



THOUGHTS ON COMPASSION

Gary Barnhart, Elgin, Texas

Dear A.T. Editor and Friends,

When I read the article titled OCCULTISM , submitted by Richard Rob , I substituted the word COMPASSION for the word occultism in each saying. Consider doing so for yourselves, as it brought the sayings to life for me and perhaps will for you. H.P.B. and Judge always stressed altruism, simply another word for compassion. Just consider aphorism number 5.: Compassion is the not speaking of faults of others, but charity.

To me the word Occultism is dry and intellectual. The word Compassion, we all feel and understand.

We are constantly being taught by those who by their efforts and sharing of their understanding, are practicing compassion. H.P.B. reminds us that theosophy is as theosophy does. Theosophy is compassion, and that's the bottom line and the sum total of it. Most everyone on the street, and our neighbors, and even our family may not give a hoot about theosophy, and occultism sounds like some kind of wo-wo devil worship to those who do not know it's meaning, but they all know and feel something about compassion. We know what it means when we're on the receiving end and we know when we're doing it, whether it's the word spoken or the word held back, whether it's the action done or the action held back. Fortunately, Judge's short aphorisms include compassion for ourselves and that's important too!

Allow me to put us all in our pulpits for a few minutes, only you've given me the floor for now.

Theosophy is brotherhood and brotherhood is compassion. When the heart is open and the veils of our personalities are ripped away if what we see is not compassion, then we're dead humans walking.

I have asked myself many times how can I best share theosophy with anyone and everyone. Well, they may not give a hoot about philosophy, or brotherhood, or my divine wisdom, or my understanding of nature, but they sure know immediately if I value them as a person even if it's only a hello.

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Do we think for a second we are walking a higher path due to some lofty knowledge? If so what a shock we're in for. Knowledge only helps us pull the veils open and in that sense helps us understand and grow faster and in that sense from what I read and the way theosophists use terminology I feel like the slowest student around, and so I can appreciate Judge saying: Compassion is not hurrying one's affairs nor forcing one's progress; but knowing the amplitude of time in all things. I say, thanks Judge, I needed that one.

I think that whenever and where ever I get to share what theosophy is, that from now on, I remember to tell them it's a fancy word for the Path of Compassion. It's the wisdom about learning that God is not some control freak outside there some where, but that it's the wisdom of learning that God is within all men and all nature. It's a circular path that let's us discover how this God we carry around within us works and as we discover that path it leads us still higher on that path of compassion.

Now, I really don't care if anyone likes to substitute God with Higher Self or Consciousness or Atma, and I'm not proposing to rewrite what theosophy is or is not. I was recently recommended a new book by my friend in the Lodge in L.A. It was simply titled "Compassion". How much more simple and yet profound can you get than that title. It has lived up to it's name, emphasizing The Voice Of Silence. I had been beating myself up a little bit over my frustration with all the theosophical terminology and then I read Judge's saying and then some of the quotes used in the Compassion book. On page 257, H.P.B. is quoted about self-knowledge and she says simply to me and everyone: " It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man." On the opposite page another author is quoted and he makes

good sense. He says " The more the mind analyses a thing and enters into its minor details the easier does it lose sight of the whole. The more simple truths are usually the ones which are the most difficult to be grasped by the learned, because the perception of a simple truth requires a simple mind." He went on to explain more but this is enough. Even the "Voice of Silence" speaks of separating Head-Learning from Soul-wisdom. My point of all this is simple. What is the whole picture ? ---and the whole picture really is one word for me and maybe for you, Compassion.

That one simple word speaks volumes upon volumes to me. My dad was a simple man and I was not able to live with him after I reached the age of seven, but he saw us kids once a month. When I finished my tour of duty in the military as a young man, I went to visit him and I asked him what is the meaning and purpose of life. He told me that all he could tell me is what he had read in the Dear Abbey newspaper column.

Someone had written in and asked her the same question and she replied that

someone had told her that "We are here to help others, but darned if she knew what those others were here for."

I never will forget that simple quote even though I've sought more lofty answers. My dad would take the panhandlers to the restaurant where he ate and make sure they got a meal. He was a simple man and he understood the meaning of the simplest word, Compassion. We kids loved that old man and we brought him home to be with us in his final feeble years where we all lived within shouting distance of each other. If I have any ideal to live up to, the circle of my knowledge I hope always comes back to that simple saying he left with me, and that simple word, Compassion. of the misuse of that word, but that's the same problem with any

word. Our teachers came around to help us straighten out the interpretation of the word God from it's misuse and in doing so, have also helped us more fully understand the real meaning of a Being Of Compassion, through brotherhood -- compassion. Some may abuse it, but we all know when it's real. We just feel it !

Best regards, Gary Barnhart

Taking Gary Barnhart's suggestion, we have reprinted Mr. Judge's article. In those places where "occultism appears in the text, the word "Compassion" has replaced it. Quite a potent change — **THANKS! GARY!!**

1. COMPASSION¹ IS THE NOT TELLING ALL ONE KNOWS, BUT RETICENCE.
2. COMPASSION IS THE NOT SAYING ALL ONE SUSPECTS, BUT SILENCE.
3. COMPASSION IS THE NOT SPEAKING OF ALL ONE 'SEES'; BUT REVERTING INWARD TO THE SOURCE OF SIGHT
4. COMPASSION IS THE NOT REPEATING OF ALL ONE 'HEARS'; BUT A CLOSED MOUTH LEST HEARING SHOULD ESCAPE THERE-THROUGH.
5. COMPASSION IS THE NOT SPEAKING OF FAULTS OF OTHERS, BUT CHARITY.
6. COMPASSION IS THE NOT SETTING OF FIXED PLANS; BUT A *FLUIDIC POSITION*

BALANCED IN THE GOOD LAW.

7. COMPASSION IS THE NOT LAYING DOWN FOR ANOTHER HIS DUTY; BUT *SELF-WATCHFULNESS IN PERFORMING ONE'S OWN.*
8. COMPASSION IS THE NOT LISTENING TO GOSSIP OR SLANDER; BUT *GOODWILL TO ALL, FROM WHICH GOSSIP AND SLANDER CAN DRAW NO SUSTENANCE.*
9. COMPASSION IS THE NOT GIVING WAY TO ANGER OR IMPATIENCE; BUT TO *CALMNESS.*
10. COMPASSION 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.*
12. COMPASSION 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. COMPASSION IS THE NOT STRIVING TO BE A LEADER OF MEN; BUT *TO FOLLOW A LINE.*

W. Q. JUDGE



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

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 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]



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.

The Sun God And Ancient American Codices

(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 fe 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

Kukulkan, 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.

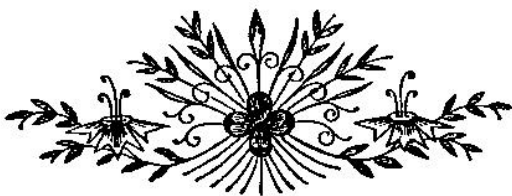
Like The Feathered Serpent in ancient Mexico's literature, Krishna is both a man and a god in the *Bhagavad-Gita* of India. In *Notes On The Bhagavad-Gita*, T. Subba Row uses the sun as a simile for the logos and the trinity.

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 r



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20% of the 'Algeo Letters'
are Fake

**Why We Need a
Volume With
the Authentic
Letters of H.P.B.**

Carlos Cardoso Aveline¹

Latin American writer Jorge Luis Borges (1899-1986) considered books as semi-magic objects. Although he would

¹

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not use the word *aura*, he clearly sensed the presence of a subtle energy around them. A student of Kabalah and ancient literature, Borges seems to have known many a deep aspect of the occult philosophy in the last years of his life.

In the 1970s – while I lived in Buenos Aires – two friends and I had a long conversation with him. Those four hours and a half had a lasting impact on my perception of things. By then Borges was already old and blind, and had to write his books by dictation. But he kept buying books for himself and made no secret of the reason. During one of his public talks in Buenos Aires, he said to hundreds of persons, keeping his lifeless eyes typically fixed at some vague, abstract region in the space immediately above his head:

“I have this cult for the book. (...) I keep playing at not being blind; I keep buying books and filling my house with them. Someone gave me the other day the *Brockhause* Encyclopedia. I felt the presence of the book at home. I felt it like a kind of happiness. There they were, over twenty volumes with their gothic characters which I can't read, with the maps and illustrations that I can't see, and yet the book was there. I felt like a friendly radiation coming from that book. The book is one of the possibilities of happiness that we have as men.”¹

¹ *Conversando com Jorge Luis Borges (Talking to Jorge Luis Borges)*, Carlos Cardoso Aveline, a text published in the portuguese magazine “*Biosofia*”, Lisbon, Summer 2001, pp. 10-13, see p. 12.

Books do have “auras”, indeed. Unfortunately, not all of them are quite healthy. Life is not easy, and some books have rather sickening auras, as one of the Adept-Teachers who inspire the theosophical movement indicated. Referring to a book edited by Mrs. Annie Besant in the years before she entered the Theosophical Society, the Master said:

“I would rather avoid the unpleasant discussion (...) I have *not* read the work – nor ever will; but I have its unclean spirit, its brutal aura before me (...) The sooner we leave the subject, the better.”²

More than one century later, the book entitled *The Letters of H. P. Blavatsky - Volume I*, edited by Mr. John Algeo and published by the USA T.P.H. in 2003, might be in the same broad category of books with an *unhealthy* aura. Mr. Algeo included in it forged texts full of disgusting lies and libels, cleverly mixed among authentic documents. In those pages H.P. Blavatsky – the woman who worked day and night for the good of mankind and who gave the world such wonderful books as *The Voice of the Silence* and *The Secret Doctrine* – is *made to describe herself* as a mean

² *The Mahatma Letters to A.P. Sinnett*, TUP edition, 1992, Letter LXXXVI, page 405, lower half of the page. In the 1972 Adyar edition of the Mahatma Letters, see p. 399. In the Philippines TPH, 1993, Chronological edition, it is the Letter 119, p. 408.

person; a *Russian spy* (“letter” 07); someone who *helped torture a cat to death during “occult” experiences* (“letter” 76); *someone who would like to sell her soul* (“letter” 53); and someone whom *the devil got into trouble in her youth* (“letter” 69) – to name but a few examples of Mr. John Algeo’s “work”.

Out of the 136 “letters” published by Mr. John Algeo, at least 27 documents are certainly false.¹ That makes 20 percent of the total. One out of five letters of the volume is false. Nearly all the 27 forged documents are deeply offensive to H .P. Blavatsky, and more treacherously so since they are presented as if signed by HPB herself. Mr. Algeo, who happens to be the international vice-president of the Theosophical Society, Adyar, has accomplished what no anti-theosophical initiative had done so far: a serious, partially successful attempt to have the worst falsehoods against the Old Lady included in the so-called *theosophical literature* and, worse, in the very body of books which are ascribed to Helena Petrovna Blavatsky.

A single woman travelling around the world in that rigid and authoritarian society of the 19th century, H.P.B. used her brilliant pen to tirelessly denounce the blind dogmas of the different religions and churches; to propose universal brotherhood as the only real basis for world peace; to

¹ This is an initial assessment. Further research may reveal the number is actually greater and – besides the 27 false letters – one of the three versions presented by Algeo of his “Letter 117” is certainly false, too.

criticize the scientific illusions of her time, and to bring to the world the wisdom of all times, which is always simultaneously new and ancient. But in the short term she disturbed many established routines and could only offer to people a dangerous, difficult, steep and narrow way to inner truth in their own hearts. She had but a few loyal friends to help her face many powerful enemies, who were ready to do anything to stop or hinder her work. Libelling her was one of the first things to do.

More than one century later, it seems we are dealing with a renewed attempt to destroy her at the moral level and thus prevent or make it more difficult for Adyar theosophists to come back to the original teachings and “rediscover” them, now that the *neo-theosophy* of Mr. Charles Leadbeater loses its strength.

It is possible that the conscious or unconscious logic behind Mr. Algeo’s “editorial work ” aims at preserving for some time more the ritualistic movements which make the real power-structure of the Adyar theosophical society, and which were created by the Bishop C.W. Leadbeater in the first part of the 20th century. I have nothing to say against the *personal* good faith of Mr. Algeo, and have no interest in judging anyone’s intentions. Yet Mr. John Algeo’s editorial actions have at least three main aspects in his volume of “Letters”.

ONE.

In the first place, there is a group of 22 false documents whose “originals” never appeared (“Solovyov letters”, and the “Spy Letter”). Of these, 21 were kindly copied by Algeo from the collections of attacks to the theosophical movement published initially by Mr. Vsevolod Solovyov and later by Walter Leaf. Of this I have already written.¹ Henry Olcott, who could hardly be accused of being too loyal to Blavatsky, had to admit in his memories that Solovyov’s texts against H.P.B. were published *only after her death*, because that **“made it safe for him to tell his falsehoods about her”**. According to Olcott, this fact shows Solovyov to be **“as heartless and as contemptible, though fifty times more talented, than the Coulombs”**.²

¹ See my article *Defending the Old Lady*, in *The Aquarian Theosophist*, September 2005, pp. 1-9, or in “FOHAT” magazine, Canada, in its Fall 2004 edition. A Portuguese translation of the text was published in Portugal by the magazine *Biosofia* in its edition of Winter 2004-2005, pp. 25-31. A brief summary of it was published as a letter in *Sunrise*, the magazine of the Theosophical Society, February/March 2005, p. 82.

² The sentence comes from H.S. Olcott’s “**Old Diary Leaves**” (TPH-India, 1972, volume III, p. 185). A longer quotation of his words about Solovyov or Solovioff: “Among the visitors of H.P.B. was that talented Russian Solovioff, whose book, which appeared long after dear H.P.B.’s death, made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented than the Coulombs.”

The Coulombs forgeries against HPB – made under the inspiration of the Vatican missionaries in India – are far more famous than the ones fabricated by Solovyov. In fact, Mr. Solovyov did not even present any false originals of his “letters”. He just published the false texts and libels, and that was enough for Mr. Algeo to accept them as “Blavatsky Letters”. As to the Russian Spy letter, obviously false, it is not clear yet who forged it. This should be investigated.

TWO.

Besides the *Solovyov Letters*, John Algeo included in the volume a second and different set of false texts and libels, whose originals also never appeared. These texts were made up by a person who belonged to the Society for Psychological Research, Mrs. Eleanor Sidgwick. These are “Letters” 108, 115, 116, 118 and 125, besides one of the three versions of “Letter” 117. Mr. John Algeo admits, in a small note at the end of each of these texts:

“Original unavailable. Transcribed from a copy in the Archives of the Society for Psychological Research in Cambridge University Library. The copy, of poor legitimacy, was made presumably by Eleanor Sidgwick, who freely abbreviated and paraphrased the material she copied.”

How could Mr. Algeo ascribe these texts to H. P. Blavatsky, if they come from the Society for Psychological Research, SPR, whose open campaign against HPB was dismantled by the very same SPR in 1986, after a technical research led by Mr. Vernon Harrison, clearly indicated that all “proofs” against HPB were false and forged? There is no legitimacy for any documents coming from the SPR and dealing with H.P.B. Algeo writes that these forgeries have “poor legitimacy”,

which is a violent understatement. Thus he destroys his own legitimacy as an editor.

THREE.

The third and final point regarding the editorial work of Mr. Algeo is that he fragmented or ignored the *Letters of H.P. Blavatsky* as published by William Q. Judge in the *The Path, magazine of 1894-1895*.

Mr. Judge knew H. P. Blavatsky personally in addition to being one of the three main founders of the theosophical movement. He worked in direct touch with H.P.B., and was loyal to her from the beginning — 1875 — until his death in 1896

Judge also made several important contributions to the theosophical literature. No experienced editor could ignore or try to dismantle his rendering of the letters

On the other hand, in order to pretend to be scientific, sub-scholars often prefer the dead letter instead of the living spirit. The HPB letters as edited by Judge are nice to read. The reader enjoys them. They are not a collection of fragments separated by idle speculations. But Algeo preferred to cut and fragment the material available. He separated one piece from the other with long and boring discussions about useless details.

One enlightening example of this is given by the “Letters” 80 and 87 in his volume. The small fragment miscalled “Letter” 80 corresponds in fact but to the second half of a paragraph quoted by Judge from her letters and published by him in January 1895. The reader will have to jump over “letters” 81, 82, 83, 84, 85, and 86, in order to finally meet the first

half of the paragraph Mr. Judge had quoted!

Such is the “scholarship” used by Mr. Algeo in his strange volume. Great part of the book is a collection of disconnected sentences and groups of sentences or paragraphs separated one from another like islands in a (shallow) ocean of pseudo-academic commentaries. In addition to it, of course, one out of five fragments or texts is simply false.

And yet there is a bright side to this. The publication of the *Algeo Letters* has given many theosophists new food for thought, and some of them have already come into action in several countries in order to restore the truth.

In the first semester of 2005, after patient contacts with Mr. Algeo and his “Editorial Committee” had resulted clearly useless, an *HPB Defense Fund* was created by *The Aquarian Theosophist*. Its only goal is to publish a volume with the authentic letters of HPB, which will be a legitimate alternative to the volume edited by Algeo in 2003.

In less than one year since its creation, the *HPB Fund* has already received more than half of its expected total sum of 10,000 dollars. Donations are still welcome, and the work on the future volume has already started on a voluntary basis. The first part of the new volume will likely consist of the vibrant letters of HPB as personally edited and published by her colleague Mr. William Q. Judge.

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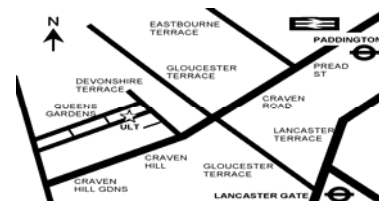
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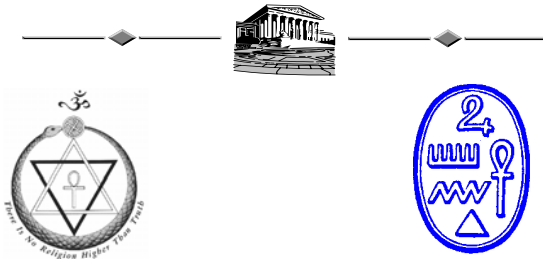
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Master's letter to Mr. Judge

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A Call to Action

1896-2006: 110 years
later, the possibility of

Justice to William Q. Judge

Dear Editor,

On January 8th, 2006, I started consulting a few friends about a strange idea.

It had occurred to me that independent students could formally write annual, open letters to the Adyar Theosophical Society asking it to re-examine its "process" moved against William Q. Judge in 1894-95 and suggesting that its leaders should either show proofs of his guilt or declare him innocent of any charges whatsoever.

In fact, the 19th century process of unfair persecution against Judge within the Adyar Theosophical Society is very well documented in various books.¹

It is most likely that the search for political power was the real motive behind the Case against Judge – with charges of false communications from Adept-Teachers. The accusations were based on a campaign of rumours. No actual, valid proofs were ever presented against Judge. The *Judicial Committee* appointed to

¹ Three of them are: 1) The recent and most complete book *The Judge Case*, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004); 2) *The Theosophical Movement, 1875-1925*, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.) ; 3) *The Theosophical Movement, 1875-1950*, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.).

examine the matter declared it could not decide on the issue. It did not even consider the charges.

Yet Judge was never declared innocent by Annie Besant's Society. Adyar Historians still treat him like a man who forged messages from the Masters. Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge was a fraud, while they still are led to ignore or to forget the absurd fancies, *involving communications with Masters*, which were published by C.W. Leadbeater and other Adyar leaders along the first half of the 20th century. Those "clairvoyant" fancies are responsible for the ritualistic structures which even now make the basis for political power in Adyar.

Karma may take time, but it always produces its results. As any social institution, Adyar T.S. is accountable for what it does and doesn't do. Just like any private industries or government officers around the world, Adyar leaders must be open to accept truth and to admit the mistakes of their organization in a public way, especially if such mistakes create a public injustice.

For instance: it took one century for the Society for Psychical Research, SPR, which "judged" and "condemned" H.P. Blavatsky as a fraud, to correct the wrong done to H.P.B.'s work. In 1986 the S.P.R. admitted that fraud was committed, yes – but not by H.P.B. It was made instead by those who accused her, and the founder of the esoteric movement was innocent. For that change to happen, though, someone had to *request in the first place* that the S.P.R. re-examine the "case" against H.P.B., which then led the SPR to admit that the "old lady" had never been guilty.

The same could happen with regard to another *occult pillar* of the movement, W.Q.Judge. One of the three main

founders of the theosophical movement in 1875, Judge's contribution to the esoteric philosophy is much greater than meets the eye of many a theosophist. The movement as a whole has much to gain from rediscovering his real importance.

What can we say, by now, about the case against Judge? It has been more than 110 years since his persecution in 1894-95. The time may have come already to start requesting from Adyar a re-examination of the Case against him. The absence of proofs or evidences against Judge is remarkably complete. His *informal* condemnation in the 1890s was entirely based on hearsay and depended solely on the political power and political aims of his accusers. This in itself would be a central factor for the starting point of any initiative requesting that the Adyar T.S., as an institution, finally declares Judge innocent in a public and fair way. But this is not all.

There are also clear indications that before dying both Henry Olcott and Annie Besant – the most prominent leaders of the persecution against Judge – at least partially repented from the injustice done to him. Their feelings were publicly documented, even if they themselves did not come to the public to repair the damage caused.

H. S. Olcott had a revealing conversation with Laura Langford (formerly Laura Holloway), shortly before his death. It was during the first wave of Leadbeater scandals, while Olcott made his last visit to New York, in 1906. It was 11 years after the Case against Judge.

Laura Langford (Holloway) published the content of the decisive dialogue in 1915, and much later it was published again, in 1965, by the Adyar Publishing House itself, as part of a book whose preface was signed by no other than N. Sri Ram, then president of the Adyar

Society. (Radha Burnier, who presides over Adyar since 1980, is Sri Ram's daughter.)

The text by Laura Langford/Holloway has been never questioned. In the dialogue, Olcott says he is worried about the future of the T.S. and admits that he misses H.P.B.'s presence. Then he tells Laura:

"We learn much and outgrow much, and I have lived much and learned more, particularly as regards Judge. . . . I know now, and it will comfort you to hear it; that I wronged Judge; not wilfully or in malice; nevertheless, I have done this and I regret it""¹

In fact, Olcott had accused both Judge and HPB of fraud. In April 1895, while Judge was persecuted, Henry Olcott had the nerve to write in *The Theosophist* that H.P.Blavatsky had forged the *Prayag letter*. W. Judge denounced the fact and defended the *Old Lady* in the June 1895 edition of *The Path* (pp. 81-83).

But by 1909, that decisive message from the Mahatmas, received through H.P.B., was quietly admitted as authentic by the Adyar Society, and it is now is part of the Adyar editions of the *Mahatma Letters*.

As to Judge, a few months after Olcott's death Annie Besant admitted in her 1907 book *Theosophical Lectures* that W. Q. Judge had rendered a "great service" to the movement. Besant added that she was *against his expulsion* from the Adyar TS. Thus she seemed to forget that she had

personally demanded his expulsion in a signed document in 1895.²

There is more:

*In June 1909, A. Besant published an article in *The Theosophist* admitting W. Q. Judge was one of the great founders of the theosophical movement. She described his many positive qualities and only slightly criticized him.

*In October 1922 (three months after Mr. B.P. Wadia had abandoned the Adyar T.S. and adhered to the United Lodge of Theosophists), Mrs. Besant wrote two other notes in *The Theosophist* along the same line.

*And "in the 1920s", in a private conversation with a friend of hers in the Adyar Society, she confessed that Judge had committed no forgery (the only accusation against him). But refused to publicly admit such a fact.³

Since then, some Adyar leaders do their best to keep the tradition of saying untruthful things in public and admitting the truth only in a private, partial or implicit way – at least as far as it is in their control. Miss Joy Mills, a long-standing student of HPB's literature, admitted in a letter to me that she considers Leadbeater books "science-fiction", but it seems she would very much prefer these *public* matters to remain *private*. Indeed, many of the absurds written by C.W.L. and A. Besant in their books were silently ommitted in later editions, and other books by them were

¹ *Damodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Sven Eek, The Theosophical Publishing House, Adyar, Madras, first edition 1965, second edition 1978, pp. 657-658, especially 658.

² *The Judge Case*, E. Pelletier, part II, p. 444.

³ *The Theosophical Movement, 1875-1950*, pp. 297-298 and note at p. 342. Also, *The Judge Case*, part II, p. 443.

never re-edited. Two outstanding examples of books “abandoned” by Adyar are *Lives of Alcyone* (by C.W.L.) and *MAN: Whence, How and Whither* (by C.W.L. and A.B.). The *strong reasons* leading to this “editorial policy” have been only privately admitted by Adyar leaders, so far.

Within the area of influence of the Adyar Society, the charges against W.Q.J. are innerly connected to the insinuations against H.P. Blavatsky. Robert Crosbie perceived this and wrote: “Those who belittle Judge will be found belittling H.P.B.”¹

So the idea that came to me in the early days of January, 2006, was that an open letter or letters could be written to the Adyar Society, between March 21st (WQJ’s death) and April 13th (WQJ’s birth), each year, suggesting or requiring that as a sign of respect for truth and for the theosophical movement, Adyar Society re-examine the Judge Case and show any proofs of his guilt – or else declare him innocent.

As the birth is more important than the death, every April 13th could be a priority date. If it takes 20 years or more to see justice done, it will still be worthwhile.

In the short term, such letters would help build a growing consciousness (both inside and outside the Adyar TS) about some key facts of the movement’s history. With or without short term results, each step of the initiative would be valid in itself. Such an action would raise consciousness. It would provide an instrument for some theosophists to practice *a brave declaration of principles*,

¹ *The Friendly Philosopher*, by R. Crosbie, Theosophy Co., Los Angeles, 1945, p. 05.

a valiant defence of those who are unjustly attacked and a loyal sense of duty to the teacher. Open letters could go to Adyar with different contents, written from very different perspectives and in different places, with the same central idea of *Justice to William Judge*.

Dallas Tenbroeck was one of the few theosophists I consulted about this before the end of January. He wrote:

“Excellent idea. (...) Publish documents and facts. (...) I think what should be aimed at is tolerance and fraternity among the various Theosophical Societies and let by-gones be agreed on, rectified officially, and then joint progress proceed in harmony – that is if the principle of BROTHERHOOD is made primary to all.”

All those interested in commenting, helping, or in giving their opinion about such a broad idea – so far kept as an *abstract* proposition – can write to: Carlos Cardoso Aveline, Cx. Postal 5111, Ag. Brazlândia, CEP 72.701-970, Brasília, Brazil. Email: carlosaveline@hotmail.com.

Best regards, Carlos.



**THE TABULA SMARAGDINA
OF HERMES**

Remember in this connection the *Tabula Smaragdina of Hermes*, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The “**One thing**” mentioned in it is MAN. It is said: “The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom and its nurse is the Spirituous Earth.” In the

occult rendering of the same it is added: “and *Spiritual* Fire its instructor (Guru).”

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves¹, changing with every, re-birth, full of *Tanha* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines — spiritual, psychic and physical.

That which propels towards, and forces evolution, *ie.*, compels the growth and development of Man towards perfection, is

- (a) The MONAD, or that which acts in it unconsciously through a force inherent in itself; and the lower astral body or the *personal* SELF. THE former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, and
- (b) The lower astral body or the *personal* SELF. The forme, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, WHICH, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane. On our plane, its essence being too pure, it

remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego, or personal Self, will have the upper hand in every case.* For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada* (153 and 154.). Hence the expression, “the the Spirits of the Earth clothed the shadows and expanded them.” To these “Spirits” belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the “Solar” *Lhas, Spirits, warm them, the shadows.* This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the progenitors, “the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection — this, at the cost of a proportionate loss of spiritualit. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind, which*

¹ The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. Nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. (*Transactions of the Blavatsky Lodge, p. 68.*)

reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon. (*The Secret Doctrine*, II, 109-10.)

HPB DEFENSE FUND REPORT

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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.

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

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