

# The Aquarian Theosophist



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## TUESDAY'S WITH MR. JUDGE

[Abridgement of Tuesday discussions held at the Aryan Theosophical Society of New York: Session V & Questions and Answers from the Path Magazine — see Vol. II, Echoes of the Orient. Mr. Judge's comments have his name, initials, +, General Secretary, Mr. President, and Hadji Erinn.]

Dr. M.—The purification of the individual character would seem to embrace all the Society's aims. For in the realization of Universal Brotherhood as a fact, comes a realization of spiritual unity as its essence; and a grasp of the truth of spirit involves in time knowledge of its nature and workings and power. Given such sense of pervasive spirit as leads to the broadest beneficence and the loftiest endeavor, you have the germ of the principle which, in full growth, ripens to knowledge of philosophy and religion, and to the acquisition of the psychic and other powers now latent in us. Hence, I take it, the first of the Society's three aims is the greatest, as virtually including the information and the powers referred to in the others. ....

E. D. Mac P. — I am not clear on this point; — How far is the production of good Karma a proper motive to good acts? If I give money or time to a charity in order that I may lay up treasure in heaven, is not this a mere investment just as truly as one in Wall Street?

General. — I think so. There seems no difference in principle between investing in Karma and investing in bonds. But can good Karma be thus produced? Occult writers teach that the ending of all Karma is the adept's aim, and that this is only accomplished as the causes generating it are made to end. — that is, the self-seekings, interests, desires which bind to and renew earth-lives. When these die out and the adept's wishes and will are merged in the Universal life, Karma, as a cause of rebirth, has nothing to sustain it and disappears. The desire for good Karma is a desire for *some* Karma, whereas the highest aim is to get rid

of the necessity for any. One may say that goodness, rather than the being good, is the goal. Charity as an investment would not lead to either. Nor would any act, right in itself, if its object was reward. The production of good Karma is the result of good acts, but is not a motive for them. The motive may be two-fold, — internal, as seeking the formation of noble and God-like character; external, as effecting benefit to others. Both may combine, the one producing a sympathetic nature, the other a useful life. From these good Karma will arise naturally: less so, if at all, when sought for itself.

W. Q. Judge — Let me read you a passage from the Visishtadvaita Philosophy. [Reads]. This states, as does Patanjali, that there are three kinds of Karma, — that which is now inoperative because thwarted by Karma of an opposite kind, that which is now operating, and that which will operate hereafter when formed. Over the first and second we have no control, but the third is largely within our molding power. Now

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what produces a good Karma? Evidently, a good life. But what produces a good life? As evidently, a good motive. But what produces a good motive? Analyze one, and you will see that it springs from two things — true conception and a strong aspiration. We first see the validity and beauty of spiritual truth; then we desire to assimilate and exemplify it; from this double experience of the soul comes the motive towards good. Towards *good*, observe; not towards reward or happiness or self-aggrandizement in any form. Now what maintains this motive? I should again say, two things. First, the steadily increasing sense of the richness of spiritual attainment as contrasted with all other; second, the formation of the habit of offering all acts, even the most trifling, as voluntary sacrifices on the altar of life. This is a matter of growth, slow growth, but a sincere student will find the growth possible. For if he understands that the real value of deeds is measured by the spirit prompting them, and not the results they accomplish, he will see that a small duty discloses that spirit as truly as a large one, and the *Bhagavad Gita* says that one's own duty, however small, is that which we should perform. Further, this habit is helped by fixing in the memory some pregnant sentence from the Sacred Books. Here is one from the Upanishads:

“Unveil, O Thou who givest sustenance to the worlds, that face of the true sun which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.”

If you will memorize this, you will find it an invaluable aid to self-culture. It contains matter for profound thought and the stimulus to the highest life. Still another thing. We need to recall the incessant caution of the *Bhagavad Gita* against action with a view to consequences. We are to concern ourselves with the quality of action, not with the results. Once more; the first of the Society's three aims seems most important because most enduring. Merely intellectual acquisitions cease with death;

psychic powers do not go beyond the astral plane, and are not a permanent possession of the individuality; but any spiritual gain or power, spirit being indestructible, continues on unimpaired from one incarnation to another. I agree with Dr. M. that he who *fully* grasps the first aim has really all. Adepts acquire their vast domination over physical and astral forces as an incident in their spiritual course. It is not sought either in or for itself, but comes naturally, and is picked up, so to speak, on their way to the higher peaks of knowledge. It is not well to strive for the lesser good, but for the greater, which includes the less. All our acts, therefore, must be done without our having an interest in the result.

A. F. — .... The caution against action with a view to consequences seems to require explanation of “consequences.” Are they the logical consequences of the action, or the consequences to which the actor makes himself liable? The latter should of course be disregarded, as one is to do what is right, no matter at what cost. But the logical consequences of any action are really part of the problem, and one must include them in forming judgment of its desirability. Theosophy would hardly recommend rashness, or thoughtlessness, or lack of foresight.

W. Q. Judge. — No; but I mean an adhesion to such action as, according to our lights, *on the whole* seems best, and then freedom from anxiety as to all the possible results. Every act has numberless sequences of which only the nearest can be foreseen. When these are considered wisely and the decision made, we should cease worry over possible or any effects whatever.

**What, then, is a Sincere Theosophist to do? Shall he or not Practice Yoga?**

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist — on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society —

Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

#### **THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA**

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even — the first step for any practical use of the recondite laws of nature — is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

#### **If Students Believe That Adepts Are Behind The Society, They Should Follow Their Advice.**

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, which has Their protection and assistance, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practice Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practice altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

#### **What Is The "Daily Initiation"?**

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest

importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. It may be a child's school, but it takes a man to go through it.

HADJI ERINN



## When Destiny and Death Join Hands<sup>1</sup>

*Contra solem ne loquaris*<sup>2</sup> was not said by Pythagoras with regard to the visible Sun. It was the “**Sun of Initiation**” that was meant, in its **triple form** — two of which are the “Day-Sun” and the “Night-Sun.”

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive peoples down to the Pārsīs of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, **their portals to open to the East**. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeium of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it — its mysticism notwithstanding — were only the world ready to receive it, which, alas! it is not.

<sup>1</sup> This article is derived from

<sup>2</sup> [Do not speak against the Sun.] The meaning of Pythagoras' admonition, as well as the deaths of Socrates, Ovid, and Julian *might* be interpreted, “Do not give words to that which can only be existentially transmitted.” — ED. A. T.

The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate. Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation — one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the **hitherto protecting hand was withdrawn** from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death.<sup>3</sup> Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively

<sup>3</sup> The “protecting hand” around a person carrying higher knowledge does not mean an iota of Karma is escaped, but rather its *flow* is changed — deadly boulders are broken into injurious but not deadly parcels, some events are hastened, others retarded. — ED.

modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himalayan *€shrams*, but this is not so.

Julian tried to benefit the world by revealing at least a portion of the great mystery of the *JD4B8VF4@H* — [threefold]<sup>1</sup> and — *he died*. “There are three in one,” he said of the Sun — the central Sun<sup>2</sup> being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, *@,D@4H*; the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the “Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium,” says Hermes Trismegistus. “For it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation.” Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiurgi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image.

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the profane of pagan antiquity, it was, of course, the physical Sun that was the “highest God”  
[*C.W.* xiv, 221-23)

### The Trial of the Sun Initiate<sup>3</sup>

We will begin with the ancient Mysteries — those received from the Atlanteans by the primitive Āryans — whose mental and intellectual state Professor Max Müller has described with such a masterly hand, yet left so incomplete withal.

He says: We have in it [in the *-ig-Veda*] a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the *Veda* we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is “Brahman;” for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods,

<sup>1</sup> All brackets in this article are those of HPB. — ED

<sup>2</sup> A proof that Julian was acquainted with the heliocentric system.

<sup>3</sup> Following portion of this article derived from vol. xiv, *Collected Works*, pages 259-78,.

the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it “Ātman,” for ātman, originally breath or spirit, comes to mean Self and Self alone, Self, whether divine or human; Self, whether creating or suffering; Self, whether One or All; but always Self, independent and free. “Who has seen the first-born?” says the poet, “when he who had no bones (*i.e.*, form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?” (*-ig-Veda*, 1, 164, 4.) This idea of a divine Self once expressed, everything else must acknowledge its supremacy; “*Self* is the Lord of all things; it is the King of all things; as all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; all selves are contained in this *Self*.” (*Bṛihadāranyaka*, II, v. 15).<sup>1</sup>

This Self, the highest, the one, and the universal, was symbolized on the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the Soul — killing the terrestrial passions which have ever been an impediment to the re-union of the Unit Self (the Spirit) with the All-Self. Hence the allegorical mystery, only the broad features of which may be given here. It was enacted by the “Sons of the Fire-Mist” and of “Light.” The second Sun (the “second hypostasis” of Rabbi Drach) appeared as put on his trial, Viśvakarman, the Hierophant, cutting off seven of his beams, and replacing them with a crown of brambles, when the “Sun” became Vikartana, shorn of his beams or rays. After that, the Sun — enacted by a neophyte ready to be initiated — was made to descend into Pātāla, the nether regions, on a trial of Tantalus. Coming out of it triumphant, he emerged from this region of lust and iniquity, to re-become Karmasākshin, witness of the Karma of men,<sup>2</sup> and arose once more triumphant in all the glory of his regeneration, as the Graha-Rāja, King of the

Constellations, and was addressed as Gabhastiman, “re-possessed of his rays.”

The “fable” in the popular Pantheon of India, founded upon, and born out of the poetical mysticism of the *-ig-Veda* — the sayings of which were mostly all dramatised during the religious Mysteries — grew in the course of its exoteric evolution into the following allegory. It may be found now in several of the *Purāṣas* and in other Scriptures. In the *-ig-Veda* and its Hymns, Viśvakarman, a Mystery-God, is the Logos, the Demiourgos, one of the greatest Gods, and spoken of in two of the hymns — as the highest. He is the Omnificent (Viśvakarman), called the “Great Architect of the Universe,” the

All seeing God, . . . . the father, the generator, the disposer, who gives the gods their names, and is beyond the comprehension of mortals,

as is every Mystery-God. Esoterically, He is the personification of the creative manifested Power; and mystically He is the **seventh principle in man**, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddhā, the virgin Goddess, whose name speaks for itself, since it personified Yoga-power, the “chaste mother” that creates the Adepts. In the *-ig-Vaidic* Hymns, Viśvakarman performs the “great sacrifice” *i.e.*, sacrifices himself for the world; or, as the *Nirukta* is made to say, translated by the Orientalists:

Viśvakarman first of all offers up all the world in a sacrifice, and then ends by sacrificing himself.

In the mystical representations of his character, Viśvakarman is often called Vithobā, and is pictured as the “Victim,” the “Man-God,” or the Avatāra crucified in

<sup>1</sup> *Chips from a German Workshop*, i, 69-70. [London, Longman's, Green & Co., 1867-75, 5 vols.]

<sup>2</sup> Sūrya, the Sun, is one of the nine divinities that witness all human actions.

space: [At this point the WMS<sup>1</sup>. (pp. 207-09) reads as follows:

In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected — together with the test, the following details are found.

- (1) The neophyte representing the sun as Sahasra-Kirana — “he of the thousand rays” — is shown kneeling before the hierophant. The latter is in the act of cutting off *seven locks* of the neophyte’s long hair,<sup>2</sup> and, in the following
- (2) illustration, the postulant’s bright crown of golden beams is thrown off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.<sup>3</sup> This was enacted in India. In trans-Himalayan regions it was the same.
- (3) In order to become a “Perfect” one the sakridāgāmin (“he who will receive new birth,” lit.) had, among other trials to descend into pātāla, the “nether world,” after which process only he could hope to become an anāgāmin — “one who will be reborn no more.” The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the *World of Gods* (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey — (3) .

Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more

<sup>1</sup> This is the Wurzburg MSS of the *S.D.* sent to Subba Row which he refused to return. It is now in the archives at Adyar. — ED.

<sup>2</sup> See *Judges*, Ch. xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of “seven green withes,” etc.

<sup>3</sup> No need of explaining that Sanjñā, pure spiritual *conscience* is the *inner* perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the *seven* locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the sakridāgāmin (the candidate “for new birth”) they could be attained by him only through severe trials and suffering.

initiation was proceeded with; if he fell — *it was delayed*, and often entirely lost for him. These rites<sup>4</sup> lasted *seven* days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning. On the fourth day —

- (4) he was tied, extended full length, and with his arms stretched out on a *wooden lathe*, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights . . .]

In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia, he was bound on a lathe, and when his body had become like that of one dead (entranced), he was carried into the crypt. Then the Hierophant kept watch over him “guiding the apparitional soul (astral body) from this world of Samsāra (or delusion) to the *nether* kingdoms, from which, if successful, he had the right of releasing *seven suffering souls*” (Elementaries). Clothed with his Anandamayakośa, the body of bliss — the Srotāpanna remained there where we have no right to follow him, and upon returning — received the *Word*, with or without the “heart’s blood” of the Hierophant.<sup>5</sup> Only in

<sup>4</sup> In *CW* “rules” appears in text. — ED.

<sup>5</sup> [The dogma of Atonement did not originate with the Christians, any more than did their ‘anointed’ Christos and Sophia] The former [‘anointed’ Christos] they modeled on the original of the ‘King Messiah,’ the male principle of wisdom, and the latter on the third Sefirōth, from the Chaldean *Kabalah*, and even from the Hindu Brahmā and Sarasvatī, and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the *New Testament* never appeared in its complete form, such as we find it now, till 300 years after the period of the apostles, and the *Zohar* and other Kabbalistic books are found to belong to the first century before our era, if not to be far older still.

“The Gnostics entertained many of the Essenean ideas; and the Essenes had their greater and minor Mysteries at least two centuries before our era. They were the *Ozarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Aśoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of

truth the Hierophant was never killed — neither in India nor elsewhere, the murder being simply feigned — unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme WORD, after which he had to die — only one man in a nation having the right to know that word. Many are those grand Initiates who have thus passed out of the world's sight, disappearing

As mysteriously from the sight of men as Moses from the top of Mount Pisgah (*Nebo*, oracular Wisdom), after he had laid his hands upon Joshua, who thus became “full of the spirit of wisdom”, *i.e.*, initiated.

But he died, he was not killed. For killing, if really done, would belong to **black, not to divine Magic**. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. But the uninitiated inventors of theological Christianity took the allegorical language *à la lettre*; and instituted a dogma? the crude, misunderstood expression of which horrifies and repels the spiritual “heathen.”

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Persians, Greeks, and other conquering hordes. The hierophants had their *atonement* enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the ‘fall of man’ in Eden, but simply as an expiation for the past, present, and future sins of ignorant, but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn ‘new birth,’ the Initiator passed ‘the word’ to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered to *strike*. This is the true origin of the Christian dogma of atonement.”

As Ballanche says, quoted by Ragon: “Destruction is the great God of the World,” justifying therefore the philosophical conception of the Hindu Śiva. According to this immutable and sacred law, the Initiate was compelled to kill the Initiator: otherwise initiation remained incomplete. . . . It is death that generates life.” *Orthodoxie maçonnique*, p. 104. **All that, however, was emblematic and exoteric. Weapon and killing must be understood in their allegorical sense.**

All these Hierophants and Initiates were **types of the Sun and of the Creative Principle** (spiritual potency) as were Viśvakarman and Vikartana, from the origin of the Mysteries. ....

The symbolism of Viśvakarman and Vikartana, is not simply an astronomical, but is the most solemn rite, an inheritance from the Archaic Mysteries that has crossed the ages and is used to this day. It typifies a whole drama of the Cycle of Life, of progressive incarnations, and of psychic as well as physiological secrets, of which neither the Church nor Science knows anything.

The antiquity of the Secret Doctrine may be better realized when it is shown at what point of history its Mysteries had already been desecrated, by being subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the grandest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in *Isis Unveiled*,<sup>1</sup> that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known

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<sup>1</sup> *Op. cit.*, I, 15.



since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article “Was writing known before PāŚini?” it is stated that the Pāndus had acquired universal dominion and had taught the “sacrificial” Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the *phorminx* — the seven-stringed lyre, symbolical of the sevenfold mystery of Initiation — these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod. Thus even in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The “Sun of Righteousness” still blazed high on *the midnight sky*; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The *true* Mysteries were never made public. **Eleusinia and Agrae for the multitudes; the God Εύβουλή, “of the good counsel,” the great Orphic Deity for the neophyte.**

This mystery God — mistaken by our Symbologists for the Sun — who was He? Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, “the Heavenly King,” Ro-Imphab; that by the Greeks the Sun was called the “Eye of Jupiter,” as for the modern orthodox Pārsī he is “the Eye of Ormuzd”; that the

Sun, moreover, was addressed as the “All-seeing God” (*πολυόΝθαλμος*), as the “God Saviour,” and the “saving God” (*αζτιον τ-ς σωτηρίας*). Read the papyrus of Papheronmes at Berlin, and the stela as rendered by [Auguste] Mariette-Bey,<sup>1</sup> and see what they say:

Glory to thee, o Sun, divine child! . . . thy rays carry life to the pure and to those ready. . . . The Gods [the “sons of God”] who approach thee tremble with delight and awe. . . . Thou art the first born, the Son of God, the Word.<sup>2</sup>

... These terms...were applied to every worthy Initiate. ...

Listen to Plato:

Know then, Glaucus, that when I speak of the production of good, it is the Sun I mean. The Son has a perfect analogy with his Father.

Iamblichus calls the Sun “the image of divine intelligence or Wisdom.” ... The word Sol (Sun) being derived from *solus*, the One, or the “He alone,” and its Greek name Helios meaning the “Most High,” the emblem becomes comprehensible. Nevertheless, the Ancients **made a difference between the Sun and its prototype.**

Socrates saluted the rising Sun as does a true Pārsī or Zoroastrian in our own day; and Homer and Euripides, as Plato did after them several times, mention the Jupiter-Logos, the “Word” or the Sun. ...[For the Initiates] Iaō, ... was but a Planetary Spirit attached to the visible Sun; and the visible Sun is only the central Star, **not the central spiritual Sun.** ...

<sup>1</sup> [De Mysteriis . . . , I, ch. xi.]

<sup>2</sup> One just initiated is called the “first-born,” and in India he becomes *dwija*, “twice born,” only after his final and supreme Initiation. Every Adept is a “Son of God” and a “Son of Light” after receiving the “Word,” when he becomes the “Word” himself, after receiving the seven divine attributes or the “lyre of Apollo.”

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato*.<sup>1</sup>

The *perfective* rite, [ *τελετή*, *teletē*] precedes in order the *initiation* [*μύησις*, *muesis*], and *initiation*, the final apocalypse, *epopteia*.

Theon of Smyrna, in *Mathematica*, also divides the mystic rites into five parts:

The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier . . . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications; but after purification, the reception of the sacred rites succeeds. The third part is denominated *epopteia*, or reception. And the fourth, which is the end and design of the revelation, is [the investiture] the binding of the head and fixing of the crowns<sup>2</sup> . . . whether after this he [the initiated person] becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, is

friendship and interior communion with God.<sup>3</sup>

And this was the last and most awful of all the Mysteries.

The chief objects of the Mysteries, represented as diabolical by the Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in *Isis Unveiled*<sup>4</sup> that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul. What the last *epopteia* was is alluded to by Plato in *Phaedrus* [250 B.C.]:

Being *initiated* in those *Mysteries*, which it is lawful to call the most blessed of all *Mysteries* . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation*, we become *spectators* of entire, simple, immovable, and *blessed visions*, resident in a pure light.<sup>5</sup>

This veiled confession shows that the Initiates enjoyed Theophany—saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the *ἐποπτεία* [*epopteia*] or final revealing, consisted in beholding the gods [the high Planetary Spirits] themselves invested with a resplendent light.<sup>6</sup>

The statement of Proclus upon the subject is unequivocal:

In all the initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, a formless light of

<sup>1</sup> [Taylor's ed. London, 1816, p. 220.]

<sup>2</sup> This expression should not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk "the waters of life" — in the Hindu Mysteries there was the fount of life, and soma, the sacred drink.

<sup>3</sup> *Eleusinian and Bacchic Mysteries*, T. Taylor, p. 46, 47.

<sup>4</sup> II, 111; 113.

<sup>5</sup> *Eleusinian and Bacchic Mysteries*, p. 63.

<sup>6</sup> *Op.cit.*, p. 65.

themselves is held forth to the view; sometimes this light is according to a human form and sometimes it proceeds into a different shape.<sup>1</sup>

Again we have

Whatever is on earth is the resemblance and shadow of something that is in the Sphere. While that resplendent thing [the prototype of the Soul-Spirit] remaineth in *unchangeable* condition, it is well also with its shadow. When that resplendent one removeth far from its shadow, life removeth [from the latter] to a distance. Again, that light is the shadow of something more resplendent than itself.<sup>2</sup>

Thus speaks the *Desātīr*, in the *Book of Shet the Prophet Zirtūst*, thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystae were brought into close union with those whom Proclus calls “mystical natures,” “resplendent Gods,” because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.<sup>3</sup>

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed *entirely* in

ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.<sup>4</sup>

The word *Pitris* may now be explained and something else added. In India the chela of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahātma, who remains the adviser or instructor of even the high Adepts. Few are the accepted chelas who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow. It is this that was meant in *Isis Unveiled*, when it was stated that few of the *fakirs* (the word *chela* being unknown to Europe and America in those days),

however Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the *vatu-fakir* [the just initiated chela] is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE [of his Pitar or Father, the glorified invisible Master, or disembodied Mahātma]. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.



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<sup>1</sup> *On Plato's Republic*, p. 380; quoted by Taylor, p. 66.

<sup>2</sup> Verses 35-38. [See: *The Desatir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; rpr. by Wizard's Bookshelf, Minneapolis, 1975; 1979.—Compiler.]

<sup>3</sup> *Phaedrus*, 250 C, q. by Taylor, p. 64.

<sup>4</sup> *Isis Unveiled*, Vol. II, p. 114.

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*Is Hypnosis a form of suggestibility, interfering with man's free will?*

Sept 19 Modern Apostles & Pseudo Messiahs  
*Reformers of abuses, slavery and legal tyrannies never pose as Messiahs*

Sept 26 Cycles  
*Cycles of light and darkness succeed each other as day does night*

Oct 3 "What is Truth?" (talk)  
*"Truth is that which explains" ~ Robert Crosbie, Founder ULT*

Oct 10 What are the Theosophists?  
*Theosophists are original and independent thinkers and seekers after Truth*

Oct 17 The Nature of Soul (talk)  
*We are composed of Body, Mind & the mysterious 'Soul' – more than one soul?*

Oct 24 The Tidal Wave  
*The tidal wave of deeper souls lift us unawares out of meaner cares*

Oct 31 How should we treat others? & on 'suffering'  
*Under karma can there ever be any unmerited suffering?*

Nov 7 The Middle Way (talk)  
*Between extremes of spiritualism and materialism are ethics and wisdom*

Nov 14 Theosophical Movement:  
 Its Aim and Purpose (2 short talks)

Nov 21 Man Visible and Invisible  
*Why, philosophically, man must be both a mortal being and an immortal soul*

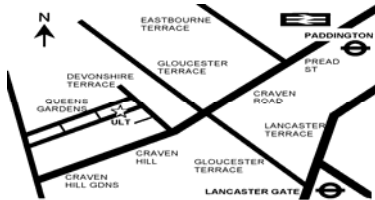
Nov 28 Universal Transmigration of Souls  
*Do human Ego souls reincarnate in lower animal forms?*

- Dec 5 Cosmic and Human Hierarchies (talk)  
*The Microcosm and the Macrocosm – Man, inseparable from Great Nature*
- Dec 12 Kali Yuga and the Present Age  
*The Dark Age is the last and shortest of the four yugas or racial cycles*
- Dec 19 The Light of the Logos (talk)  
*The "Mother" - the noumenal root of Nature as an aspect of the Absolute*
- Dec 26 Christmas – On the New Year  
*The Astral Light is young and strong between Christmas and Easter*

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&

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By Robert Crosbie



## THE COFFEE KLATCH



**Coffee-Maker:** Ah@! I may have to ban student! He's likely to drive my more inward types into hysteria. I shall have

to teach him to meditate so he can stop twisting our brains with his intellectual doo-dads!

**Lady in Center Booth:** Thanks, Coffee-Maker, I shall "boo" when he comes in. Oh, Lord! send me my anti-gravitation shoes, I see him coming!

**Student:** I have something that will absolutely floor you with its impregnable logic:

### The Grand Unified Theory of Classical Quantum Mechanics

A theory of classical quantum mechanics (CQM) is derived from first

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For any kind of wave advancing with limiting velocity and capable of transmitting signals, the equation of front propagation is the same as the equation for the front of a light wave. By applying this condition to electromagnetic and gravitational fields at particle production, the Schwarzschild metric (SM) is derived from the classical wave equation which modifies general relativity to include conservation of spacetime in addition to momentum and matter/energy. The result gives a natural relationship between Maxwell's equations, special relativity, and general relativity. It gives gravitation from the atom to the cosmos. The universe is time harmonically oscillatory in matter energy and spacetime expansion and contraction with a minimum radius that is the gravitational radius. In closed form equations with fundamental constants only, CQM gives the deflection of light by stars, the precession of the perihelion of Mercury, the particle masses, the Hubble constant, the age of the universe, the observed acceleration of the expansion, the power of the universe, the power spectrum of the universe, the microwave background temperature, the uniformity of the

microwave background radiation, the microkelvin spatial variation of the microwave background radiation, the observed violation of the GZK cutoff, the mass density, the large scale structure of the universe, and the identity of dark matter which matches the criteria for the structure of galaxies. In a special case wherein the gravitational potential energy density of a blackhole equals that of the Plank mass, matter converts to energy and spacetime expands with the release of a gamma ray burst. The singularity in the SM is eliminated.

**Lurker at Back-Table:** — Student, I realize you are impressed, but if a Co-worker with Nature were to outline the laws of another plane of being as well as the *transitional paths* to that other plane, you might be more cautious with the dispensation of your enthusiasm. In my opinion science is nibbling its way into an area of transition between two planes, but can there be progress without a change in the *Inner Man*? With unity as a bedrock we can begin to get “our luggage ready” to spend lives in *learning* and *service*.

**Quark in a oblique table:** — Student, bringing things into the arena are fraught with danger, so brace yourself if you are thinking in that direction. Bruno got burnt at the stake — much to dangerous to be left alive; Dr. Eugene Mallove got murdered a few months ago, as you will see in the *Obituary* (p.29). Even when technology shouts “mass-production,” real change still proceeds **from within-without**.

According to the Dalai Lama:

*“If these problems in society are to get better, it is not enough that a few experts discuss these things. Every individual has to change, and the only way to do this is for ordinary people to have greater awareness of the bigger problems, and understanding of what creates the problem, and a desire to change things person by person. So, as a member of society, you are as qualified as anyone else. And the only way to change is through education.”*



## CORRESPONDENCE

### Good News from Georgia

Dear Editor,

Georgia has a new governor by the name of Sonny Perdue and he has appointed a new commissioner of the Georgia Department of Corrections (GDC) by the name of James E. Donald. These two men are bringing Georgia forward — not backwards, the way things have been going for the past 30 years.

Under the leadership of Commissioner Donald, the GDC is making great changes. The GDC is reducing the cost of housing inmates and offering a better release program. Georgia law is being changed to allow inmates to be paid for their labor and the GDC is bringing manufacturing plants into the system and is, as of June 1<sup>st</sup>, starting five pilot faith-based dorms.

Commissioner Donald has been visiting prisons and spending time asking inmates, “How can we help you stay out once you are released?” He is also allowing the wardens and the staff at the prisons more control over who is released on parole.

I would like to thank the Governor and Commissioner for all these changes. They are only the beginning.

Dr. Tommy R. Goolsby, Jr.

Oglethorpe, GA

[Reprinted from *Fortune News*, Summer 2004]



### An Incredible Winning Streak

When a murder defendant recently received life in prison instead of the death penalty, it kept intact an amazing streak. In the 11 years since its founding, not one defendant represented by the Defenders Association of Philadelphia has been sentenced to death. All 61 individuals that have been sentenced to death in Philadelphia since 1993 were represented by private attorneys.



This incredible streak by the Defenders Association is being used by critics of the death penalty as proof that having money and resources is the difference between living and dying. The Defenders Association is well funded and has more resources at its disposal than do private attorneys, who are compensated with as little as \$2,000 and \$400 for each day in court. The Defenders Association, on the other hand, assigns two lawyers to each capital case. In addition, each defendant has the services of a private investigator and the use of a team of psychologists and “mitigations experts,” who search for evidence to use at trial.

Source *AP* April 7, 2004  
[Reprinted from *Fortune News*, Summer 2004]



## Cyclic Speculation

The Fifth Root Race has a Devachan different in texture, length, depth., etc., from that of the preceding Fourth Root Race. However because of its(the 5th) place, or current position, or **ARC** of the *Fifth-Race-Cycle*, it(the fifth subrace) is moving toward what Occultism calls “Absolute Evil” — that is; the vibrations inherent in the vehicle are beginning to *dominate* the motion of its essence.<sup>1</sup> Since this is not allowed, or in accord with the Law of Cycles, we are on the brink of a catastrophe which will destroy the dominance of the vibratory vehicle. When this happens, the “dominance” or keynote of the *Fifth Sub-race* of the Fifth Root-race will give way to

<sup>1</sup> The move toward increasing selfishness or subservience to the vehicle is always stopped by a catastrophe; or in the words of the SDII,786: “...in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*” True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories?* “Jupiter,” is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race, after attaining the zenith of its glory.”

that of the Sixth Sub-Race of the Fifth RR. With that occurrence, the SEED of the Sixth Great Race will begin to germinate inside the Sixth Subrace of the FIFTH RR.

This sounds mechanical and linear, but becomes common-sense when seen *existentially* in the **process** of harvesting a crop:

1. Nature demands a *certain time*, a **moment** for harvesting — else you lose both the “chaff” and the “seed.”
2. Once the seed is saved, then the stalk and the husks and the chaff — i.e., all but the *seed* are plowed under and returned to the mineral kingdom — the *base* kingdom for the Fourth Round.

Due to this inescapable *process*, the **Heart Doctrine** is denominated the “*Great Sifter.*” Compassion is the causal agent in the process however much the chaff, the stalks, and the husks may be aghast at the event.

From a human point-of-view — especially for us still predominantly on the emotional plane — there is certainly an implacability to the drama once we have, by our *choices*, emerged from the **passive-audience** on to the *active-stage* of the PILGRIM. *Light on the Path* puts it in this way:

Look for the warrior.... Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain,

and in the dust of the battle-field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies. (p.10)

The last sentence of this quote is almost a *keynote* of our movement as the Fifth Subrace. We have made our peace with circumstances and are now devoting our energy, inspiration, etc., to the vehicle rather than essence. Thus the status-quo has a peculiar “desperation” about it for Shiva is standing at the doorway. Fortunately, there is another cycle beyond the paradigm of the status-quo, the forerunners of the dawn.



## *Hypnotism and Theosophy*

[*Jenness Miller Illustrated Monthly*, New York, August, 1893. This article was only slightly revised from an earlier article submitted by Mr. Judge to the Omaha Daily Bee, and printed on March 30, 1891.—Compiler. — *Echoes of the Orient*, vol. iii, p. 215-17]

Is hypnotism understood? What is the attitude of the Theosophical Society to hypnotism?

It is thought by some that magnetism and hypnotism are identical; for many have said this new force or power is only the old practice of Mesmer revived in this century, after long years of contempt, and labeled with a new name, which will permit doctors to take it up. This is not, however, altogether true. Dr. Charcot, of Paris, and his followers, may be credited with the revival of hypnotism; for, in consequence of their investigations, it has been accepted by the medical profession. I have seen the prominent doctors of the Atlantic coast change their views on this subject in twenty-five years. Dr. Hammond and others laughed at the credulity of those who believed that the phenomena, now so well known among hypnotizers, ever took place; today they write articles and admit the facts previously denied.

Many years ago, Dr. Esdaile, a surgeon of the British army, conducted a hospital in India, and there performed many difficult operations by using magnetism as an anaesthetic, even instructing native assistants to use it on patients in his stead. His book, long ago published, gives all the facts. There is plenty of testimony in all countries to the reality of the mesmeric and hypnotic states and powers.

The great question which arose after the proofs about hypnotism were in, was a very different one from any which has previously been brought forward. As soon as the process was described and admitted, experiments proceeded with rapidity, and the great subject of “**suggestion**” was laid bare. It was found that the hypnotized person could be made to do many strange things after recovering from the hypnotic state, provided the suggestion had been made to him when he was in the state. The subject was told to murder Dr. A or B; to steal a pocket-book. He was then taken out of the hypnotic state, and, at the appointed time, would take the suggested weapon — a paper knife or harmless thing — and go through all the required actions, or would actually steal the object he was told to steal. If this power could be used by a doctor in an experiment, it was argued that an actual murder might be planned and executed through a hypnotized person. Hence it was dangerous. Crime was possible of perpetration with impunity by [or “immunity for”) the real culprit. Dr. Charcot gave an article to an important New York magazine in which he admitted the probabilities of suggestion to patients, but denied that there was danger from suggested crime, and yet also said there ought to be laws against indiscriminate hypnotization. In the latter conclusion, most of the Theosophical Society’s members fully concur, but they also think that there is, and will be, danger from crime suggested to hypnotic subjects. Not in the immediate present, but in the future.

This is because hypnotism is not understood nor its dangers appreciated by the medical profession; still less do they credit the public with a correct knowledge on the subject.

The very best hypnotizers know very well that there are points at which the hypnotized subject escapes their influence, continues in the hypnotic state, and remains under some influence not known to the operator nor distinguishable by the subject. Here is one danger — the danger of ignorance and of a blind guide’s leading one equally blind. Such writers as Braid, Binet, and others are only statisticians. They simply give facts and methods, all being equally in the dark as to causes and possibilities. Again, the operators in the forefront of hypnotic fame know, too, as Dr. Charcot has said, there is a danger that hysteria will be developed where it never existed, and a long train of other evils. This is why he demands the suppression of indiscriminate operating. But the real rock of offense is this, and well known to theosophical students, that as the force and power of hypnotism are better known, it will be seen that whatever the influence is, **the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the center. This process is actually a phenomenon**

of the death state, and is the opposite of the mesmeric effect; and this point is not known to the medical profession, nor will it be as they now proceed, because post mortem examinations never reveal the action of a living cell. Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life **the very opposite of hypnotism**. And the use of magnetism is not objectionable, yet it should be limited in practice to competent members of the medical profession. The more studious and careful members of the Theosophical Society, then, are against the use of hypnotism. In all its anaesthetic phases it can be duplicated by mesmerism without any bad effects. Dr. Esdaile has abundantly shown this. Laws ought to be passed making it a misdemeanor to have a public or private hypnotic seance. And these laws should also be aimed at even those doctors who, under the plea of science, put subjects into absurd and undignified positions. Such practices are not necessary, and are deliberately against the desire of the waking will and judgment of the subject. They only exhibit the operator's power and add nothing to knowledge that cannot be otherwise obtained.

But even with the remarkable cases recorded by Binet and others in France, the laws governing man's inner constitution, and which especially govern in hypnotism after a certain point, are not perceived by the learned writers. Some give only facts — either facts about strange recurrence of states, and others like Dr. James of this country assume that there is a hidden self who does these queer tricks with the mortal shape. Theosophists know that the extraordinary alterations in mind or mental power, the strange "recurrence of states," and the apparently distinct division or separation of intelligence in a single human subject, are all explained by the ancient eastern method of reducing the inner powers of man into seven classes, in each of which the hidden self — the Ego — can and does act independently, the body being only a gross instrument or field for the action of the real man.

This theory divides him into seven planes of action, in each of which the Ego or hidden self can have a consciousness operating in a manner peculiarly appropriate to that plane, and also partaking of the consciousness and experience of the planes above it but not below. And each of these layers or fields for consciousness is further divided into other sub-fields, in every one of which there may be a separate experience and action, or all may be combined. Now in the cases taken up by Dr. James, the peculiarity noted was that when the subject acted as No. 1, she had no recollection of a state called No. 2. No explanation of this was offered, only the fact being recorded. It is explained by the localization of the consciousness

of the Ego in one or the other of the sub-fields of action of the first of the great class of seven.

The failure to recollect from one to the other was due to the fact that the **Ego was forced into that particular field**, and was thus unable to carry recollection with it. Hence it was entirely automatic in its action on that plane. This effect was due almost entirely to the **specific contractile action of the hypnotic process**, which, as said above, is essentially a contraction of the cells from outside to the center. This will always prevent the Ego from educating itself to remember from state to state and field to field the experience of each, which education is however possible in the mesmerized or magnetized state, and of course in the normal waking life.

The cases where the subject escapes from the operator's control are all explicable under the same theosophic theory; that is, those are instances in which the Ego retreats from the first plane or field of consciousness made up of seven divisions or sub-fields, to the next one of the whole class of seven, instead of entering one of the sub-divisions of the first. And, as the medical practitioners do not know of nor admit the reality of the higher inner sub-divisions, they are not acquainted with the means for reaching the Ego when it has escaped further from them into a field of consciousness where they are in ignorance of causes and conditions; that is to say, the hypnotizers are not examining the real field of operation of the force, but are looking at some of its phenomena merely.

These phenomena are exhibited in the body or outer shell while the psycho-physiological process, going on within, and causing the visible phenomena, are hidden from their view.



**Bizarre deep-sea worms dine on whale bones  
Newly discovered genus lacks mouth, stomach, legs,  
eyes**

[David Perlman, Chronicle Science Editor](#)

Saturday, July 31, 2004

**San Francisco Chronicle**

In all the ocean deeps of the world, thousands upon thousands of strange creatures feast in darkness on the refuse that falls steadily like snow from tiny dead plants and animals far above.

Others prey on the bodies of organisms that live and die on the seabed itself, but none could possibly thrive as strangely as a newly discovered tribe of feathery-plumed worms named *Osedax*.

They have no mouths, no stomachs, no legs and no eyes. They feed only by infiltrating the drowned bones of dead whales -- a nutritional strategy unique in the animal kingdom -- and their sex lives are as bizarre as their diet.

Marine biologists, examining the rotted carcass of a whale on the bottom of the Monterey Canyon, have discovered hosts of these worms inside the whale's bones, busily digesting fats and oils with the aid of bacteria, whose lifestyle and life-giving oxygen metabolism are still mysteries.

Robert Vrijenhoek, an ecologist at the Monterey Bay Aquarium Research Institute in Moss Landing, told the story of the discovery Friday, and it began, he said in an interview, when he was exploring the canyon bottom with his colleagues more than two years ago in search of nothing more prosaic than a clam bed.

They were aboard the institute's research vessel Western Flyer and were using its remote-controlled deep submersible Tiburon when the small high-tech craft's camera first spotted the rotting carcass of a migrating gray whale.

"It was just alive with thousands of waving red plumes, and we could see instantly that something strange was alive there," Vrijenhoek recalled. "Close-up images showed us they were small worms, probably a new species of worms, so we used the Tiburon's tools to take a careful sample of the whale's flesh and a small piece of bone and brought them to the surface."

The worms indeed seemed like something entirely new, perhaps remotely related to the red-tipped tube worms discovered in the fuming volcanic vents of the Galapagos rift zone more than 25 years ago. So Vrijenhoek and Monterey Bay Aquarium research associate Shana Goffredi quickly shipped a batch of the worms to Greg Rouse, a specialist in marine invertebrates, especially worms, at the South Australian Museum in Adelaide.

While Rouse began classifying the worms, Goffredi began analyzing their DNA, and after months of work, all three scientists determined they had discovered an entirely new genus of annelid worms, which they named *Osedax*, the Latin term for "bone devourer."

An even closer analysis of the creatures' anatomy made clear the team had discovered two species. One, *O. rubiplumus*, was named for its red featherlike crests; the other, *O. frankpressi*, was named after the famed geophysicist Frank Press, a recently retired member of the Monterey Bay Aquarium Research Institute's board of directors.

The researchers reported details of their discovery in Friday's edition of the journal *Science*.

Using "molecular clock" techniques to study the worms' DNA, the scientists established that the most recent common ancestor of the two species of worms must have lived about 42 million years ago -- roughly the time when a class of clumsy land animals first

took to the sea and became the world's first ancestral whales.

If so, the evolution connection is striking, for the *Osedax* worms appear to have evolved just at the most convenient time, when the early whales were evolving, dying, and providing bone for the early worms to live on.

The striking color of the *Osedax* plumage is due to hemoglobin, a protein that scavenges oxygen from the water and allows the plumes to act as gills. The plumes connect to a muscular trunk that penetrates the bone of the whale and ends in a wide yolk sac. Branching off from the yolk sac, a network of greenish "roots" filled with rod-shaped bacteria extends to break down the oils and fats in the bone and provides the worms with their only food.

The sex lives of the *Osedax* worms are even more curious:

Each of the females, which range in size from an inch to 3 inches long, carries "tens to hundreds of thousands" of eggs in its body, Vrijenhoek said. The males, however, are so small that at first Vrijenhoek and his colleagues couldn't find any males at all. A microscope finally revealed them -- looking like tiny larvae and living 50 to 100 at a time deep inside each female's body and apparently subsisting only on scraps of yolk from the females' eggs.

The Monterey Bay scientists have been careful to leave the dead whale undisturbed where it lies in the canyon bottom, for it offers an invaluable ecological study site to Vrijenhoek. The worms' genetic diversity, he suggests, indicates that they are part of an actively breeding population that could include hundreds of thousands of individuals.

"Just within a mile offshore from my office window at MBARI," Vrijenhoek said, "I've seen two baby whales washed ashore after they'd been partly eaten by orcas. At least 500 whales must die at sea each year around the world, and what other communities of organisms exist on them we have no idea. It would be great to know more."



## Give me one Concrete Practise

**T.H.** — I would like to have a concrete practice pointed out to me as something to begin with in self-discipline.

**Answer** — Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings do not take first chance to tell

him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and your experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."

W. Q. J.



## Quotable Quotes

"...the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. Jacob Boehme was wholly unlettered, but he knew the truth. His writings show an acquaintance, not to be then gained from books, with the true doctrines found in the Hindu scriptures and secret books. ...today are men known to me, who, more unlearned yet than Jacob Boehme was, know many things still mysteries... The reason is that these men have attained to **devotion**, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth."

— W.Q.Judge, *Notes On The Bhagavad-Gita*, page 75, Chapter II.

"A very modest, simple and uneducated person can, through his inner searching, come to know more about life than the greatest scholars.

It is for this reason that scientists should demonstrate a little more humility and reserve. God has not given them exclusive rights to knowledge. They can control matter, but they cannot control life, because life is not discovered at the end of a few instruments, lenses or scalpels, but inside oneself. Even the person who conducts investigations on other planets can be as ignorant inwardly as if he had never left his cave. It is a matter of consciousness. What is the use, then, of setting out to discover the universe if we remain inwardly as limited as someone who has never stepped outside his remote village? The astronaut in his shuttle travels throughout space, but the shepherd who looks after his flock in the mountains and contemplates the starry sky in the silence of night perhaps knows more of immensity."

— Omraam Mikhael Aivanhov

**"Either we go up together or we go down together. Let us develop a kind of dangerous unselfishness."**

— Dr. Martin Luther King, Jr., April 3, 1968

## Freewill and the Path of Aspiration

The fact that "psychic action is but motion, and the result of a collectivity of causes" was being used by psychologists as a proof that man had no freewill. To this HPB replies:

The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption.... Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not

identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of “psychic” we call it the **higher Self-conscious Will**, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with “molecular” motion at all? As Professor George T. Ladd says:

*The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. ... This real being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind [manas]. To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental “faculties” are only the modes of behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind behaves in certain perpetually recurring modes: therefore, we attribute to it certain faculties. The mental faculties, then, are not entities that have an existence of themselves . . . . They are the modes of the behaviour, in consciousness, of the mind. And the very nature of the classifying acts which lead to their being distinguished is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass. [p. 606.]*

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

We conclude then, from the previous consideration: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non material nature, and acts and develops according to laws of its own, but is specially correlated with certain material*

*molecules and masses forming the substance of the Brain. [p. 613.]*

This “Mind” is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. ....

The “unit-being” creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis*, and independent, **it carries this energy from this world of disharmony into its own sphere of harmony.** Were it not *independent* it could not do so. As it is, the freedom of man’s will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?



## Don’t Be ‘Psyched Out’ by Your ‘Psychic Moments’

SAN LUIS OBISPO, Calif., Aug. 3 /PRNewswire/ —

Have you ever thought about someone, then the phone rings and it’s that person? Have you ever been humming a tune, walked in a room and heard someone else singing the same song?

According to Bob Garner, an expert on parapsychology, you probably had a “psychic moment.”

“It’s uncommon to meet someone who hasn’t had a ‘psychic’ experience happen in their life,” says Garner. “Some people accept such happening as a normal part of

life, while many others deny or diminish such occurrences.”

Garner, a successful entrepreneur for over 20 years and a featured speaker at meetings and conferences on the topics of entrepreneurship, sales psychology and motivation, uses demonstrations of mind reading and psychic experiments as well as plenty of humor in his presentations to creatively reinforce his business message. Garner claims no supernatural powers, even though, while on stage, he will amaze you by telling you your deceased grandmother’s name or the last 4 digits of your phone number. Psychic claims aside, Garner is one of the rare breed of magicians who believes in the possibility of ESP and the mind’s psychic potential. He also firmly believes that people should not discount their psychic moments.

Garner’s research over the past three decades reveals that many well-known authors of inspiration such as Napoleon Hill, Earl Nightingale, Claude Bristol and Norman Vincent Peale, as well as many present day authors, profess an interest, belief, or personal experience with their own “psychic moments.”

Some even offer ideas on how to “untap” the powers of the mind. “James Allen, the author of the century old classic “As a Man Thinketh” was probably one of the first motivational authors to exclusively focus on how to use the amazing powers of your mind,” notes Garner. Garner recently took Allen’s classic, as well as the works of two other century-old motivational powerhouses, revised and updated their text, and compiled them in the book “Masters of Motivation,”

recently published by Sunday & Weiss. In “Masters of Motivation,” Allen states his belief that most people don’t use the power of their minds to the utmost potential. Allen then describes how anyone can learn how to harness and direct the power of their thoughts to not only experience “amazing happenings,” but also

attract the circumstances that they desire into their lives.

“Many of the greatest thinkers over the past century, Edison, Freud, Jung and William James, believed in the psychic possibilities and untapped powers of the mind,” continues Garner. “Considering the misconceptions that were held by many about the mind at that time, these people were very brave to express their beliefs and findings.”

As an example, Garner points out that approximately 60 years ago, people thought psychology was a waste of time. Less than 10 years ago, using hypnosis in clinical situations was unthinkable. However, today psychology is a respected field and clinical hypnosis is slowly making its way into mainstream medicine. Additionally, organizations such as police departments are using “psychic detectives” to help them find murder victims and solve crimes.

“I think it’s just a matter of time before more people begin to view the psychic powers of the mind as something beyond an ‘odd occurrence’ or something of which to be suspicious, fearful or ashamed,” states Garner.

“Someday, it may be discovered that by embracing these psychic moments, we will not only learn more about ourselves, but also use these experiences to improve our way of life.”



## As A Man Thinketh

by James Allen

### Foreword

This little volume (the result of meditation and experience)<sup>1</sup> is not intended as an exhaustive treatise on the much-written upon subject of the power of

<sup>1</sup> Actually he was not planning to publish this work, but his wife insisted!! — ED., A.7.

thought. It is suggestive rather than explanatory, its object being to stimulate men and women to the discovery and perception of the truth that —

“They themselves are makers of themselves”

by virtue of the thoughts which they choose and encourage; that mind is the master weaver, both of the inner garment of character and the outer garment of circumstance, and that, as they may have hitherto woven in ignorance and pain they may now weave in enlightenment and happiness.

James Allen

## Chapter One

### Thought and Character

The aphorism, “As a man thinketh in his heart so is he,” not only embraces the whole of a man’s being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called “spontaneous” and “unpremeditated” as to those which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

Thought in the mind hath made us.  
 What we are  
 By thought we wrought and built.  
 If a man’s mind  
 Hath evil thoughts, pain comes on him as comes  
 The wheel behind the ox . . .  
 If one endure in purity of thought  
 Joy follows him as his own shadow — sure.

Man is a growth by law, and not a creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and Godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with Godlike thoughts. An ignoble and bestial character, by the same process, is the result of the continued harboring of groveling thoughts.

Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself. He also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this — that man is the master of thought, the molder of character, and maker and shaper of condition, environment, and destiny.

As a being of Power, Intelligence, and Love, and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weakest and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his “household.” When he begins to reflect upon his condition, and to search diligently for the Law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to



fruitful issues. Such is the *conscious* master, and man can only thus become by discovering *within himself* the laws of thought; which discovery is totally a matter of application, self-analysis, and experience.

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being if he will dig deep into the mine of his soul. And that he is the maker of his character, the molder of his life, and the builder of his destiny, he may unerringly prove: if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances; if he will link cause and effect by patient practice and investigation, utilizing his every experience, even to the most trivial, as a means of obtaining that knowledge of himself. In this direction, as in no other, is the law absolute that "He that seeketh findeth; and to him that knocketh it shall be opened"; for only by patience, practice, and ceaseless importunity can a man enter the Door of the Temple of Knowledge.



## Chapter Two

### Effect of Thought on Circumstances

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, *bring forth*. If no useful seeds are *put* into it, then an abundance of useless weed seeds will *fall* therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a

man sooner or later discovers that he is the master gardener of his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands with ever-increasing accuracy, how the thought forces and mind elements operate in the shaping of his character, circumstances, and destiny.

Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his *entire* character, but that those circumstances are so intimately connected with some vital thought element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by the law of his being. The thoughts which he has built into his character have brought him there, and in the arrangement of his life there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As the progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions. But when he realizes that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances *grow* out of thought every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstances has

been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of vicissitudes.

The soul attracts that which it secretly harbors; that which it loves, and also that which it fears. It reaches the height of its cherished aspirations. It falls to the level of its unchastened desires — and circumstances are the means by which the soul receives its own.

Every thought seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

A man does not come to the almshouse or the jail by the tyranny of fate of circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power.

Circumstance does not make the man; it reveals him to himself. No such conditions can exist as descending into vice and its attendant sufferings apart from vicious inclinations, or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations. And man, therefore, as the Lord and master of thought, is the maker of himself, the shaper and author of environment. Even at birth the soul comes to its own, and through every

step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and impurity, its strength and weakness.

Men do not attract that which they *want*, but that which they *are*. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. The “divinity that shapes our ends” is in ourselves; it is our very self. Man is manacled only by himself. Thought and action are the jailers of Fate - they imprison, being base. They are also the angels of Freedom — they liberate, being noble. Not what he wishes and prays for does a man get, but what he justly earns. His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

In the light of this truth, what, then, is the meaning of “fighting against circumstances”? It means that a man is continually revolting against an *effect* without, while all the time he is nourishing and preserving its *cause* in his heart. That cause may take the form of a conscious vice or an unconscious weakness; but whatever it is, it stubbornly retards the efforts of its possessor, and thus calls aloud for remedy.

Men are anxious to improve their circumstances, but are unwilling to improve themselves. They therefore remain bound. The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set. This is as true of earthly as of heavenly things. Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life?

Here is a man who is wretchedly poor. He is extremely anxious that his surroundings and home comforts should be improved. Yet all the time he shirks his work, and considers he is justified in trying

to deceive his employer on the ground of the insufficiency of his wages. Such a man does not understand the simplest rudiments of those principles which are the basis of true prosperity. He is not only totally unfitted to rise out of his wretchedness, but is actually attracting to himself a still deeper wretchedness by dwelling in, and acting out, indolent, deceptive, and unmanly thoughts.

Here is a rich man who is the victim of a painful and persistent disease as the result of gluttony. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural foods and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of a healthy life.

Here is an employer of labor who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of his workpeople. Such a man is altogether unfitted for prosperity. And when he finds himself bankrupt, both as regards reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.

I have introduced these three cases merely as illustrative of the truth that man is the cause (though nearly always unconsciously) of his circumstances. That, while aiming at the good end, he is continually frustrating its accomplishment by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary. The reader can, if he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as a ground of reasoning.

Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary so vastly with individuals, that a man's *entire*

soul condition (although it may be known to himself) cannot be judged by another from the external aspect of his life alone.

A man may be honest in certain directions, yet suffer privations. A man may be dishonest in certain directions, yet acquire wealth. But the conclusion usually formed that the one man fails *because of his particular honesty*, and that the other prospers *because of his particular dishonesty*, is the result of a superficial judgment, which assumes that the dishonest man is almost totally corrupt, and honest man almost entirely virtuous. In the light of a deeper knowledge and wider experience, such judgment is found to be erroneous. The dishonest man may have some admirable virtues which the other does not possess; and the honest man obnoxious vices which are absent in the other. The honest man reaps the good results of his honest thoughts and acts; he also brings upon himself the sufferings which his vices produce. The dishonest man likewise garners his own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue. But not until a man has extirpated every sickly, bitter, and impure thought from his mind, and washed every sinful stain from his soul, can he be in a position to know and declare that his sufferings are the result of his good, and not of his bad qualities. And on the way to that supreme perfection, he will have found working in his mind and life, the Great Law which is absolutely just, and which cannot give good for evil, evil for good. Possessed of such knowledge, he will then know, looking back upon his past ignorance and blindness, that his life is, and always was, justly ordered, and that all his past experiences, good and bad, were the equitable outworking of his evolving, yet unevolved self.

Good thoughts and actions can never produce bad results. Bad thoughts and actions can never produce good results. This is but saying that nothing can come

from corn but corn, nothing from nettles but nettles. Men understand this law in the natural world, and work with it. But few understand it in the mental and moral world (though its operation there is just as simple and undeviating), and they, therefore, do not cooperate with it.

Suffering is *always* the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with himself, with the Law of his being. The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure. There could be not object in burning gold after the dross had been removed, and perfectly pure and enlightened being could not suffer.<sup>1</sup>

The circumstances which a man encounters with suffering are the result of his own mental inharmony. The circumstances which a man encounters with blessedness, not material possessions, is the measure of right thought. Wretchedness, not lack of material possessions, is the measure of wrong thought. A man may be cursed and rich; he may be blessed and poor. blessedness and riches are only joined together when the riches are rightly and wisely used. And the poor man only descends into wretchedness when he regards his lot as a burden unjustly imposed.

Indigence and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A man is not rightly conditioned until he is a happy, healthy, and prosperous being. And happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of the man with his surroundings.

A man only begins to be a man when he ceases to whine and revile, and commences to search for the hidden justice

which regulates his life. And as he adapts his mind to that regulating factor, he ceases to accuse others as the cause of his condition, and builds himself up in strong and noble thoughts. He ceases to kick against circumstances, but begins to *use* them as aids to his more rapid progress, and as a means of discovering the hidden powers and possibilities within himself.

Law, not confusion, is the dominating principle in the universe. Justice, not injustice, is the soul and substance of life. And righteousness, not corruption, is the molding and moving force in the spiritual government of the world. This being so, man has but to right himself to find that the universe is right; and during the process of putting himself right, he will find that as he alters his thoughts toward things and other people, things and other people will alter toward him.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis. Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life.

Men imagine that thought can be kept secret, but it cannot. It rapidly crystallizes into habit, and habit solidifies into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease. Impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances. Thoughts of fear, doubt, and indecision crystallize into weak, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence.

Lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary. Hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution. Selfish thoughts

<sup>1</sup> While the "suffering" of the initiate may not have its roots in the same soil as the profane, still are we to refuse it the grateful recognition of a "higher cause"? — ED.

of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing.

On the other hand, beautiful thoughts of all crystallize into habits of grace and kindness, which solidify into genial and sunny circumstances. Pure thoughts crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace. Thoughts of courage, self-reliance, and decision crystallize into manly habits, which solidify into circumstances of success, plenty, and freedom.

Energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness. Gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances. Loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

A particular train of thought persisted in, be it good or bad, cannot fail to produce its results on the character and circumstances. A man cannot *directly* choose his circumstances, but he can choose his thoughts,<sup>1</sup> and so indirectly, yet surely, shape his circumstances.

Nature helps every man to the gratification of the thoughts which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts.

Let a man cease from his sinful thoughts, and all the world will soften toward him, and be ready to help him. Let

<sup>1</sup> While it's true we can "choose" our thoughts, it's also true that we must — the beginner especially — discover means to obstruct the *Phantasy*. In that sense much of this is too *slam-dunk* and simple. Theoretically learning a computer is simple, however the actual learning proceeds in the blood, sweat and tears of *daily doing*. Then, too, we humans are the karmic result of an enormous past as we ply our way upon the *Cycle of Necessity*. — ED.

him put away his weakly and sickly thoughts, and lo! opportunities will spring up on every hand to aid his strong resolves. Let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colors which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your evermoving thoughts.

You will be what you will to be;  
Let failure find its false content  
In that poor word, "environment,"  
But spirit scorns it, and is free.

It masters time, it conquers space;  
It crows that boastful trickster, Chance,  
And bids the tyrant Circumstance  
Uncrown, and fill a servant's place.

The human Will, that force unseen,  
The offspring of a deathless Soul,  
Can hew a way to any goal,  
Though walls of granite intervene.

Be not impatient in delay,  
But wait as one who understands;  
When spirit rises and commands,  
The gods are ready to obey.



## Obituary

### Dr. Eugene Mallove, Torch Bearer for Cold Fusion, Slain

*Editor of Infinite Energy magazine brutally killed May 14. Left MIT faculty position in 1989 in protest over what he considered to be rigged data intended to debunk Cold Fusion.*

By Marc J. Plotkin and  
*Pure Energy Systems News*  
May 15, 2004  
NORWICH, CT, USA

Dr. Eugene Mallove, the tireless spokesperson for integrity and honesty in cold fusion research, whose persistent efforts finally persuaded the U.S. Department of Energy to give the phenomenon a second look after 15 years of denial and stonewalling, was killed in Norwich, CT on 14 May 2004. Few facts are known, but preliminary information suggests that it may have been a robbery or possibly a landlord-tenant dispute. Local police are still

investigating. There is no word on the identity or motives of the assailant(s) and there is no evidence currently of a political connection to his murder.

Dr. Mallove's contributions to Cold Fusion and new energy research cannot be overstated. His passion for integrity and relentless search for the truth emerged fully in 1989 when he resigned in protest from the Massachusetts Institute of Technology over their manipulation of test data to make a Pons-Fleischmann replication study appear to show a negative result.

More than anyone, Dr. Mallove was the public face of Cold Fusion proclaiming in many public appearances the existence of overwhelming peer-reviewed scientifically-based evidence for Cold Fusion. Gene, as he was known to his friends and colleagues, was courageous when he stood face-to-face against numerous vocal detractors and skeptics from the mainstream scientific establishment for over a decade. He tirelessly knocked down every hollow argument put forward by skeptics with hard data, logic, and solid research results.

The author of several books, in 1991, he published "*Fire and Ice*", which helped rescue the field of cold fusion from oblivion when it was publicly banished in the public relations scandals after Pons-Fleischman's announcement of Cold Fusion in June 1989.

His greatest accomplishment and legacy will be the 52 bi-monthly magazine issues of Infinite Energy that he founded and edited. Infinite Energy magazine is a compendium of scientific research into all branches of unconventional energy research from contributors around the world. Many of the authors simply couldn't get published elsewhere, but had the courage and foresight to get most papers peer-reviewed before they were published. His magazine has thousands of loyal subscribers from over 40 countries including Russia and China. See [www.infinite-energy.com](http://www.infinite-energy.com).

Gene traveled to dozens of international conferences, most of the time at great personal sacrifice simply to network with energy researchers and benefactors from around the world. He knew nearly everyone in the unconventional energy community worldwide. Gene has been a champion of cold fusion for many years highlighted by his organizing last

summer's successful International Conference on Cold Fusion (ICCF-10) held in Cambridge, Massachusetts from 24- 29 August 2003. Gene's presence has been the rare voice of scientific reason in a field filled with many phony claims and charlatans. See the web page with the experiments at: —

<http://www.lenr-canr.org/Experiments.htm>.

Equally significant but perhaps not as well known is the *New Energy Foundation*, which he founded with the help of a generous wealthy anonymous benefactor. The New Energy Foundation has become a science-based clearinghouse, generating much needed funds for promising energy research leading to commercialization.

His latest triumph was to reverse over a decade of ignorance at the Department of Energy by presenting compelling evidence of anomalous reactions of Low Energy Nuclear Reactions (LENR). DOE's decision to review the files on LENR aka Cold Fusion could possibly open a new area of scientific inquiry that has been closed since 1989. This was a triumph not just for Gene personally, but for every scientist who spoke as lone voices in large auditoriums. Gene's voice gave courage to those brave individuals who toiled in their laboratories, struggling to survive with virtually no funding. Despite their challenges, many developed innovative ways produce low energy nuclear reactions. Researchers often put their careers in jeopardy, and some only approached this field when a retirement pension was assured.

Gene tirelessly climbed every mountain with courage and grace articulating truth in a field meriting serious scientific investigation of anomalous energy phenomena despite constant criticism from ignorant skeptics who refused to examine even the best peer-reviewed data. One of the best examples of his battles was when he eviscerated Professor Bob Park's book "Voodoo Science."

"Gene's vision was of a world with abundant energy produced without fossil fuel or nuclear waste. It is now up to us to fearlessly make that vision a reality," is the sentiment of his colleagues who remain

