



OCCULTISM

William Q. Judge

1. OCCULTISM¹ IS THE NOT TELLING ALL ONE KNOWS, BUT RETICENCE.
2. OCCULTISM IS THE NOT SAYING ALL ONE SUSPECTS, BUT SILENCE.
3. OCCULTISM IS THE NOT SPEAKING OF ALL ONE 'SEES'; BUT REVERTING INWARD TO THE SOURCE OF SIGHT
4. OCCULTISM IS THE NOT REPEATING OF ALL ONE 'HEARS'; BUT A CLOSED MOUTH LEST HEARING SHOULD ESCAPE THERE-THROUGH.
5. OCCULTISM IS THE NOT SPEAKING OF FAULTS OF OTHERS, BUT CHARITY.
6. OCCULTISM IS THE NOT SETTING OF FIXED PLANT; BUT A *FLUIDIC POSITION* BALANCED IN THE GOOD LAW.
7. OCCULTISM IS THE NOT LAYING DOWN FOR ANOTHER HIS DUTY; BUT *SELF-WATCHFULNESS IN PERFORMING ONE'S OWN.*
8. OCCULTISM IS THE NOT LISTENING TO GOSSIP OR

SLANDER; BUT *GOODWILL TO ALL*, FROM WHICH GOSSIP AND SLANDER CAN DRAW NO SUSTENANCE.

9. OCCULTISM IS THE NOT GIVING WAY TO ANGER OR IMPATIENCE; BUT TO *CALMNESS.*
10. OCCULTISM IS THE NOT BEING VAIN OF ONE'S LEARNING, OR PROUD; BUT HUMILITY.
11. OCCULTISM IS THE NOT HURRYING ONE'S DAILY AFFAIRS NOR FORCING ONE'S PROGRESS; BUT KNOWING *THE AMPLITUDE OF TIME IN ALL THINGS.*

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¹ Our thanks to Richard Robb for sending in this excellent summation by Mr. Judge. — Ed., A.T.

12. OCCULTISM IS THE NOT DOING ALL THE GREAT WORK THERE IS TO DO; BUT THE WILL TO LABOUR; THE WILLINGNESS TO ACCEPT HELP OR BE A HELPER; *THE JOY THAT ANOTHER DOES A TASK THE BEST.*

13. OCCULTISM IS THE NOT STRIVING TO BE A LEADER OF MEN; BUT *TO FOLLOW A LINE.*

W. Q. JUDGE



ALAYA

The "Master-Soul is *Alaya*, the Universal Soul or Atma, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it. (*The Voice of the Silence*, Fragment II. P. 54fn)

Alas, alas, that all men should possess **Alaya**, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, **Alaya** is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent! (*Ibid.*, p. 26-27)

All is impermanent in man except the pure bright essence of **Alaya**. Man is its crystal ray: a beam of light immaculate within, a form of clay material on the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. (*Ibid.*, p. 63)



CORRESPONDENCE

The *Aquarian Theosophist* published a communication from John Scott entitled "News from the Narada Lawsuit." This was answered with a letter signed by Betty Bland, National President and Jeffrey Forth, National Secretary, for the American Section of the Adyar Theosophical Society. The letter had numerous cc's and has drawn several answers from interested parties. Betty's letter and the various replies to it follow: —



BETTY BLAND WROTE:

Dear fellow Theosophist,

In response to the e-mail sent by John Scott to lodges and other members in regard to the lawsuit filed by a group of local members in Tacoma, naming him and others as co-defendants, I am sending you the following information, in order to clarify national's involvement with these proceedings.

I visited the group in late October 2005, in one last attempt to reconcile differences but John Scott was adamant that they were establishing an entity independent from the Theosophical Society in America. We have no choice but to continue with the current course of action, which does involve national's support of the lawsuit filed against the former Tacoma Lodge officers and board named as co-defendants.

The lawsuit alleges that the officers and trustees of the Tacoma Lodge have not honored or followed their 1941 bylaws as a lodge of the Theosophical Society in America.

- John Scott and co-defendants addressed the national board of directors with articles of secession declaring Tacoma's independence from the American Section and International Society.

- Defendants have not been in compliance with the official bylaws of the Tacoma Branch (registered with TSA in 1941).
- The defendants have made clear their intention to sell the lodge property and set up an unaffiliated organization.
- The defendants have allowed a member (minor) to use the lodge as a private domicile to the exclusion of accessibility to all lodge members.
- Accounting records of expenditures are inadequate, including disposition of a known \$10,000 bequest.

While it is important for each lodge or local group to function as an independent entity and to manage its own affairs, there are certain safeguards that are important to the ongoing integrity of the property's usage which has been contributed to and built up by members of the Theosophical Society for the lifetime of the lodge.

The national center does not want nor need local properties, but serves as a safeguard, assuring members that their contributions to local work will not be diverted to some alternate use. In fact, if any group dissolves for any reason, national holds its assets in trust for the future benefit of Theosophical work in that area. The inclusion of an asset clause in all local bylaws should be a priority to every group, as it assures there cannot be a takeover of a Lodge's assets for anyone's personal agenda.

The new group has held elections, begun meeting, and continues the work of the Theosophical Society in America in Tacoma. We wish them every success.

If you have any further questions you can direct them to Jeffery Forth, National Secretary, or to myself-Betty Bland, National President.

With all best wishes, Betty

Jeffrey S. Forth

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(Vision) has a vision of wholeness that inspires a fellowship united in study, meditation, and service.

(Mission) encourages open-minded inquiry into world religions, philosophy, science, and the arts in order to understand the wisdom of the ages, respect the unity of all life, and help people explore spiritual self-transformation.

(Ethic) holds that our every action, feeling, and thought affects all other beings and that each of us is capable of and responsible for contributing to the benefit of the whole.

Not only does the Society have a vision of union with one another, and a mission of exploration, but also an ethic of putting these high ideals into action. We invite you to explore with us and join us in the great adventure.



Dear Sir,

I wondered what the heck John Scott was doing in Tacoma after reading "national's" email. (It took me a moment to realize that "national" must be Adyar's branch in Wheaton, Illinois, that has become just plain old "national.")

I called John and asked him to read the 1941 bylaws to me. I also asked what he knew about accounting for the \$10,000 that especially concerns "national." John read through the 1941 bylaws over the phone, which was quick work because they are brief and to-the-point. Among

it's specifications is that all new members must be approved by the Lodge's membership committee. The Lodge has always voted on new members, but did not vote on all members the TSA added to Narada's roster. What has really happened is that the Lodge has not provided an accounting to Wheaton or any other individual that is not a member of the Narada Theosophical Society.

Nothing in the 1941 bylaws requires Narada to make financial accounting reports to Wheaton or individuals not members of the Lodge. All expenditures made from the \$10,000 were voted on by Lodge members. The merits of the lawsuit will be determined in court, but it looks like Wheaton may have broadly interpreted the brief bylaws to apply them in ways that are not explicitly stated to get maximum mileage out of a minimal number of paragraphs. Again, the court will ultimately rule on the interpretation that Wheaton seeks to obtain.

Imagine the nerve of John Scott. He wants to sell the lodge property and set up an "unaffiliated" organization. The power bills for the Lodge were in excess of \$500 this month, and John Scott paid the bill out of his own pocket. The Lodge does not have the resources to maintain an older building like the one presently owned. The Lodge began talking about selling the building at least a year before the dispute with Jeffrey Forth and Betty Bland began in 2005. A former secretary of the Lodge first proposed selling the building and buying another one in May 2004, and the Lodge voted on this proposal.

What's this stuff about setting up an unaffiliated organization? The Narada Theosophical Society has been a theosophical lodge since 1890 and plans to continue to do the same thing it has been doing for over 100 years. It just won't be doing any of it with "national" anymore. Narada wasn't affiliated with

"national" in 1890 when it started life as a theosophical lodge. In fact, the TSA as it exists as "national" didn't even exist when Narada was set up. So much for special affiliations, secret codes, and membership cards with disappearing ink.

As for excluding lodge members from using the building, that's sort of an interesting circumstance. The building is used weekly for meetings and business of the Lodge. Lodge members have never been excluded from using the building. Last fall four of the members "national" added to Narada's roster held a meeting on the front porch of the building, even though they were not members of the Lodge and had not asked permission to use the premises for a meeting. So, in their own way, the unaffiliated "national" members have used the building for double shifts without the courtesy of asking Narada's permission to access the property.

What I'd really like to know is how heroic must one be to get appointed the guardian of local work, with the mission to "safeguard, assuring members that their contributions to local work will not be diverted to some alternate use." Is there a hand signal for specially appointed heroes that HPB didn't tell the rest of us in "Practical Occultism?"

Best wishes for a prosperous new year,
Krsanna Duran



Re: "The defendants have allowed a member (minor) to use the lodge as a private domicile to the exclusion of accessibility to all lodge members."

That "minor" was courageously responding to the fact that others were surreptitiously entering the lodge late at night when no one else was there and removing part of the Lodge's library which they have yet to return.

What part of "certain safeguards that are important to the ongoing integrity of the property's usage which has been contributed to and built up by members of the Theosophical Society for the lifetime of the lodge (your words)" does that outright thievery address?

Additionally, the current, continuing and ongoing group abides by legal Lodge elections, continues holding meetings and continues the true work of universal Theosophy: "THERE IS NO HIGHER RELIGION THAN TRUTH."

If the Theosophical Society in America has strayed that far from the tenets of the three Founders in order to justify its unethical and immoral actions, you need to read the writings of the Founders (not those who came after) and see if you actually qualify as a Theosophist.

Jeri Lee



Subject: RE: Tacoma and the Contest

Date: Fri, 06 Jan 2006 13:18:16

Dear Betty Bland,

As a Theosophist, I thank you very much for your message (see above).

This is really an important debate. Indeed, every theosophical lodge should have its independence respected, and this includes Tacoma TS.

After at first denying any direct involvement in the lawsuit against the Tacoma TS theosophists, now the Adyar TS in America accepts the facts.

In time I hope the Adyar TS will come to publicly acknowledge and debate other mistakes it made.

A few, selected examples:

- The tampering with the first edition of *The Secret Doctrine*, until the ULT published the first facsimile edition in 1925;
- The creation of a shadow power-structure in the Theosophical Society, entirely dependent on rituals since the beginning of the 20th century, which includes the so-called "E.R." (of which Geoffrey Farthing wrote in his 1996-1997 "Manifestos");
- The inclusion of texts not written by HPB in the volume entitled *Practical Occultism*, published by TPH as if it were all written by H. P. Blavatsky;
- The recent publication as theosophical texts, and in the name of HPB, of all the lies and libels made by Mr. Solovyov in the 19th century;
- Denying the central importance of William Q. Judge's contribution to the esoteric philosophy and to the theosophical movement.

I admire your courage to debate. It expresses the respect you have for the movement as a whole. I hope we can count on you to let Truth be better known about the History of the Theosophical Movement — and also about its actual power mechanisms.

Theosophical efforts must be based on Truth — in order to be able to meet their challenges along the 21st century. And this is, no doubt, our common responsibility.

The search for truth is our common ground, and you have my sincere, unconditional respect and goodwill.

Best regards,
Carlos Cardoso Aveline,
from Brasília, Brazil.



Dear Betty Bland,

It seems to me after reading your email that your main reason to create this conflict with the Narada Theosophical Society, Tacoma — is political — even though you mention other issues. Our lodge — with its first charter going back to 1890, signed by H. P. Blavatsky, W. Q. Judge and H. S. Olcott — has kept its autonomy and this is reflected in its bylaws. You refuse to accept this fact.

When you visited our lodge on 10/22/05, the four individuals that you support and you claim to be legal members of the Tacoma lodge had already visited the office of the Secretary of State, at Olympia, WA.

They had changed the name of our lodge and also had changed the names of our lodge officials to their own names. All this happened on 10/18/05, four days before you visited us. How can you claim that you were on your last attempt to reconcile our differences? Could you attest that you were not aware of what Mike Sommers, et al., had done in Olympia when you visited us?

Do you know who Mike Sommers is? I know that even though he was never a member of the Narada T.S., he considers himself vice-president of the Tacoma lodge. Mike is a minister of his own church. I talked to him after the meeting on 10/22 and I asked him if he was a theosophist. He answered that he had read some of H.P.B.'s works, but he doesn't consider that important. He told me that he knows that his own beliefs work for him and that that's much more important. He also made a big claim: "I have saved thousands of people," he said.

Betty, every theosophist knows that the only savior that any man can have is

his own 6th principle (Buddhi). Nobody can save anyone.

From a Theosophical point of view I can't accept your approach to "reconcile" the differences with Narada Theosophical Society.

Considering national's approach from purely ethical grounds your actions are unacceptable.

(The ends don't justify the means, the means are the ends.)

Respectfully,
Rodolfo Don



THE ADEPTS AND MODERN SCIENCE¹

"We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its dicta, so also has the former."²

He [the Adept-Teacher] then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says:

"You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication." ...

He then proceeds to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire to have positive

¹ Thanks to Dallas TenBroeck these extracts from Mr. Judge's article, "The Adepts and Modern Science" were made available. — ED., A. T.

² The extract opens with an adept writing to Mr. Sinnett who was a great admirer of modern Science. — ED., A. T.

proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence ... are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. ...he says:

"The highest aspiration for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."

The Adept makes it very clear that such a proposition could not be entertained, showing once more that **Brotherhood**, and not the study of **secret laws of nature, is the real object the inner Lodge has in view.**

Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying,

"In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one

case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that.

...

Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?

May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material. .

. . . Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that plus multiplied by plus equals minus, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy — therefore

can make no claim upon our help until it blends itself with metaphysics.

Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers, — as far as the path of Uranus is outside the earth's, — we distinctly refuse to be broken on any wheel of her construction. . . .

The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind."

William Q. Judge
Path, August, 1893

[Extracts from "The Adepts and Modern Science."]¹



THEY THOUGHT THEY WERE FREE²

"They Drift into the Eddies and Disappear within the first Great Vortex" [V.O.S., Fragment I, p. 9]

"What no one seemed to notice was the ever widening gap between the government and the people. And it became always wider....the whole process of its coming into being, was above all diverting, it provided an excuse not to think....for people who did not want to think anyway gave us some dreadful, fundamental things to think about....and kept us so busy with continuous changes and 'crises' and so fascinated....by the machinations of the 'national enemies,' without and within, that we had no time to think about these dreadful things that were growing, little by little, all around us.....

"Each step was so small, so inconsequential, so well explained or, on occasion, 'regretted,' that unless one understood what the whole thing was in principle, what all these 'little measures'.....must some day lead to, one no more saw it developing from day to day than a farmer in his field sees the corn growing..... Each act is worse than the last, but only a little worse. You wait for the next and the next.

"You wait for one great shocking occasion, thinking that others, when such a shock comes, will join you in resisting somehow. You don't want to act, or even talk, alone.....you don't want to 'go out of your way to make trouble.' But the one great shocking occasion, when tens or hundreds or thousands will join with you, never comes.

"That's the difficulty. The forms are all there, all untouched, all reassuring, the houses, the shops, the jobs, the

¹ This material and much more came as a gift from Dallas TenBroeck who is a veritable fountain of useful data! — ED., A.T.

² Milton Mayer, *They Thought They Were Free*, The Germans, 1938-45 (Chicago: University of Chicago Press, 1955)

mealtimes, the visits, the concerts, the cinema, the holidays. But the spirit, which you never noticed because you made the lifelong mistake of identifying it with the forms, is changed. Now you live in a world of hate and fear, and the people who hate and fear do not even know it themselves, when everyone is transformed, no one is transformed.

"You have accepted things you would not have accepted five years ago, a year ago, things your father....could never have imagined."

[Milton Mayer, *They Thought They Were Free*, The Germans, 1938-45 (Chicago: University of Chicago Press, 1955)



From Dallas Tenbroeck

Dear Friends:

H P B writes on this subject:

THE YOGA PHILOSOPHY

NOTE: The paragraphs in square brackets are summarized from an article in *The Theosophist* to which H.P.B. attached notes. We insert them to render the notes more intelligible.

HPB's notes are NOT in brackets:

[YOGA, or human hibernation, being only prolonged sleep, it is interesting to notice that there are instances on record of individuals sleeping for weeks, months, nay, even for years.]

We have ourself known a Russian lady — Mme. Kasherininoff — whose sister, then an unmarried lady about twenty-seven, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted, and ask for some milk, her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakable signs of somnolence, and at the end of a month

fall into her trance again. Thus it lasted for seven years, she being considered by the populace a great saint. It was in 1841.

What became of her after that we are unable to say.]

[Yoga has been differently defined by different authorities. Some have defined it as mental abstraction; some have defined it as silent prayer; some have defined it as the union of the inspired to the expired air; some have defined it as the union of mind to soul. But by Yoga, I understand the art of suspending the respiration and circulation. Yoga is chiefly divided into Raja Yoga and Hatha Yoga.]

Here the author falls into an unmistakable error. He confounds the Râja with the Hatha Yogins, whereas the former have nothing to do **with the physical training of the Hatha** nor with any other of the innumerable sects who have now adopted the name and emblems of Yogins.

Wilson, in his *Essays on the Religions of the Hindus*, falls into the same confusion, and knows very little, if anything at all of the true Râja Yogins, who have no more to do with Shiva than with Vishnu, or any other deity.

Alone, the most learned among the Shankara's Dandins of Northern India, especially those who are settled in Râjputâna, would be able — if they were willing — to give some correct notions about the Râja Yogins; for these men, who have adopted the philosophical tenets of Shankara's Vedânta are, moreover, profoundly versed in the doctrines of the Tantras¹—termed devilish by those who

¹ Here HPB defends the "Tantras," which is not always the case, as witness this entry of p. 319 of *The Theosophical Glossary*: **Tantra**: (Sk). *Lit.*, "rule or ritual". Certain mystical and magical works, whose chief peculiarity is the worship of the *female* power, personified in Sakti. Devi or Durgâ

either do not understand them or reject their tenets with some preconceived object.

If in speaking of the Dandins we have used above the phrase beginning with the conjunction, "if," "it is because we happen to know how carefully the secrets of the real Yogins — nay even their existence itself — are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the Yoga state is unattainable in the present or Kali age, has been set afloat by them.

"From the unsteadiness of the senses, the prevalence of sin in the Kali, and the shortness of life, how can exaltation by Yoga be obtained?" enquires Kâshîkhanda. But this declaration can be refuted in two words and with their own weapons. The duration of the present Kali Yuga is 432,000 years, of which 4,979 have already expired. It is at the very beginning of Kali Yuga that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its historical Yogins, for as to the prehistoric ones, or those claimed as such, we do not find ourselves entitled to force them upon public notice.

Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachâri Bawa of Bombay had ever reached the "exaltation by Yoga"? To repeat this assertion is simply suicidal to their own interests.

It is not that among the Hatha Yogins— men who at times had reached through a physical and well-organized system of training the highest powers as

(Kali, Siva's wife) is the special energy connected with sexual rites and magical powers — *the worse form of black magic or sorcery.*"

"wonder workers"— there has never been a man worthy of being considered as a true Yogin. What we say is simply this: the Raja Yogin trains but his mental and intellectual powers, leaving the physical alone and making but little of the exercise of phenomena simply of a physical character.

Hence it is the rarest thing in the world to find a real Yogin boasting of being one, or willing to exhibit such powers — though he does acquire them as well as the one practising Hatha Yoga but through another and far more intellectual system. Generally they deny these powers point-blank, for reasons but too well grounded.

The former need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:

I never beheld such a Yogin, O brother! who, forgetting his doctrine, roves about in negligence. He follows professedly the faith of Mahadeva and calls himself an eminent teacher: the scene of his abstraction is the fair or the market. Mâyâ is the mistress of the false saint. When did Dattatraya demolish a dwelling? When did Sukhadeva collect an armed host? When did Nârada mount a matchlock? When did Vyâsadeva blow a trumpet? etc.

Therefore, whenever the author — Dr. Paul — speaks of Raja Yoga, the Hatha simply is to be understood.

[Minute directions then follow for the practising of postures, the repetition of Mantras; and Yâmyâsana and Prânâyâma, or the inspiration and suspension of the breath.] All the above

are, as we said before, the practices of Hatha Yoga, and conducive but to the production of physical phenomena affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to sceptics, by showing them that even in the case of the Hatha Yogins, the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and that therefore there is no need to either reject the phenomena *à priori* and without investigation or to attribute them to any but natural, though occult powers, more or less latent in every man and woman.



[Dr. Paul next describes the eight varieties. Kumbhaka, which Yogins practise with a view to study the nature of the Soul. Khecharî Mudrâ is the lengthening the tongue by splitting and then "milking" it until it is long enough to be turned back into the gullet, and, with its point, to press the epiglottis and so close the rima glottidis, which confines the inspired air within the system, the lungs and intestines being completely filled. By this practice he becomes insensible to everything that is external. "Without it," says Dr. Paul, "he can never be absorbed into God."] As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, i.e., rejecting belief in a personal deity, and as a Vedântin would by no means use such an expression, we must understand the term "absorption into God" in the sense of union with the Universal Soul, or Parama-Purusha — the primal or One Spirit.

[Directions are then given for the practice of Mûlabandha, a process by which youth is said to be restored to an old man.] This posture will hardly have

the desired effect unless its philosophy is well understood and it is practised from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily, and with the help of Mâyâ. The Mûlabandha is simply a process to throw oneself into sleep (thus gaining the regular hours of sleep).

[Ujjayi Kumbhaka. Assume the posture called Sukhâsana, render the two nostrils free by the first Kumbhaka, inspire through both nostrils, fill the stomach and throat with the inspired air, and then expire slowly through the left nostril. He that practises this Kumbhaka cures all diseases dependent upon deficient inhalation of oxygen.] And if anyone feels inclined to sneer at the novel remedy employed by the Yogins to cure "coryza," "worms" and other diseases — which is only a certain mode of inhalation — his attention is invited to the fact that these illiterate and superstitious ascetics seem to have only anticipated the discoveries of modern science.

OXYGEN AS CURATIVE?

One of the latest is reported in the last number of the New York Medical Record (Sept., 1888), under the title of "A New and Curious Plan for Deadenng Pain." The experiments were made by Dr. Bonwill, a well-known physician of Philadelphia, in 1872, and have been since successfully applied as an anæsthetic. We quote it from the Dubuque Daily Telegraph:

In 1875 Dr. A. Hewson made a favourable report of his experience with it to the International Medical Congress, and at a recent meeting of the Philadelphia County Medical Society several papers were read on the subject, and much discussion followed. In using the method, the operator merely requests the patient to breathe rapidly making about one hundred respirations per minute, ending in rapid puffing

expirations. At the end of from two to five minutes an entire or partial absence of pain results for half a minute or more, and during that time teeth may be drawn or incisions made. The patient may be in any position, but that recommended is lying on the side, and it is generally best to throw a handkerchief over the face to prevent distraction of the patient's attention. When the rapid breathing is first begun the patient may feel some exhilaration, following this comes a sensation of fulness in the head or dizziness. The face is at first flushed and afterwards pale or even bluish, the heart beats rather feebly and fast, but the sense of touch is not affected, nor is consciousness lost. The effect is produced more readily in females than in males, and in middle-aged more easily than in the old; children can hardly be made to breathe properly. It is denied that there is any possible danger. Several minor operations, other than dental ones, have been successfully made by this method, and it is claimed that in dentistry, surgery and obstetrics it may supplant the common anæsthetics. Dr. Hewson's explanation is that rapid breathing diminishes the oxygenation of the blood, and that the resultant excess of carbonic acid temporarily poisons the nerve centres. Dr. Bonwill gives several explanations, one being the specific effect of carbonic acid, another the diversion of will-force produced by rapid voluntary muscular action, and, third, the damming up of the blood in the brain, due to the excessive amount of air passing into the lungs. The Record is not satisfied with the theories, but considers it well proved that pain may be deadened by the method, which it commends to the profession for the experimental determination of its precise value.

And if it be well proved that about one hundred respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling

oxygen be productive of other and still more extraordinary results, yet unknown to Science, but awaiting her future discoveries?

SAMADHI

[After speaking at some length concerning Samâdhi and of the various branches of Râja Yoga, Dr. Paul's remarks call forth the following note.]

This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers, and, certainly, behind the external ridiculous postures of the Yogins of to-day, lies concealed the profound wisdom of the archaic ages, one that included among other things a perfect knowledge of what are now termed physiology and psychology.

Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not hesitate at all in their time of philosophical glory to follow suit.

Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy, Zeno finds a wise man who, having conquered all passions, feels happiness and emotion but in the midst of torture.

Plato advocates the man of meditation and likens his powers to those of the divinity, and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or æthrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. Says Patanjali:

The Yogin will hear celestial sounds, the songs and conversations of

celestial choirs. He will have the perception of their touch in their passage through the air, which, translated into more sober language, means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the Unseen Universe.

The Yogin is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.

The "path of the senses"; our physical senses, supposed to originate in the astral body, the ethereal counterpart of man, or the *jīvâtma*, which dies with the body; the senses are here meant in their spiritual sense — volition of the higher principle in man.

The true Râja Yogin is a stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the Hatha Yogins to converse during Samâdhi with the Infinite Ishvara—describes their state in the following words:

To a Yogin in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . .

Me who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of all sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether

he practises and follows the customs of his fellow-men or not this is his character.

And a selfish and a disgustingly misanthropical one this character would be were it that for which the True Adept was striving. But it must not be understood literally, and we shall have something more to say upon the subject in the following article, which will conclude Dr. Paul's essay on Yoga Philosophy.

[One of the practices followed by the Hatha Yogin is called Dhauti. This is the act of swallowing a bandage of linen moistened with water, measuring three inches in breadth and fifteen cubits in length. This is rather a difficult process. But very few fakirs can practise it.] And a happy thing it is that the process is so difficult, as we do not know of anything half so disgusting. No true Râja Yogin will ever condescend to practise it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimenter. There are other "processes" still more hideous, and as useless for psychological purposes.

HIBERNATION — LIFE SUSPENSION

[Nor does his hair grow during the time he remains buried.] In reference to the arrest of the growth of the hair, some adepts in the secret science claim to know more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance.¹

The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no

¹ The final years of HPB's life were accomplished in this manner by her Master. The Life principle was suspended each night thus enabling her to live beyond her appointed time. — ED., A. 7.

possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep, during which state, if natural, the process of energy and expense of force is still mechanically going on in the human body.

In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves, if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which, as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense those who have experienced this in themselves know it as an undoubted fact.

Two certain fakirs from Nepal once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as described by Dr. Paul, and took all the necessary precautions; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis which imposes no limits of time, may last months as well as hours, and which is known in certain Tibetan lamaseries as The result was that while the hair, beard and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of these men, or the

experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story.

The dual soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will no longer be sacrificed to conceit, vanity and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the soul empire, called matter.

"TULKU"

[Concerning the power called Vashitva, it is observed . . .] Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalay-Lamas, their supreme Hobilgans, and others who as well as the former are supposed, a few days after their enlightened souls have laid aside their mortal clothing, to reincarnate themselves in young, and, previously to that, very weak bodies of children, has never yet been told.

These children, who are invariably on the point of death when designated to have their bodies become the tabernacles of the souls of deceased Buddhas, recover immediately after the ceremony, and, barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics and predilections as the dead man's.

Vashitva is also said to be the power of taming living creatures and of making them obedient to one's own wishes and orders.

[Pythagoras, who visited India, is said to have tamed by the influence of his will or word a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight.] These are mesmeric feats and it is only by exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis*, and the power of Pythagoras is explained in vol. i. p. 283, et seq.

DIVINE POWER

[Ishatwa, or divine power. When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened.] In which case it means that the soul, being liberated from the yoke of the body through certain practices, discipline and purity of life, during the lifetime of the latter, acquires powers identical with its primitive element, the universal soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters, have become its slaves, hence the soul has become free henceforth to exercise its transcendental powers, untrammelled by any fetters.

[With regard to restoring the dead to life.] Life once extinct can never be recalled, but another life and another soul can sometimes reanimate the abandoned frame, if we may believe learned men who were never known to utter an untruth.

Wherever the word "soul" has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival beyond the physical, or material, personality is for a longer or shorter period, proportionately with the grossness or refinement of the individual.

Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha Yoga; and The Journal of Science (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle enquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.

[*Theosophist*, Vol. II. Nos. 2, 4 and 7, November, 1880, and January and April, 1881. Our thanks to Dallas and Ramprakash. — ED., A.T.]



Now, a word of warning is required to be raised. **There is a world of difference between lower yoga and the Raja Yoga.**

The later has nothing to do with 'Pranayama,' and it is precisely the lower yoga (more appropriately called body-yoga — [Hatha-Yoga]) which is the most popular in India at the present time, which is being exported to the West by Indian "Gurus" by the hundreds.

Theosophists will do well to remember the words of warning sounded by Mr. Judge to the Western students against falling into the trappings of body-yoga, and what the Masters say of it, and HPB's words of caution against it.

The above may kick off a controversy but there is no need to get into arguments about it. It is too well known to serious students what the Masters say of body-yoga, which was strongly discountenanced by Shankaracharya, and Theosophy shows to what end it leads.

Ramprakash.
Bangalore

THE DALAI LAMA ON SHANTIDEVA

In a verse of his Guide to the Bodhisattva's Way of Life (Bodhicaryavatara) Shantideva expresses tremendous courage, which transcends all boundaries of space and time. He writes:

As long as space endures,
As long as sentient beings remain,
Until then, may I too remain
And dispel the miseries of the world.

When the altruistic intention is supported by insight into emptiness, and particularly by the direct realization of emptiness, one is said to have attained the two dimensions of bodhichitta which are known as conventional and ultimate bodhichitta. With both these practices of compassion and wisdom, the practitioner has within his or her hands the complete method for attaining the highest spiritual goal. Such a person is truly great and worthy of admiration.

If one is able to cultivate these spiritual qualities within oneself then, as Chandrakirti writes very poetically in his Entry to the Middle Way (Madhyamakavatara), with one wing of altruistic intention and another wing of insight into emptiness, one can traverse the whole of space and soar beyond the state of existence to the shores of fully enlightened buddhahood.

...make an effort to contemplate, study and meditate, but without any shortsighted expectations. You should have the same attitude as Shantideva — that as long as space exists you will remain to dispel suffering in the world. When you have that kind of determination and courage to develop your capacity, then a hundred years, an aeon, a million years are nothing to you. Furthermore, you will not consider that the different human problems we have here and there are in any way insurmountable. Such an attitude and vision bring some kind of real inner strength.

-- by His Holiness the XIV Dalai Lama, translated by Geshe Thupten Jinpa, edited by Dominique Side and Geshe Thupten

Jinpa, from *Transforming the Mind: Teachings on Generating Compassion*



THE DWELLERS ON HIGH MOUNTAINS

By W. Q. Judge

An account of the dwellers upon high mountains would be incomplete without some reference to a widespread belief prevailing in Hindustan in regard to authorities and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary traveling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks in life. He therefore looks upon the traveling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice.

These others finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travelers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighboring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great souls," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man....

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite....

It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and, that from there one can now and then see looking down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Thibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and stern traveler though he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

[extracted from Judge's article "The Dwellers on High Mountains," reprinted in *The Word*, June 1912, pp. 133-37.)



VITAMIN CURE

Can common nutrients curb violent tendencies and dispel clinical depression?

— Concluding part of a two part article begun in the February SUPPLEMENT —

II

The next research step should be a controlled randomized trial of how bipolar patients taking supplements fare compared with those taking a placebo. Such studies are the gold standard for testing drugs and supplements. But Kaplan and Popper's efforts have been stalled by controversy. The two scientists have been under attack by a group led by Terry Polevoy, a dermatologist in Kitchener, Ontario, who runs a Web site called HealthWatcher.net. A onetime devotee of holistic therapies, Polevoy now crusades against alternative treatments he considers scams.

For the past four years, he and his colleagues have accused Stephan and Hardy of irresponsibly marketing an unproven remedy. The employees that take the company's orders have no medical training, Polevoy points out, yet they're told to encourage customers, many of them mentally ill, to stop using traditional medicines and rely exclusively on the supplement. "People have been injured by taking this stuff,"

Polevoy says. In one well-publicized case, a schizophrenic man quit his medications in order to take the supplement and wound up psychotic, in jail, and facing assault charges.

Hardy and Stephan, in turn, accuse Polevoy of being a front man for the pharmaceutical industry, a charge Polevoy denies. "I may go to a few meetings a year hosted by pharmaceutical companies," Polevoy says, "but I'm not paid."

After Kaplan and Popper published accounts of their experiences with the formula,

Polevoy charged the scientists with conducting experimental research on patients without proper institutional review.

The allegations triggered lengthy investigations by the scientists' academic institutions, as well as by Canadian and U.S. health authorities. Kaplan and Popper were ultimately cleared of any improprieties, but the ordeal left both so gun shy that they stopped talking publicly about the supplement. (Kaplan declined to be interviewed for this story. Neither she nor any of the other scientists mentioned in this story have any financial ties to the supplement.)

Both scientists have had a tough time securing government support for their psychiatric research. EMPowerplus has yet to be approved for sale in Canada, and Health Canada, the agency that regulates food and drugs in that country, has sued Truehope for advertising the product to Canadians who might wish to import it. "The manufacturer has not provided us with scientific evidence that the drug is safe and effective," says Jirina Vlk, a spokeswoman for the agency. Hardy and Stephan, in turn, have sued Health Canada for blocking shipments at the border. Health Canada initially denied Kaplan permission to pursue a randomized study of the supplement in 100 bipolar patients, although Kaplan already had funding from the Alberta government. That decision was reversed in 2004, after the agency established a new division dedicated to overseeing supplements and natural health products.

Meanwhile in the United States, Popper and Kaplan recently secured approval from the Food and Drug Administration to conduct an even larger clinical study of the supplement. Other scientists think this is long overdue. "It's something that needs to be investigated," says L. Eugene Arnold, a psychiatrist at Ohio State University who plans to explore the use of zinc to treat ADHD. "There's no point in people arguing about whether it works or not without getting some data to get the answer." Arnold is no advocate of alternative treatments for mood disorders, but he thinks it's reasonable to suspect that vitamins and minerals might have an effect. The standard treatment for bipolar disorder is lithium, he points out. "And what is that but a mineral?"

For Hardy and Stephan, the long wait for scientific validation has been frustrating. But they are patient. "It's like any new discovery-acceptance is slow to come," Stephan says. "But that will change. It will come."

THE ANTIQUE HEART

This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth ! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle¹ * A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first "mind-born" sons,—the fruits of *Kriyasakti*. As time rolled on the holy caste of Initiates produced but rarely, and from age to age, such perfect creatures: beings apart, inwardly, though the same as those who produced them, outwardly.

While in the infancy of the third primitive race:—

"A creature of a more exalted kind

Was wanting yet, and therefore was designed;

Conscious of thought, of more capacious breast

For empire formed and fit to rule the rest. . . . "

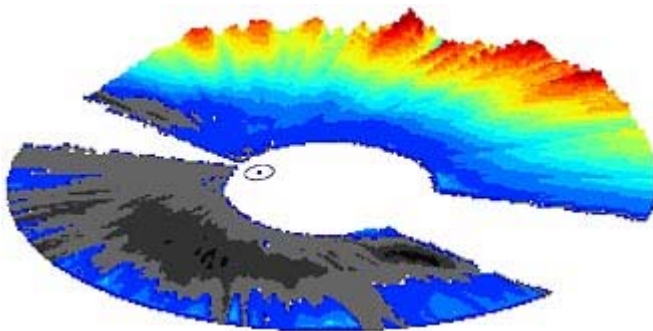
It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their

¹ That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

abodes in these forms born of *Spiritual* WILL and the natural divine power in man. It was a child of pure Spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence direct from above. [*S.D. I*, 210-11]



Milky Way Galaxy is warped and vibrating like a drum



An image, to scale, of the asymmetric, warped hydrogen layer of the Milky Way newly mapped by UC Berkeley astronomers. The colored contours are warped "up" with regard to the galactic plane, while the grey contours are warped "down." The white area at the center is where most of the stars are, and the position of the sun is given by the dot with a circle around it. The sun orbits the center of the galaxy and is moving to the upper right in this view. The white areas, including the wedges, are difficult to study from Earth because of our position within the disk. (Credit: Leo Blitz/Carl Heiles/Evan Levine-UC Berkeley)

The most prominent of the Milky Way's satellite galaxies — a pair of galaxies called the Magellanic Clouds — appears to be interacting with the Milky Way's ghostly dark matter to create a mysterious warp in the galactic disk that has puzzled astronomers for half a century.

The warp, seen most clearly in the thin disk of hydrogen gas permeating the galaxy, extends across the entire 200,000-light year diameter of the Milky Way, with the sun and earth sitting somewhere near the crease. Leo Blitz, professor of

astronomy at the University of California, Berkeley, and his colleagues, Evan Levine and Carl Heiles, have charted this warp and analyzed it in detail for the first time, based on a new galactic map of hydrogen gas (HI) emissions.

They found that the atomic gas layer is vibrating like a drum, and that the vibration consists almost entirely of three notes, or modes.

Astronomers previously dismissed the Magellanic Clouds — comprised of the Large and Small Magellanic Clouds — as a probable cause of the galactic warp because the galaxies' combined masses are only 2 percent that of the disk. This mass was thought too small to influence a massive disk equivalent to about 200 billion suns during the clouds' 1.5 billion-year orbit of the galaxy.

Nevertheless, theorist Martin D. Weinberg, a professor of astronomy at the University of Massachusetts, Amherst, teamed up with Blitz to create a computer model that takes into account the Milky Way's dark matter, which, though invisible, is 20 times more massive than all visible matter in the galaxy combined. The motion of the clouds through the dark matter creates a wake that enhances their gravitational influence on the disk. When this dark matter is included, the Magellanic Clouds, in their orbit around the Milky Way, very closely reproduce the type of warp observed in the galaxy.

"The model not only produces this warp in the Milky Way, but during the rotation cycle of the Magellanic Clouds around the galaxy, it looks like the Milky Way is flapping in the breeze," said Blitz, director of UC Berkeley's Radio Astronomy Laboratory.

"People have been trying to look at what creates this warp for a very long time," Weinberg said. "Our simulation is still not a perfect fit, but it has a lot of the character of the actual data."

The interaction of the Magellanic Clouds with the dark matter in the galaxy to produce an enigmatic warp in the hydrogen gas layer is reminiscent of the paradox that led to the discovery of dark matter some 35 years ago. As astronomers built better and better telescopes able to measure the velocities of stars and gas in the outer regions of our galaxy, they discovered these stars moving far faster than would be expected from the observed number and mass of stars in the entire Milky Way. Only by invoking a then-heretical notion, that 80 percent of the galaxy's mass was too dark to see, could astronomers reconcile the velocities with known theories of physics.

Though no one knows the true identity of this dark matter — the current consensus is that it is exotic matter rather than normal stars too dim to see — astronomers are now taking it into account in their simulations of cosmic dynamics, whether to explain the lensing effect galaxies and galaxy clusters have on the light from background galaxies, or to describe the evolution of galaxy clusters in the early universe.

Some physicists, however, have come up an alternative theory of gravity called Modified Newtonian Dynamics, or MOND, that seeks to explain these observations without resorting to belief in a large amount of undetected mass in the universe, like an invisible elephant in the room. Though MOND can explain some things, Weinberg thinks the theory will have a hard time explaining the Milky Way's warp.

"Without a dark matter halo, the only thing the gas disk can feel is direct gravity from the Magellanic Clouds themselves, which was shown in the 1970s not to work," he said. "It looks bad for MOND, in this case."

Because many galaxies have warped disks, similar dynamics might explain them as well. Either way, the researchers

say their work suggests that warps provide a way to verify the existence of the dark matter.

The starting point for this research was new spectral data released this past summer about hydrogen's 21-centimeter emissions in the Milky Way. The survey, the Leiden-Argentina-Bonn or LAB Survey of Galactic HI, merged a northern sky survey conducted by astronomers in the Netherlands (the Leiden/Dwingeloo Survey) with a southern sky survey from the Instituto Argentino de Radioastronomía. The data were corrected by scientists at the Institute for Radioastronomy of the University of Bonn, Germany.

Blitz, Levine and Heiles, UC Berkeley professor of astronomy, took these data and produced a new, detailed map of the neutral atomic hydrogen in the galaxy. This hydrogen, distributed in a plane with dimensions like those of a compact disk, eventually condenses into molecular clouds that become stellar nurseries.

With map in hand, they were able to mathematically describe the warp as a combination of three different types of vibration: a flapping of the disk's edge up and down, a sinusoidal vibration like that seen on a drumhead, and a saddle-shaped oscillation. These three "notes" are about 3 million octaves below middle C.

"We found something very surprising, that we could describe the warp by three modes of vibration, or three notes, and **only three**," Blitz said, noting that this rather simple mathematical description of the warp had escaped the notice of astronomers since the warp's discovery in 1957.

"We were actually trying to analyze a more complex 'scallop' structure of the disk, and this **simple, elegant**

vibrational structure just popped out,"¹
Levine added.

The current warp in the gas disk is a combination of these three vibrational modes, leaving one-half of the galactic disk sticking up above the plane of stars and gas, while the other half dips below the disk before rising upward again farther outward from the center of the galaxy. The results of this analysis will be published in an upcoming issue of the *Astrophysical Journal*.

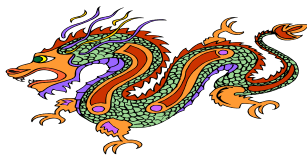
Weinberg thought he could explain the observed warp dynamically, and used computers to calculate the effect of the Magellanic Clouds orbiting the Milky Way, plowing through the dark matter halo that extends far out into the orbit of the clouds.

What he and Blitz found is that the clouds' wake through the dark matter excites a vibration or resonance at the center of the dark matter halo, which in turn makes the disk embedded in the halo oscillate strongly in three distinct modes. The combined motion during a 1.5-billion-year orbit of the Magellanic Clouds is reminiscent of the edges of a tablecloth flapping in the wind, since the center of the disk is pinned down.

"We often think of the warp as being static, but this simulation shows that it is very dynamic," Blitz said...

[credit to —

<http://www.physorg.com/news9704.html>



The Death Of The Sun God And Ancient American Codices

¹ "Accidental discoveries." are those guests that just "pop-out!" in a crowd of possibilities. — ED., A.7.

(Images posted at —
<http://www.cybertheosophist.net/borgiaplates.htm>)

Traveling to the Americas in 1851 after reading James Fenimore Cooper's novels, HPB commented about "the sad examples of the rapid demoralization" of Native Americans as soon as they live in close proximity with Christian officials and missionaries. Realizing that the wisdom teachings in North America had been submerged by Christianity, HPB changed her itinerary and traveled to Mexico and Central America.

The literature of ancient Mexico recorded the most sophisticated calendar to ever exist had been burned by conquering priests in the 16th century. When the Spaniards arrived in 1521, the priests were mightily concerned about the "Christian" symbolism and ritual that was already prevalent in Mexico. After much correspondence about the cruciform, trinity and baptism in ancient Mexico, the priests concluded that the devil had beguiled the people before the Christians arrived and must be driven from the people by burning their literature [after shipping a small number of manuscripts to Europe]. The Aztec's pyramids in the cosmopolitan center of what is now Mexico City were dismantled to build cathedrals. The Christian Conquest was complete with only overgrown relics remaining of the grandeur that once dominated the Mexico Valley.

Surviving fragments of Mexico's pre-Conquest literature had been spared only when it had been shipped to Europe, mostly in private libraries, where it was lost and found, and lost again before taking its place in the literature of the world.

Among hundreds of tribes in Mexico, in an area where the Aztec are dominant, HPB commented twice on the forebears of the Toltec, the tribe most closely associated with builders of the pyramids at Teotihuacán, the oldest and

largest pyramid complex in Mexico and Central America. By the time the Spaniards arrived, the abandoned pyramids at Teotihuacán had long been overgrown with vegetation. The accomplishments of the builders of Teotihuacán, 35 miles north of Mexico City, are still being discovered in ongoing excavations of the complex. More than 100 years after HPB's death, in 1993 a color restoration of a codex likely associated with the Toltec, the *Codex Borgia*, was produced for the popular press. We can now compare the restored Codex to stanzas of *The Secret Doctrine* and other ancient literature. The Codex is stunning for metaphysical components corresponding with the world's oldest literature, derived as HPB's explains, from a single parent manuscript. In *The Secret Doctrine*, HPB traces the origins of Hebraic, Chinese, Egyptian, Indian, and Chaldean literature to the parent manuscript but only mentions the Toltec, whose literature had been burned and removed from Mexico.

Although she spoke little about Mexico except for brief comments about the Toltec, HPB identified the forebears of the Toltec as those most closely associated with the ancient doctrines.

"...taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Senzar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races."

Synthesis of Science, Religion and Philosophy

Synthesizing science, religion and philosophy in *The Secret Doctrine*, HPB sought to show that the ancient "Wisdom

Religion" was the source of both old and new religion and philosophy. Revealing their common source, she hoped to show how disfigured they had become.

"My chief and only object [in *The Secret Doctrine*] was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was ONE; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth... simply to give THAT WHICH COULD BE GIVEN OUT, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become." (LUCIFER, June 15, 1890, pages 333-35.)

HPB cited the sciences of her day from newspapers, magazines, and new publications to put the facts before her readers. In the century after her death, developing sciences required leading scientists to look at the ancient with new eyes and add their own observations. Among these were Robert Oppenheimer, father of atomic physics: "The general notions about human understanding... which are illustrated by discoveries in atomic physics are not in the nature of things wholly unfamiliar, wholly unheard of, or new. Even in our own culture they have a history and in Buddhist and Hindu thought a more considerable and central place. What we shall find is an exemplification, an encouragement, and a refinement of old wisdom."

Scientists in many disciplines examined ancient wisdom with new

respect in the light of improved observations made possible by 20th century technologies, exemplified by satellites and electron microscopes. Quantum sciences provided credibility for connections between mind and nature and the life force espoused in ancient myth and religion in a generation of science for the popular press: *The Tao of Physics*, by Fritjof Capra; *The Non-Local Universe*, by Robert Nadeau and Menas Kafatos; *The Field*, by Lynne McTaggart; and *Wholeness and The Implicate Order*, by David Bohm.

Satellite observations yielded secrets of solar physics that revolutionized long-held concepts of the sun, central to ancient sciences and religions. Revered as the governor of life on earth among the ancients, solar knowledge was relentlessly attacked by Christian armies around the world who held that the earth was the center of the cosmos, with the Pope in Rome acting as the infallible agent of God himself. Challenges to the Pope's supreme rule of God's creation in anciently synthesized religions and sciences, particularly the sun as the governor of life on earth, offended Rome. The literatures, almanacs and calendars with accurate solar counts were systematically destroyed and replaced with Rome's doctrine of the Pope's central infallibility.

Solar science is critical to the literature of ancient Mexico and Central America, where the Maya knew the correct solar year, observed sunspots, and predicted eclipses with the most accurate timekeeping system that existed on the planet until the mid-20th century, when the atomic clock was invented; and, even with the atomic clock, the Mayan calendar remains the most sophisticated calendar ever devised. The calendared system that was the basis of the Maya's timekeeping, the proto-Mayan calendar, was stylized and developed differently in various regions, while a 260-day ritual

calendar with 20 glyphs and 13 numbers, often called the book of days, was used throughout Mexico and Central America. Calendared symbols are so deeply embedded in all the literature of ancient America that a passing acquaintance is essential for even cursory review.

The basic structure of the ancient calendar necessary to review the *Codex Borgia* will be addressed after a few basics of the physical and metaphysical features of the solar science that must certainly have been known in ancient America. So central was the sun in the creation of successive worlds that each world was identified as a sun. Each sun, or world, was presided over by a deity and a race of people that were either destroyed or transformed into a specific creature.

In Central Mexico, the home of the Toltec, the world is in its fifth creation, or fifth sun. Characterized by "movement," the fifth sun began after the fourth sun ended in flooding and the people were transformed into fish. This period very likely corresponds with planetary cooling that resulted in stormy weather and flooding worldwide that began around 3250 BCE and lasted for nearly a millennium. After the flooding ended, The Feathered Serpent (Quetzalcoatl) and the god of rulers, sorcerers and warriors (Tezcatlipoca) raised the heavens by transforming themselves into trees to recreate the world as the fifth sun. In this world of movement, migrations of populations, many of which originated in Asia, have spanned the globe time after time: The Aryans to India, the Etruscans to Italy, and the Toltec to Mexico names only a few.

The solar eclipse of July 11, 1991 was accurately predicted in 755 AD in the Mayan codex taken from the Yucatan in Southern Mexico, and is commonly called the Dresden Codex, because it is still housed in Dresden, Germany. This

eclipse was especially important because it lasted almost seven minutes, making it one of the longest on record. The ancient Maya prophesied that a period of large earthquakes would begin with the 1991 eclipse preceding the beginning of a new sun, or world, to be characterized by cosmic consciousness. The largest earthquake in recorded history occurred 13 years later on December 26, 2004 near Sumatra, Indonesia. A glyph in the Dresden Codex points to Sumatra when it is laid over a world map and aligned with the Atlantic coast of South America.

Predicting this eclipse more than 1,000 years before it occurred required accurate knowledge of solar and lunar cycles and the algorithm of eclipses in 755 AD, a time when Rome believed the earth was the center of the universe and used the Julian calendar with an inaccurate solar year. The accuracy of solar counts and astronomy in ancient America cannot be debated, even though the modern world still does not understand how the ancients were able to obtain the information in the absence of technology that makes sense to the modern mind.

The beginning of the Mayan long count in 3113 BCE points to a period of critical change in the planet's climate, almost certainly associated with the solar cycle and sunspots. While it is clear that the Maya observed sunspots, their knowledge is lost with the almanacs burned in the 16th century. The Chinese observed sunspots as early as 800 BCE, and Galileo began observing them circa 1610 AD with invention of the telescope. Sunspot cycles extending into the ancient past have been constructed from old records and good guesses by modern scientists, who still cannot explain the physics of sunspots and how they relate to long-term solar cycles.

As a general rule, maximum numbers of sunspots populate the sun's

surface to produce a solar maximum in about 11 year cycles, sometimes a little sooner and sometimes a little later. Sometimes, numbers of sunspots decrease over long periods to produce global cooling; and sometimes they increase over long periods for higher global temperatures. A series of exceptionally cold winters throughout Europe between 1645 and 1715 occurred in a period of minimum numbers of sunspots, known as the Maunder Minimum. In contrast, a Medieval Warm Period between 1100 and 1250, a period of very warm climates on earth, coincides with large numbers of sunspots.

The loss of radio and radar during periods of maximum sunspots, a solar maximum, earned new respect for sunspot cycles in 1989 when Air Force One lost all communication while in flight with the President of the United States. Since 1900 sunspot counts have been higher than usual, and has prompted some scientists to call the present period the Modern Maximum. High temperatures worldwide began setting new records in 1998, at the same time the polar ice caps began melting at unprecedented rates. Solar brightening that causes higher temperatures throughout the solar system has been increasing for 100-150 years.

After a meticulous count for 5,125 years, the Mayan long count inexplicably will end in 2012 AD. An explanation for the abrupt end of the long count is not given in the literature that survived Conquest. Nonetheless, it is noteworthy that long count's end is 115 years after the end of a 5,000-year cycle in the Kali Yuga that ended in 1897-98. Solar activity, storms and earthquakes in the 20th century that broke all records suggest the correspondence between the ends of two cycles anciently predicted is more than sheer coincidence. Viewing the 115 years between 1897 and 2012 as a transitional period could explain much about human, earthian, and solar behavior

in the 21st century now upon us. Clearly, systemic heating caused by solar brightening and radiations would affect the complex of interactive systems that comprise the earth's biosphere and the potentials of life within it.

The Sun-god's Death & Birth of the 5th Race

The Mayan long count and the Kali Yuga both began within a century of the cooling trend that produced wet, stormy weather and flooding circa 3250 BCE, that very likely was associated with the solar cycle. In this period, when temperatures cooled following a long heating trend when the ice sheets melted, the 5th race was born in Central Asia and migrated to India when the Sun-god died. Solar symbolism and counts flourished in geographically distant cultures as humans assumed important new roles.

In Egypt, the Sun-god as Ra installed the first pharaoh in 3100 BCE when Upper and Lower Egypt were unified. Egyptians anciently commemorated the Great Pyramid, constructed with engineering that still cannot be replicated by 21st century technology. At the Stonehenge megaliths, the earliest digging implements are carbon dated at 3100 BCE. Constructed in three phases over more than 1,000 years, Stonehenge continues to serve as a solar-lunar observatory, where the summer solstice sun rises directly over the heel stone aligned with the main axis of the megaliths. This modern alignment of the solstice sun puzzles astronomers, because the alignment was not apparent when the heel stone was set in place. China's first emperor, Fu Xi, reigned a century after Krishna's death, or about 3000 BCE, to introduce the trigrams of the *I Ching* that served as the basis of Chinese writing. Richard Wilhelm in his book *I Ching*, which introduced the ancient Chinese system in the West, reports the Chinese account of their first

emperor: "Then came Fu Xi and looked upward and contemplated the images in the heavens, and looked downward and contemplated the occurrences on earth. He united man and wife, regulated the five stages of change, and laid down the laws of humanity. He devised the eight trigrams, in order to gain mastery over the world."

The Ancient Doctrine in America

The Toltec were the first of seven waves of Nahua migrations from Asia to Mexico, starting around 600 AD, and settled near the pyramids at Teotihuacán as the original builders were abandoning the complex. As the first Nahua migration to the Mexico Valley, the Toltec had access to the pyramid complex and the builders as later migrations did not. After a brief, bloody war, the Aztec, another Nahua migration, declared themselves the heir of the peaceful Toltec in 1325. The Aztec adopted the Toltec culture hero and deity, The Feathered Serpent (Quetzalcoatl), and installed him as a secondary god under the Aztec God of War. A migratory tribe with little cultural history, the Aztec conquerors of the Mexico Valley inherited the abandoned pyramids at Teotihuacán, but never had any direct contact with them as the Toltec had.

If HPB had seen Mexico's ancient literature in 1852, she would have found themes familiar to Platonists, Egyptians, Christians, Hindus, and Buddhists: The trinity, baptism, crucifixion, resurrection, ritual and solar calendars. The trinity is the centerpiece of arcane science that unfolds in primary principles that remain recognizable despite untold cultural permutations through the ages. It retains its essential meaning whether expressed by Toltec shaman as the power of the world, Christians as the redeeming design, or Krishna as the intelligent logos.

In Mexico, the triune principle of one god existing as three persons, of

whom one became man, was represented in The Feathered Serpent. In the language of Southern Mexico, the first was called Izona, and all creation was attributed to him; the second was called Bacam, the son of Izona, and the third was called Echuah. Like Krishna in India, The Feathered Serpent in Mexico was both a man and a god revered as a great reformer. In the Toltec language he was called Quetzalcoatl and in Maya he was Kukulcan, both names meaning The Feathered Serpent in their respective languages. Displaying multiple guises, The Feathered Serpent was also the god of the wind, an invisible medium of diffusion. When the people lived in darkness, Native American accounts relate, The Feathered Serpent brought them letters and numbers.

Like The Feathered Serpent in ancient Mexico's literature, Krishna is both a man and a god in the *Bhagavad-Gita* of India. In *Notes On The Bhagavad-Gita*, T. Subba Row uses the sun as a simile for the logos and the trinity.

I shall explain to you what I mean by this acting through the *Logos* by a simile. Of course you must not stretch it very far; it is intended simply to help you to form some kind of conception of the *Logos*. For instance, the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers... Now we see the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti* [the veil of *Parabrahmam*], *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light; and here we have the three principles upon which the whole cosmos

seems to be based. First, we have matter; secondly, we have force – at any rate, the foundation of all the forces in the cosmos; and thirdly, we have the ego or the one root of self, of which every other kind of self is but a manifestation or a reflection.

Ancient traditions recognized physical and metaphysical components of all existence, the sun and cosmos, and employed similes, metaphors and allegories to compare the tangible physical with the intangible metaphysical with greater sophistication than generally recognized by Europeans and their Euro American offshoots. "Classical" European science, extracted from the older Greek and organized by Rome's Empire to pay tribute to Rome, developed without the benefit of initiation into the mysteries provided by older traditions closer to the Tree of Knowledge. As might be predicted, European sciences began perceiving the mysteries of ancient similes, metaphors and allegories between 1897-98 and 2012, the transitional window between two ancient counts that began long before Rome raised its army.

The emerging vista of ancient Mexico in this transitional window of opportunity enables us to piece together this important component of civilization, as necessary to the whole of human history as India, China, or Egypt. It enables us to iterate more completely the ancient of ancients. In doing this, we must carefully strip away the veneer of Aztec and Spanish conquests and Toltec bias to find the fundamental principles common to every exoteric religion and philosophy, old or new.

(To be continued with images from the *Codex Borgia* and an introduction to the 260-day ritual calendar. A color restoration can be purchased from Amazon.com: *The Codex Borgia: A Full-Color Restoration of the Ancient Mexican Manuscript*, by Gisele Diaz and Alan Rodgers.)

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Missoula, Montana

HPB DEFENSE FUND REPORT

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

Cumulative gifts as of **Jan. 11, 2006 — \$7,243.00**

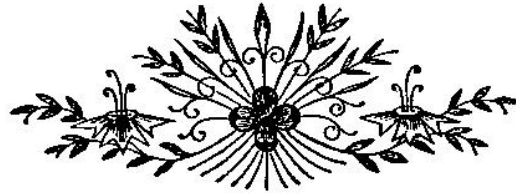
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The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*" (600+ pages).

This volume is by far the most readable and best documented work available. — ED., A.T.¹

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



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¹ It is offered at a discount to subscribers: \$20 for the hardback version; \$15 for the softback; and is also available online at www.theosociety.org/pasadena/tup/-onl.htm