypting subsequent messages. The key is a series of photons; each is entangled with a photon Alice keeps in her lab. If a spy intercepts the key to learn Alice's code, the interference instantly causes a change in the particles Bob receives. Bob and Alice detect the change, realize their key has been compromised, and get a new one.

Quantum computation also requires entanglement. An operation performed on one of the quantum bits in the system would instantly affect all the bits with which it is entangled, enabling computations that, on an ordinary computer, would take longer than the age of the universe.

"I don't think we've even scratched the surface of what entanglement can do," says Prof. Greenberger. "Talk about mind boggling. We'll see all sorts of crazy things."



THE GREAT TRANSITION

[*Theosophy Magazine*, September, p. 494, 1926 — Comments by W. Q. Judge near the end of his article, "Synthesis of Occult Science." —]

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is interdependence everywhere; in nature, as in life.

The great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." Science today, in the persons of such advanced students as Keeley, Crookes, Lodge, Richardson, and many others, already tread so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's Secret Doctrine is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception,

provided he is teachable, in earnest, and intelligent. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound.

Man is indeed evolved from lower forms. But which man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for all natures meet and mingle in man. Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is interdependence everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what must be. The links in the chain of being are all filled in, and the

circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule and denunciation *ad nauseam*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the Secret Doctrine. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all."—Path.

He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—Plato.



OCCULT MEANING OF THE FALLEN ANGELS

Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of — *i.e.*, in a two or even a three-principled body composed of its *Sthula Sarira*, *pràna* (life principle), and *linga sarira* — and, if it lacks its middle and fifth principles, you will have created *an idiot* — at best a beautiful, soul-less, empty and unconscious appearance. "*Cogito — ergo sum*" — can find not room in the brain of such a creature, not on this plane, at any rate.

There are students, however, who have long ago understood the philosophical meaning underlying the allegory... of the *Fallen Angels*. "The Kingdom of Spirits and spiritual action which flows from and is the product of spirit Volition, is outside and contrasted with and in contradiction to the Kingdom of (divine) Souls and divine action."¹ As said in the text:

"Like produces like and no more at the genesis of being, and evolution with its limited conditioned laws comes later. The Self-Existent² are called CREATIONS, for they appear in the Spirit Ray, manifested through the potency inherent in its UNBORN Nature, which is beyond time and (limited or conditioned) Space. Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures: they are the development (evolution) of the discrete elements." (Com. Xiv.) Again: —

"The Heavenly rupa (Dhyan Chohan) creates (man) in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal (manifested) Substance; that form is the ideal shadow of Itself: and this is THE MAN OF THE FIRST RACE."

To express it in still clearer form, limiting the explanation to this earth only, **it was the duty** of the first "differentiated Egos" — the Church calls them Archangels — to imbue primordial matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradition — "the Angels were *commanded to create*."

¹ *New Aspects of Life*. [HPB]

² Angelic, Spiritual Essences, immortal in their being because unconditioned in Eternity; periodical and conditioned in their Manvantaric manifestations. [HPB]

After the Earth had been made ready by the *lower* and more material powers, and its three Kingdoms fairly started on their way to be “fruitful and multiply,” the higher powers **were compelled by the evolutionary LAW** to descend on Earth, in order to construct the crown of its evolution — MAN. Thus the “Self-created” and the “Self-existent” projected their pale shadows; but group the Third, The Fire Angels, *rebelled and refused¹ to join their Fellow Devas.*

Hindu exotericism represents them as a *Yogins*, whose piety inspired them to refuse *creating*, as they desired to remain eternally *Kumaras*, “Virgin Youths,” in order to, if possible, anticipate their fellows in progress towards Nirvana — the final liberation. But, agreeably to esoteric interpretation, **it was a self-sacrifice for the benefit of mankind.** The “**Rebels**” **would not create will-less irresponsible men, as the “obedient” angels did;²** nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and psychic evolution is possible on earth — the lowest and most material plane — for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane.

¹ As Kwan-yin did — see page 20 of the SPECIAL HOLIDAY ISSUE. — Ed., A.T.

² Emphasis in this article has been added. — Ed., A.T.

Hence the allegory of Prometheus, who steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to “take the kingdom of heaven by violence.” Hence also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Il-da-Baoth against his “rebellious son,” Satan. Two poles, yet the same idea; the dual aspect of a refined torture: a *fire producer* — the personified emblem of which the German materialist philosopher Moleschott said: “ohne phosphor kein gedanke,” *i.e.*, without phosphorus no thought), burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought*, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart — a *Prometheus indded, because a conscious*, hence a **responsible** entity.³

The curse of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahmâ during his “night’s” rest. For to quote from an able article by one⁴ wo, confusing the planes of existence and consciousness, fell a victim to it: —

“Satan, or Lucifer, represents the *active*, or, as M. Jules Baissac calls it, the

³ The history of Prometheus, Karma, and human consciousness, is found further on. [HPB]

⁴ By an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a radi atheist, and after meeting with a *master*, a Gruru, he became a mystic; then a theosophist who doubted, despaired; threw up *white* for *black* magic, went insane and joined the Roman Church. Then again turning around, anathematized her, re-became an atheist, and died

'Centrifugal Energy of the Universe' in a cosmic sense. He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is pain, which is the Re-action of the *pleasure* of action, and *death* — which is the revolution of *life* — Satan, burning in his own hell, produced by the fury of his own momentum — the expansive disintegration of the nebulae which is to concentrate into new worlds. And fitly is he again and again baffled by the eternal *Inertia* of the *passive* energy of the Kosmos — the inexorable 'I AM' — the flint from which the sparks are beaten out. Fitley is he . . . and his adherents . . . consigned to the 'sea of fire,' because it is the *Sun* (in one sense only in the Cosmic allegory), the fount of life in *our system*, where they are purified (disintegrated) and churned up to re-arrange them for another life (the resurrection); that *Sun* which, as the origin of the active principle of our Earth, is at once the *Home* and the *Source* of the Mundane Satan. . . ." To demonstrate furthermore the accuracy of Baissac's general theory (in *Le Diable et Satan*) cold is known to have a 'Centripetal' effect. "Under the influence of cold is known to have a 'Centripetal' effect. "Under the influence of cold everything contracts. . . . Under it life *hibernates*, or dies out, thought congeals, and fire is extinguished. Satan is immortal in his own Fire-Sea — it is only in the Nifle-heim" (the cold Hell of the Scandinavian *Eddas*) of the 'I AM' that he cannot exist. But for all that there is a kind of *Immortal* Existence in the Niflheim, and that existence must be *painless and peaceful*, because it is *Unconscious and Inactive*. In the Kingdom of *Jehovah* (if this God were all that the Jews and Christians claim for him) there is no Misery, no War, no marrying and giving in marriage, no change, no *Individual*

Consciousness.¹ All is absorbed in the spirit of the most Powerful.

But then Theosophy teaches that separation from the *Primal Source* *having once occurred*, Re-union can only be achieved by *Will — Effort* — which is distinctly *Satanic* in the sense of this essay.

The Secret Doctrine teaches that the Fire-Devas, the Rudras, and the Kumâras, the "Virgin-Angeles,"... — the divine "Rebels" — preferred the *curse of incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if *unconscious*) of the beings evolved as shadows out of their Brethren) through the semi-passive energy of their *too spiritual* Crators. If "man's uses of life should be such as neither to animalize nor to spiritualize, but to *humanize* Self," before he can do so, he must be born *human* not angelic. Hence, tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity — created god-like and perfect at first — and to endow him with human affections and aspirations.

To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities — the bliss of sidereal existence for the curse of terrestrial life. This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge and Love*, was construed by the exoteric theologies into a statement that shows "the rebel angels hurled fown from heaven into the

¹ The author talks of the *active, fighting*, damning Jehovah as though he were a synonym of Parabrahm! We have quoted from this article to show where it dissents from theosophic teachings; otherwise it would be quoted some day against us, as everything published in the *Theosophist* generally is.[HPB]

darkness of Hell” — our Earth. Hindu philosophy hints at the truth by teaching that the *Asuras* hurled down by Siva, are only in an *intermediate state* in which they prepare for higher degrees of purification and redemption from their wretched condition. ...

“*Our earth and man,*” says the Commentary, “*being the products of the three Fires*” — whose three names answer, in Sanskrit, to “*the electric fire, the Solar fire, and the fire produced by friction,*” — these three fires, explained on the Cosmic and human planes, are Spirit, Soul, and Body, the three great Root groups, with their four additional divisions. These vary with the Schools, and become — according to their applications — the *upadhis* and the *vehicles*, or the *noumena* of these. ... In the metaphysical sense the “Fire of friction” means the Union between *Buddhi*, the sixth, and *Manas*, the fifth, principles, which thus are united or cemented together; the fifth merging partially into and becoming part of the *monad*; **in the physical**, it relates to the *creative spark*, or germ, which fructifies and generates the human being. The three Fires, it is said (whose names are Pavaka [electric], Pavamana [friction], and Suchi [Solar]) were condemned by a curse of Vasishta, the great sage, “*to be born over and over again.*” (Bhgavata-Purâna iv. 24, 4.) This is clear enough.

Therefore, the *FLAMES*, whose functions are confused in the exoteric books, and who are called indifferently Prajapati, Pitris, Manus, Asuras, Rishis, Kumâras, etc., etc., are said to incarnate personally in the Third Root-Race and thus find themselves “reborn over and over again.” In the Esoteric doctrine they are generally named the Asuras, or the *Asu-ra Devata* or *Pitar-devata* (gods) for, as said, they were first **Spirits — and the highest** — before they became “*no-gods*” and had from Spirits of Heaven fallen into

Spirits of the Earth — ***exoterically, not well, in orthodox dogmas.***

[In] the old primitive Cosmogony and Theogony, which all the Nations originally had in common, all these gods and demi-gods are found reborn on earth, in various Kalpas and in as various characters; each, moreover, *having his Karma distinctly traced and every effect assigned to its cause.*

The first and Second Races can now only receive bare notice. Not so for the Third Race — the Root-Race which separated into sexes, and which was the first to be endowed with reason. Men evolving *pari passu* with the globe, and the latter having “incrustated” more than a hundred million of years before — the first human sub-race had already begun to materialize or solidify, so to say. But, as the *Stanza* has it: “*the inner man* (the conscious Entity) *was not.*” This “Conscious Entity” Occultism says, comes from, nay, in many cases *is* the very entire essence and *esse* of the high Intelligences condemned, by the undeviating law of Karmic evolution, to reincarnate in this manvantara.

(b) This verse (thirty-ninth¹) relates exclusively to the racial divisions. Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or “Creators” were all divine beings — though of different classes or degrees of perfection in their hierarchy — men **were nevertheless born on seven different centres of the continent of that period.** Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical

¹ Which reads: “THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOTS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

forms, and future characteristics, were very different.¹ As to their complexions, there is a suggestive allegory told in *Linga Purâna*. The *Kumâra* — the Rudra gods, so called, are described as incarnations of Siva, the *destroyer* (of *outward forms*), named also Vamadeva. The latter, as a *Kumâra*, the “Eternal Celibate,” the chaste Virgin youth, springs from Brahmâ in each great Manvantara, and “again becomes four;” a reference to the *four great divisions* of the human races, as regards complexion and type — and three chief variations of these. Thus in the 29th Kalpa — in this case a reference to the transformation and evolution of the human form which Siva ever destroys and remodels periodically, down to the manvantaric great turning point about the middle of the Fourth (Atlantean) Race — in the 29th Kalpa, Siva, as Swetalohita, the *root Kumâra*, becomes from moon-coloured, *white*; in his next transformation — he is *red* (and in this the exoteric version differs from the Esoteric teaching); in the third — *yellow*; in the fourth — *black*.

Esotericism now classes these seven variations, with their four great divisions, into only *three* distinct primeval races — as it does not take into consideration the First Race, which had neither type nor colour, and hardly an objective, though colossal form. The evolution of these races, their formation and development, went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates of those zones. It names three great divisions, namely the RED-YELLOW,

¹ Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties. [HPB]

THE BLACK, and the BROWN-WHITE.² The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock — the Fifth Root-Race — and spring **from one single progenitor**, called in Hindu *esotericism* by the generic name of Vaivasvata Manu: the latter, remember, being that generic personage, the Sage, who is said to have lived over 18,000,000 years ago, and also 850,000 years ago — at the time of the sinking of the last remnants of the great continent of Atlantis,³ ...and who is said to live even *now* in his mankind. ... The light yellow is the colour of the first solid human race, which appeared after the middle of the Third Root Race (*after its fall* into generation — as just explained), bringing on the final changes. For, it is only at that period that the last transformation took place, which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; “Siva” gradually transforming that portion of Humanity which became became “black with sin” **into red-yellow (the red Indians and the Mongolians being the descendants of these⁴)** and finally into Brown-white races — which

² “There are,” says Topinard (English edition of “Anthropology,” with preface by Professor Broca), “THREE fundamental elements of colour in the human organism — namely, the *red*, the *yellow*, and the *black*, which, mixed in variable quantities with the white of the tissues, give rise to those numerous shades seen in the human family.” Here is science unintentionally supporting Occultism again. — [HPB]

³ It must be remembered that the “last remnants” here spoken of, refer to those portions of the “great continent” which still remained, and not to any of the numerous islands which existed contemporaneously with the continent. Plato’s “island” was, for instance, one of such remnants; the others having sunk at various periods previously. An occult “tradition” teaches that such submersions occur whenever there is an eclipse of the “spiritual sun.”

⁴ This contradicts some of the more simplistic interpretations of man’s changes of complexion. — Ed., A.T.

now, together with the yellow Races, form the great bulk of Humanity. The allegory in *Linga Purâna* is curious, as showing the great ethnological knowledge of the ancients.



THEOSOPHY LOOKS AT EVOLUTION

A fundamental axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. (“Rounds and Races,” W.Q. Judge)

Everything that is, was, and will be, eternally is, even the countless forms, which are finite and perishable only in their objective, not in their ideal Form. They existed as ideas, in the eternity, and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been created, and it is only on this plane of ours that it commenced “becoming,” *i.e.*, objectivising into its present materiality, or expanding from within outwards, from the most sublimated and super sensuous essence into its grossest appearance. (*S.D.* I, 282)

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being

brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is: What is this inherent law of the Absolute, as nearly as can be stated? Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. (“Evolution,” W. Q. Judge)

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A,B,C,D,E,F and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B.C.D.E.F. ... until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round. (“Rounds and Races,” W.Q. Judge)

No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one..... We must go round the whole chain of seven planets three times more before as a race we are perfected,” the words as a race were intended to ... point out that sub-races grow on the planet and not by going to other ones. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit — seven in all — are complete, then the race, having been thus perfected as such, passes on to the next globe in the chain. (“Rings, Rounds, Obscuration, W.Q. Judge.)

R.M.

[Passout for talk given 12-18-05]

VITAMIN CURE

Can common nutrients curb violent tendencies and dispel clinical depression?

By Susan Freinkel

<http://www.discover.com/issues/may-05/features/vitamin-cure/?page=1>

Mental Machinery

The brain and other complex mechanisms of the human nervous system rely on 40 or so basic nutrients to run smoothly. The lack of any one — be it zinc or magnesium, chromium or folic acid — can cause a malfunction, leading to depression, irritability, or worse.

When pigs are penned in close quarters, some become so irritable they savage their pen mates' ears and tails, a problem farmers call ear-and-tail-biting syndrome. David Hardy, a Canadian hog-feed salesman from the farmlands of southern Alberta, knew that behavior well. Years of experience had taught him something else: All it takes to calm disturbed pigs down is a good dose of vitamins and minerals in their feed.

That came to Hardy's mind one November evening in 1995 when an acquaintance, Tony Stephan, began confiding his troubles. His wife, Deborah, had killed herself the year before after struggling with manic depression and losing her father to suicide. Now two of his 10 children seemed headed down the same road: Twenty-two-year-old Autumn was in a psychiatric hospital and 15-year-old Joseph had become angry and aggressive. He had been diagnosed as bipolar, a term for manic depression, but even with medication he was prone to outbursts so violent that the rest of the family feared for their lives.

The boy's irritability sounded familiar to Hardy. I don't know a whole lot about mental illness, Hardy told Stephan, but I've seen similar behavior in the hog barn, and it's easy to cure.

So the two men set out to create a human version of Hardy's pig formula. They bought bottles of vitamins and minerals from local health-food stores and spent nights at Stephan's kitchen table concocting a mixture. On January 20, 1996, they gave Joseph the first bitter-tasting dose. Within a few days, Joseph felt better than he had in months. After 30 days, all the symptoms of his illness were gone.

Stephan next turned to Autumn, whose mental state had been steadily deteriorating for years. Now she was psychotic, convinced she had a gaping hole in her chest from which demons emerged. Just released from the hospital

where she'd been on suicide watch, Autumn required

24-hour supervision to ensure she didn't hurt either herself or her 3-year-old son.

Stephan forced her to take the nutritional formula. After just two days of treatment, her rapid swings between mania and depression stopped. After four days her hallucinations vanished. "I remember saying, 'Oh my gosh, my hole is gone,' " she recalls. By week's end, she felt well enough to quit all but one of her five medications.

Nine years later, both Autumn and Joseph remain symptom free, medication free, and devoted to taking what they call "the nutrients" each day. Autumn Stringam, her married name, is an articulate woman with bright eyes who revels in being a full-time mother to her son and the three daughters she's had since getting well. "I don't feel I'm cured," she says. "I feel I've got something that allows me to manage and have a normal, functional life-maybe even better than functional."

It's easy to write off the Stephan's treatment as just one more crackpot cure in a field rife with fraud and false hope. The supplement they took has yet to be proved in large clinical trials, while scientists who have studied it have been caught in the cross fire between converts, willing to take the supplement on faith and anecdotal evidence alone, and skeptics who look askance at all alternative medicine. Yet the idea of treating mental disorders with supplements makes sense, experts in the field say.

Micronutrients help build and sustain the brain's architecture and fuel its biochemistry. They are critical in countless ways to the working of cells throughout the body, including the brain. "We need 40 essential micronutrients in our diet—vitamins, minerals, and essential fatty acids," says Bruce Ames, a biochemist at the Children's Hospital Oakland Research Institute. Ames has explored the impact of zinc and iron on brain cells. "If you don't have enough of one, you're fouling up your biochemistry."

A number of diseases caused by nutrient deficiency, such as scurvy, beriberi, pellagra, and pernicious anemia, display psychiatric symptoms like irritability and depression. But while severe deficiencies are rare in the developed world—when's the last time you met someone with beriberi?—many of us fall short of getting all the nutrients we need. In 1997 a British study compared the mineral content of fruits and

vegetables grown in the 1930s with the mineral content of produce grown in the 1980s. It found that several nutrients had dropped dramatically, including calcium (down nearly 30 percent), iron (down 32 percent), and magnesium (down 21 percent).

Some researchers suspect that even mild deficiencies can affect the psyche long before any physical symptoms appear. Stephen Schoenthaler, a sociologist at California State University at Stanislaus, has been exploring the link between nutrients and mental health by giving basic vitamin and mineral supplements to prison inmates and juvenile detainees. Again and again, since the early 1980s, Schoenthaler has found that when inmate nutrition improves, the number of fights, infractions, and other antisocial behavior drops by about 40 percent.

In each case, he has found, the calmer atmosphere can be traced to the mellower moods of just a few hotheads. The inmates most likely to throw a punch, he has discovered, are the ones with the least nutritious diets and the lowest levels of critical nutrients.

Schoenthaler's findings have been undermined by less than sterling research methods: His papers have failed to describe the precise methods by which he analyzed the inmates' blood. (In January, a committee at his university recommended that he be suspended for a semester without pay for academic and scientific misconduct in later, unrelated research.) So in the late 1990s, an Oxford University physiologist named Bernard Gesch decided to put the theories to a more rigorous test.

Gesch divided 231 prisoners in one of Britain's toughest prisons into two groups. Half were given a standard vitamin and mineral supplement each day as well as fish-oil capsules and omega-6 oil from evening primrose. The other half received placebos. The results, published in 2002 in *The British Journal of Psychiatry*, drew headlines on both sides of the Atlantic. They were also almost identical to Schoenthaler's. Over the course of approximately nine months, inmates taking supplements committed about 35 percent fewer antisocial acts than the group taking placebos. A few weeks after the study started, the prison warden told Gesch that the administrative report that month showed no violent incidents had occurred. "As far as he was aware, this had never happened in the history of the institution," Gesch says.

Poor Man's Pharmacopoeia

A number of common nutrients may help alleviate mental illness when taken in higher-than-normal doses. A few of the most promising candidates follow.

FOLIC ACID

Folic acid is a B vitamin essential to mood regulation and the development of the nervous system. Patients deficient in it appear to respond poorly to antidepressants. In one 2000 British study, 127 patients taking Prozac were also given either 500 micrograms of folic acid a day or a placebo. The folic acid group did significantly better, in particular the women, 94 percent of whom improved compared with 61 percent in the placebo group.

MAGNESIUM

It's long been known that magnesium can act as a sedative. Some studies have also found magnesium deficiencies in patients with depression, although the evidence is inconsistent. The mineral may help other mood-stabilizing drugs work better. Researchers at the Chemical Abuse Centers in Boardman, Ohio, found that combining magnesium oxide with the drug verapamil helped control manic symptoms in patients better than a drug-placebo combination.

CHROMIUM

Several studies have suggested that chromium picolinate may help alleviate depression and improve the response to antidepressants. In one small trial at Duke University, 70 percent of the patients who were given chromium picolinate improved, while none of those given placebos got better.

INOSITOL

This sugar molecule appears to make the brain's receptors more sensitive to serotonin, one of the chemical messengers that mediate mood. In a series of short-term placebo-controlled trials, researchers at Ben Gurion University of the Negev in Israel found that large doses of inositol—12 to 18 grams a day—helped alleviate depression, panic disorder, and obsessive-compulsive disorder.

The study of micronutrients and mental health is known as **orthomolecular psychiatry**, a term coined by two-time Nobel laureate Linus Pauling in a controversial 1968 essay. Pauling wrote that nutritional supplements, unlike psychotherapy or drugs, represent a way to provide "the optimum molecular environment for the mind."

"Varying the concentrations of substances normally present in the human body," he wrote, "may control mental disease even better than conventional treatments."

Canadian researchers induced brain lesions in two groups of infant rats, then dissected them as adults. In those given supplements (B) rather than placebos (A), the lesion shrank.

Today the Society for Orthomolecular Health Medicine counts about 200 American members. One of the foremost practitioners, the Canadian psychiatrist Abram Hoffer, claims to have successfully treated thousands of schizophrenics with massive doses of vitamin C and niacin. He contends the vitamins neutralize an oxidized compound that causes hallucinations when it accumulates in the brains of patients.

Until recently, such treatments thrived on the power of patient lore, not scientific certainty. Nutritional therapists were generally unwilling to test their claims in well-designed controlled studies.

"Even when studies were done, they just didn't meet the standards of rigor that would make them be taken seriously," says Charles Popper, a Harvard University psychopharmacologist who studies bipolar disorder.

In 1973 a task force of the American Psychiatric Association issued a withering indictment of orthomolecular psychiatry, concluding that "the credibility of the megavitamin proponents is low." For the next two decades, funding for orthomolecular research was rare. Academia turned its back on the field, and industry saw no profit in it — vitamins and minerals can't be patented like other medicines. In recent years, however, grants from the National Center for Complementary and Alternative Medicine, founded in 1998, and new discoveries in brain biochemistry have prompted researchers to take a second look at nutritional therapies. The strongest evidence to date involves omega-3 fatty acids, a group of compounds abundant in fish oil of the kind Gesch gave to prisoners, as well as in the membranes of and synapses between brain cells. In a landmark 1999 study, Harvard psychiatrist Andrew Stoll found that bipolar patients who were given large doses of omega-3s did significantly better and resisted relapse longer than a matched group of patients who were given placebos.

Stoll's findings have yet to be replicated, but other researchers have since studied omega-3s as a treatment for depression, schizophrenia,

borderline personality disorder, and attention deficit hyperactivity disorder, or ADHD. (See "Fish Therapy," opposite page.) "In every case, the data has been overwhelmingly positive," Stoll says. Other research has shown correlations between low levels of various nutrients—zinc, calcium, magnesium, and B vitamins—and depression.

Researchers have found that anywhere from 15 percent to 38 percent of psychiatric patients have reduced levels of folate. A 2000 study of older women found that 17 percent of those who were mildly depressed and 27 percent of those suffering severe depression were short on vitamin B12.

In an effort to winnow out confounding variables, nutritional research has long focused on single nutrients. Yet some researchers, like Stoll, have suggested that the effects of nutrients are additive — that their real strength becomes apparent only in a multinutrient formula.

A formula much like the one that Tony Stephan and David Hardy first stumbled upon in a hog barn.

FISH THERAPY

Omega-3s are a family of fatty acids found in seafood and certain plants such as flax. Researchers are interested in their therapeutic potential for several reasons: Large population studies have shown a correlation between rates of seafood consumption and depression. Small studies have found patients with depression have reduced levels of these fatty acids in their blood. A variety of small clinical trials have also suggested that omega-3s (at doses ranging from one to four grams) may alleviate the symptoms of depression, schizophrenia, and bipolar disorder, as well as improve patients' response to conventional medicines.

Some researchers speculate that fatty acids help maintain fluidity in the cellular membranes, allowing neural receptors to better detect incoming signals. Others, like Harvard psychiatrist Andrew Stoll, believe that omega-3s affect the brain in ways similar to mood-stabilizing drugs like lithium and Depakote: They tamp down excessive signaling between cells. Stoll says the compounds also reduce cellular inflammation—common in people with mental disorders—stirred up by omega-6s, another family of fatty acids. In centuries past, humans ate a great deal of wild game, greens, and other foods rich in omega-3s. Today we eat fewer omega-3s, while filling up on foods heavy with processed vegetable oils, which are high in omega-6s. The

change may help account for the increased incidence of depression in the past 100 years, Stoll says.

Stoll's colleagues say that the compounds show promise but require further research. "The problem is there's not a lot of published evidence yet," says Harvard psychiatrist David Mischoulon. "So it's hard to compare this modest body of evidence against evidence for a medication like Prozac or Zoloft that has numerous studies to back it up." —S.F.

After Stephan and Hardy's success, they spread word of the treatment among fellow Mormons in southern Alberta. They began by whipping up batches of the formula for church members suffering all sorts of disorders, from mild depression to ADHD to schizophrenia. Then, in early 1997, they quit their jobs and began selling the formula, which they eventually named EMPowerplus (the EM stands for "essential mineral"). Their company, Truehope Nutritional Support, employs 35 people in a squat building on the edge of Hardy's hometown, the tiny farm community of Raymond.

Stephan, 52, is stocky and energetic, with blondish-gray hair, earnest blue eyes, and a nose that skews slightly to the right as if it had been broken. Hardy, 55, is tall and lean, with square wire-rimmed glasses. It's not hard to see him as the high school science teacher he once was. The two relate the story of their supplement with a practiced air. Both are devout Mormons who seem to believe they've been given a mission to alleviate mental illness. Although the supplement is not inexpensive — a month's supply costs \$69.98 — Stephan and Hardy say it is expensive to manufacture, and the business barely turns a profit.

For years, they say, they tinkered with the formula, using Autumn as their guinea pig. "A lot of it was trial and error," Stephan says.

"There's nothing out there saying that if you're bipolar you need 50 milligrams of zinc." The latest incarnation of the supplement contains

36 vitamins, minerals, amino acids, and antioxidants. Most are the same ingredients found in a typical multivitamin but at much higher doses. For example, a daily dose of the supplement contains a whopping

120 milligrams of vitamin E, six times the recommended daily allowance. So far, the only side effects appear to be nausea and diarrhea, but

no one really knows the long-term dangers of taking high vitamin and mineral doses.

News of the supplement has spread quickly through the Internet and patient support groups. Hardy says at least 6,000 people have used the supplement for psychiatric problems, and a few thousand more have tried it for other central nervous system disorders such as multiple sclerosis, Parkinson's disease, cerebral palsy, and stress. Like many alternative therapies, the supplement has generated tales of dramatic results, but Stephan and Hardy know that they need solid research to prove its effects.

Several years ago, they began contacting scientists, including Bonnie Kaplan, a research psychologist at the University of Calgary, and Harvard's Charles Popper, inviting them to study their mixture. The scientists had essentially the same response. "I told them to take their snake oils somewhere else," as Kaplan later recalled to a reporter. Popper was so leery of the pair after his first meeting that he hid the bottle of the supplement they gave him under his coat as he walked back to his office: "I was afraid someone was going to see me with the stuff."

Kaplan finally agreed to meet with Hardy and Stephan in 1996.

Impressed by their sincerity, she decided to offer the formula to a handful of patients who had not responded to conventional treatments.

Kaplan first tried the supplement on two boys with wildly shifting moods and explosive tempers. One was so obsessed with violent fantasies that he could not go more than 20 seconds without thinking about guns. After he started taking the supplement, Kaplan later wrote in a case study, his obsessions and his explosive rage diminished.

When he quit the supplements, the obsessions and anger returned. Back on the supplements again, the symptoms retreated.

Those results were encouraging enough that within a few months Kaplan started a small clinical study of 11 bipolar patients who had not been able to control their illness with conventional medications. After six months of treatment, each of the 11 showed improvement in both their depression and mania. Most were able to cut down on their medications, and some quit using them altogether.

In 2000 Kaplan accompanied Hardy and Stephan to Harvard's McLean Hospital to talk

with other scientists. Popper was skeptical, despite Kaplan's credentials. That night, however, he got a call from a colleague whose son had suddenly developed bipolar disorder and was throwing violent tantrums daily. Popper reluctantly offered him the sample bottle of the supplement that Hardy and Stephan had given him, figuring it couldn't hurt. He did not believe it would help. Four days later, the father called to tell him the tantrums were gone. "The kid wasn't even irritable," Popper recalls. "We don't have anything in psychiatry that can do that."

Like Kaplan, Popper gradually began giving the formula to bipolar patients who had not done well on psychotropic drugs. The supplement not only worked for 80 percent of the patients, it also took effect far more quickly than conventional drugs for many of them. After testing the supplement for six months and seeing improvements in some two dozen patients, Popper decided he had something noteworthy enough to share with colleagues. In 2001 he and Kaplan each published articles in *The Journal of Clinical Psychiatry* describing their findings and encouraging further research. "What if some psychiatric patients could be treated with inexpensive vitamins and minerals rather than expensive patented pharmaceuticals?" Popper wrote. It was a strikingly optimistic statement about a discredited idea. "I knew going public would raise a lot of eyebrows, that I was putting my career on the line," Popper says. "But I was convinced."

BRAIN POWER

If preliminary studies hold true, vitamin supplements may suffice to flip a switch in the mind, curing mental illnesses without recourse to drugs.

One reason that orthomolecular psychiatry was treated with such derision in the 1960s and early '70s was that biologists had only a faint understanding of the physical effects that nutrients had on the brain. In the past two decades, however, researchers have begun to gain a better understanding of the brain's biochemical machinery.

Psychiatrists now know that nutrients are the brain's backstage crew, endlessly constructing and maintaining cellular set designs, directing players to their marks. They also play important roles in the creation of chemical messengers thought to mediate mood, such as serotonin, dopamine, and norepinephrine. Zinc is a particularly versatile player, involved in more than 300 enzymatic reactions; when zinc goes

missing, a cell's DNA and its repair machinery can be damaged.

Neuroscientist Bryan Kolb, at the Canadian Centre for Behavioural Neuroscience in Lethbridge, Alberta, has explored how brain cells are affected by drugs, hormones, and injury. When Stephan and Hardy first approached him in 1997, he politely declined to start up a study. He had little psychiatric expertise, he explained, and his usual experimental subjects had four legs and long tails.

Two years ago, Kolb decided to take another look. In an effort to tease out a biochemical pathway that might account for the clinical effects that Kaplan, Popper, and others had described, he ran a series of rat studies. First, he inflicted injuries in two parts of infant rats' brains: the frontal lobe, which controls motor function and the ability to plan and execute tasks, and the parietal lobe, which influences spatial functions. Half the group then got a diet spiked with a supplement similar to EMPowerplus and half got plain rat chow.

When Kolb put them through a series of cognitive and spatial-ability tests, the vitamin-charged rats did markedly better than the control group.

Kolb noticed something else about the supplement-fed rats: "They were unbelievably calm." Lab rats usually flinch and squeal when identification tags are stapled onto their ears, he says. "These rats acted like nothing had happened." Kolb then autopsied the rats' brains: The formula-fed rats had bigger brains than the chow-fed rats.

In areas near where he'd inflicted lesions, the dendrites of the existing cells — the long, tentacled parts of neurons that conduct electrical impulses — had sprouted new branches, each ending with hundreds of new synapses. (In an earlier study, Kolb had found that the amino acid choline could also stimulate dendritic growth. But the results weren't as pronounced.)

Kolb can't say if such neural connections could alleviate mental illness. Schizophrenia may be associated with structural abnormalities in the brain, but so far that's not thought to be the case in mood disorders like depression or bipolar disorder. Whatever the mechanism, Kolb says, he's persuaded that "the diet can clearly alter brain function."

Of course, not everyone with a vitamin deficiency grows violent or sinks into a clinical

depression. So why might a nutritional supplement help only some people? Kaplan has a possible explanation:

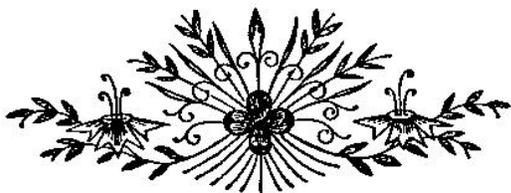
Some of us have "inborn errors of metabolism." We are born with unusual nutritional requirements that can affect our mental function.

Mental illness appears to be partly heritable (bipolar disorder, for one, runs in families), yet no one has discovered a gene for the disease. Perhaps, Kaplan speculates, what's passed down is a gene that affects the metabolic pathways influenced by various nutrients.

Some people may simply inherit a metabolism that demands higher — than-normal amounts of vitamins and minerals. "What's optimal for me may not be optimal for someone with a mental illness," Kaplan said at a meeting of the American Psychiatric Association in 2003.

"I've been blessed with a stable mood, and I could probably eat a terrible diet and not have any problems. Others may need additional supplementation."

[TO BE CONCLUDED IN NEXT ISSUE]



NEWS FROM NARADA LAWSUIT

Greetings Fellow Theosophists:

This note is sent to Theosophical lodges and study centers to inform them of recent events and changes at the Narada Theosophical Society in Tacoma, Washington. One of the oldest lodges in the United States, we have been in continuous operation since January 1890. In recent years, TSA officials at Wheaton, Illinois have been pressuring us to change our bylaws. When we refused to amend our bylaws because we don't want to compromise our autonomous status,

Wheaton attempted to force us to accept TSA members they added to our roster. Narada's articles and constitution require that active members of the lodge vote to approve new members before they join the lodge.

Wheaton's attempt to force us to accept TSA members they added to our roster without the lodge's vote violates the autonomy guaranteed to Narada in its

1899 charter with Adyar. The TSA members Wheaton tried to add to our roster has filed a lawsuit against Narada's elected officers on behalf of the TSA to take possession of the building, archives and library that Narada Theosophical Society has acquired since its inception in 1890. The lawsuit filed on behalf of the TSA seeks to eject Narada's officers. It is still pending in the Superior Court of Washington State.

Because of Wheaton's unceasing harassment of our Lodge we voted in favor of leaving the control of Wheaton, but have offered to work with them. We want the autonomy we voted for in 1895 and promised by H.P.B. in the following:

"There is no longer a 'Parent Society;' it is abolished and replaced by an aggregate body of Theosophical Societies, all autonomous...such is the real state of things." HPB [Lucifer, Vol. 4, p. 508] Theosophy Mag. Vol 6, p. 477

We invite you to visit our websites at <http://www.naradatheosophicalsociety.org> and <http://www.theosophicalsocietyinamerica.org> for further information on us as well as the lawsuit. A link to our Yahoo!Groups conferencing and announcements is on our website at <http://www.naradatheosophicalsociety.org> We study Theosophy as presented to the world by the Masters and early founders of the T.S. Please share your ideas on

how we need to move ahead with our new beginning.

History

In April 28-29, 1895, we had been members of the American Section for five years when Narada voted in favor of autonomy of the American Section at the ninth annual convention in Boston. The Narada Theosophical Society became Chartered Members of The Theosophical Society in America, which was created at this convention, and elected William Q. Judge as President for Life.

The vote was 191 for, 10 against. We were chartered again in Feb. 1898 under K. Tingley, still The Theosophical Society in America and Universal Brotherhood. Not wanting separation of the T. S. we again rejoined what was left of the American Section in Jan 1899 maintaining the autonomy we gained at the founding of The Theosophical Society in America in 1895. We have been members of the present American Section for over one hundred seven years now.

Our Lodge is thirty-six years older than Wheaton, and, as I stated, we are Charter Members of the Original T.S.A. begun by the 9th annual convention of the American Section. Wheaton was chartered by Adyar, not The T.S.A. as founded by William Q. Judge in 1895.

HPB's Comments in the Dec. 1886 *Path*:

"Look around you, and behold our Universal Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, cant, and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these 11 years of trial [1886]? In one thing only we have succeeded...we have made away with every dogma and are now justly and wisely trying to make away with the last vestige of even nominal authority..."[HPB, "The Theosophical

Mahatmas" The *Path*, Dec. 1886; reprinted in *HPB Articles I* 305]

"There is no longer a 'Parent Society;' it is abolished and replaced by an aggregate body of Theosophical Societies, all autonomous...such is the real state of things." HPB [Lucifer, Vol. 4, p. 508; reprinted in *Theosophy Magazine*, Vol 6, p. 477]

[The following quotations deserve their place here in view of the assertion still made in the T.S., Adyar that The American Theosophists and Mr. W.Q. Judge "seceded" from the T.S. — DTB] An 1893 Letter from Col. Olcott

Mr. A.E.S. Smythe, President TS in Canada, wrote the editors of *Theosophy* [reported on p. 11 of the March 15th issue of *Canadian Theosophist*, for 1923, Vol. 4, # 1] quoting a letter addressed in 1893 by Col. Olcott, P.T.S. to Mr. Judge in which reads:

"If you want separate Theosophical Societies made out of the Sections, have them by all means. I offered this years ago to H.P.B. and even to A.P.S."

In the *Canadian Theosophist*, Vol. X, July 1929, pp 156-7 Mr. A.E.S. Smythe, President wrote:

"The splitting of the Society was the act of Colonel Olcott who hated Judge.

Judge had expected that the Colonel would recognize the autonomous T.S. in America and affiliate it with Adyar, but Olcott changed his mind and refused to do this, and Judge...was much disappointed with the Colonel's refusal.

"...Sections and Branches like the "London Lodge" and others which are autonomous... Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society?" [HPB in "A

Puzzle from Adyar"; reprinted in *Articles* Vol. I 221.]

We will put up a gallant fight for our right to practice Theosophy as we desire. Access to the Internet and global communication technologies have eliminated any justification for central authority in the T.S. movement.

We ask for your support against the actions of those who attempt to claim authority over Theosophy. We would hope, after seeing our plight, you will wish to join us in bringing Theosophy to all those interested in its teachings. Theosophy is free. It does cost to maintain libraries and a place for our offices, and meetings rooms, so gifts are welcomed. We work through a network of Theosophists who need no labels — only the truth. We have put off writing of these problems for quite some time, but feel if people only hear one side of a problem they haven't heard all the truth.

What this lawsuit has caused seems to be the beginning of a truly wonderful group of Theosophists who want only one thing: Universal Brotherhood and all it brings to the whole of humanity.

Yours in Universal Brotherhood
John F. Scott, Vice President, Historian



Letter to a Friend
**ON THE IMPORTANCE
OF WRITING LETTERS**

I received and read your good letters about the “editorial work” of Mr. John Algeo. I don't think your letters are nasty at all. I find them nice and polite. Really diplomatic. Efficient. To the point.

I write you now to tell you that you literally cannot imagine the importance of your three letters, or of the publication of protests in *FOHAT* magazine, or in the Portuguese magazine *BIOSOFIA* (...).

I know that to defend HPB in public may cause a little bit of psychological violence against your nature or your tendency not to publicize yourself. True. But I believe you may consider at the same time at your heart that HPB was attacked in public, not in private, so she has to be defended in public, and that there is a level of consciousness in you as in every true student for which it is quite natural, more, it is almost *inevitable* to defend the Old Lady once she is attacked in such a ferocious way. And you know it is not her personality only — it is the whole work of the Mahatmas through her that is being attacked in a most untruthful and public way.

I could not possibly tell you the tremendous importance of defending the Old Lady against John Algeo's editorial lack of respect for truth. Such an attempt to explain could only appear to be a bunch of silly words. Because each one creates his own “system of navigation” by which he can sense the right course of his action as an aspirant to truth. Each one has his own grammar to interpret the higher impulses coming from the inner wisdom or the higher levels of consciousness. This system usually can be shared by the means of words only in

part, and sometimes, and under some specific conditions.

But if I am allowed to at least *beat around the bush*, as the old saying goes, I will remind you that HPB spent all her disciple life writing *public* letters to all kinds of *public* newspapers. First, she did so when she did not have her own magazine. Yet even after she started *The Theosophist*, she continued to write letters to non-theosophical newspapers and magazines. More. These were not her personal actions. If you consult the books by other disciples as Subba Row or Damodar Mavalankar, you will see that they, too, wrote letters to newspapers (and to many theosophists around the world) about all kinds of subjects. And — what was HPB's official position in the TS since the beginning? *Corresponding Secretary*.

She created three journals: *The Theosophist*, *Le Lotus Bleu*, and *Lucifer*. And all the time she and her associates still wrote letters to other newspapers and magazines in different countries — besides keeping a wide range correspondence with theosophists around the world.

If you read the texts, you will see how much she wrote about all kinds of subjects. She was planting seeds of a new logic and seeds of a new mental pattern worldwide. In the Blavatsky Lodge, in her last years in London, various members were specifically in charge of writing letters to newspapers and magazines about different topics. There was a whole group in charge of reading newspapers and commenting their materials from the theosophical viewpoint by publishing letters in these same publications. They were not a closed sect.

This perspective, my friend, has been lost by some “blavatskians”.

Sylvia Cranston says in her biography of HPB, on writing about HPB's latest years in London, that “in order to avoid dogmatism” *Lucifer* magazine published different materials, theosophical and non-theosophical. It naturally goes hand-in-hand with having theosophical letters published in non-theosophical publications! They were open to the world.

Coming back to our present times, the letters we may write in defence of HPB go all along those forgotten lines of work, those forgotten lines of the pedagogy of the Mahatmas, the pedagogy of open action and of testimony before the world, and not the pedagogy of the club of friends, the pedagogy of the bunch of people who think all alike, or maybe they do not think, but they repeat the same ideas together and reject any different views.

But, above all, I will tell you:

Having said so, I conclude by adding that I entirely respect your right not to write any sentence any longer in defence of HPB to any people. I apologize for asking you to defend her in an open and public way against all those who have been disloyal to Truth and to that Messenger. I probably had not the right to ask you to do so in such an open way. You have done a lot and I am grateful for your three letters ... [to different persons in defense of H.P.B.].

Best regards,
Carlos Cardoso Aveline.