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Email: ultinla@juno.com

ARCHIVE: <http://www.teosofia.com/AT.html>



Dogmatic Religions

Feeling Responsible for the World Today

Dogmatic Religions and the Original Teachings of Theosophy

As we look at daily acts of violence in Irak, Afghanistan, and Israel/Palestine, or see the dangers of nuclear proliferation and terrorist actions, perhaps we are but facing the consequences of not having struggled hard enough — as a movement and since 1891 — against religious dogmatisms. We were strongly invited to do so by H.P.B. and the Masters, and we accepted the invitation only partially.

The good news, though, is that we are still in time to learn a more complete version of the lesson.

The challenge of the theosophical warrior who questions established mechanisms of collective ignorance is in reality but the practice of self-sacrifice. Those who are able to do that in the first part of 21st century will be blessed not only by benefitting the world at large, but also by bringing more vitality into the theosophical movement as a whole.

Many of the obstacles which the theosophical movement has to face today come from the fact that, since the 1890s, we have often preferred the easy way of a certain "Quietism", instead of the difficult path of probation. Such a danger was clearly indicated in the 'Mahatma Letters'. In that volume we see that an Adept-teacher used these words to evaluate the work of the London Theosophists:

"And this is also the reason why, the British T.S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate

at best towards *Quietism* — that utter paralysis of the soul." (1)

Radical thoughts — and they are sadly true. At this point one might ask an intriguing question:

"If quietism and its 'paralysis of the soul' are the 'easy way' of pseudo-mystical routine, so be it; yet where exactly is the steep, luminous, narrow and risky path of altruistic wisdom ahead of us?"

Each one must fundamentally find the way in the silence of his own heart; but one possible verbal answer to the question would be this; that such a path demands a significant degree of courage and detachment with regard to one's own personal comfort, physical, emotional and intellectual.

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GLOBAL VILLAGE

Once we have courage and detachment , then discernment and self-sacrifice will come naturally and the theosophical associations will be able to better challenge the organized forms of human ignorance and delusion.

“Why exactly should we elect such a ‘difficult path?’” — one might ask.

Let's calmly examine the issue. We are free from both “automatic belief” and “automatic disbelief”, and can therefore look at things impartially.

In the famous "Prayag Letter", whose authenticity is now universally accepted by theosophical groups, one of the Himalayan Mahatmas says that the Gods of Hinduism, Christianity, Islamism and all other conventional religions are not quite just "fiction". In a way, they do exist. Under the guise of divinities, they are, or they have a direct connection with, some very real "Chohans of Darkness", the Ma-mo Chohans — a materialistic and anti-evolutionary sort of intelligences.

Through dogmatic religions, these “entities” contrast and hinder, to a relatively large extent, the action and influence of the Dhyan Chohans, the "Chohans of Light" whose mission is to stimulate human evolution toward Truth.

"All in the Universe is contrast", says the Master in that ground-breaking document. (2) Hence fighting the mechanisms of ignorance, or being persecuted by them, is virtually unavoidable.

Surprisingly to some, the content of this decisive Letter is not an isolated fact in the original teachings of Theosophy. The text but confirms the remarkable position taken by the Masters with regard to dogmatic religions in various other Letters, besides the books and writings signed by H.P. Blavatsky (3).

In Theosophy as taught by the Masters and H.P.B., dogmatic religions are frankly described as a "plague" from which we must liberate ourselves. The same idea is expressed by Sigmund Freud in his pioneering essay "The Future of an Illusion". Those who examine and compare these two remarkable texts will see that "The Future of an Illusion" is strikingly similar, in content, to the famous Mahatma

Letter 10 (non-chronological edition) — in which the Master says that there is no such thing as “God”.

In the Psychological field, Carl G. Jung and his followers abandoned the criticism of dogmatic religions which had been started by Sigmund Freud, very much like many post-HPB theosophical leaders did. Of course it was very convenient to stop fighting religious dogmatism ; it is never easy to destroy thick walls of illusion and ignorance, in any aspect of our "cultural traditions".

One of the most serious mistakes done by Annie Besant — when she abandoned the original programme of the Theosophical Movement in order to start promoting her own ritualistic illusions — was therefore to make the movement stop criticizing the dogmatic religions.

This mistake is not exclusive to Adyar, it must be said. The uncomfortable task of struggling to free humanity from dogmatic religions was abandoned by other theosophical movements and institutions as well, in spite of the fact that the Masters explicitly affirm this goal as their own, in the Letters.

As the original intentions were gradually abandoned by entire sections of the movement, "being universally brotherly" was then, consciously or unconsciously, defined as "looking like brotherly".

Hence came the would-be need to "make other people believe we are friendly and spiritualized". As a consequence of this, at least two sentences, in the Letter-Report on the Chohan's Views about the movement, are today even more clearly significant than they were in the 19th century.

The Master wrote:

"The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition (...); the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple (...). Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome feet. It's time that Theosophy should enter the arena (...)." (4)

Real Theosophy, of course, is the one that should enter the arena, not its watered-down versions. Giving up illusions is often an uncomfortable task, even if in the long run it leads to inner happiness and bliss.

But if we try to understand why such a decisive message from the Mahatmas — their views about the dogmatic religions — was suppressed from the daily life of the movement, perhaps we can perceive the practical consequences, in human history, of having abandoned the original impulse of the esoteric movement as founded by HPB and the Mahatmas. Today, a large part of the movement itself can be called “quietist”. We even have a “theosophical” Catholic Church these days. We must start by challenging the collective mechanisms of ignorance and superstition inside our own movement.

Studying the teachings given through H.P.B. from the viewpoint of their application in life, we can understand the challenges we must face as members of the movement and as citizens of this planet.

Thus we are able to develop at least part of the immense creative possibilities that the heart of the theosophical movement has at its disposal, as long as we TRY to express in a practical way our commitment to mankind and to planetary life.

“We are all Arjunas”, William Judge wrote.

Once we accept our co-responsibility for the future of the world, we can see that there is no reason to loose time with mundane things like attachment to routine, “spiritual” appearances or “mystical” quietism.

Carlos Cardoso Aveline

NOTES:

(1) "The Mahatma Letters to A.P. Sinnett", Theosophical University Press, edition, 1992, Pasadena, CA, USA, 494 pp, see Letter XXVIII, p. 210. The metaphor of the “theosophical warrior” is at Letter LV.

(2) See "The Mahatma Letters to A.P. Sinnett" --- Letter 134, pp. 454-457, in the TPH Adyar third edition (1972); Letter 30, pp, 94-96, in the Chronological Edition, T.P.H. Philippines; or Letter

CXXXIV, pp. 461-464, in the T.U.P. edition, 1992, Pasadena, CA, USA.

(3) There are at least seven Letters from Adepts dealing with dogmatic religions: 1) The Prayag Letter, quoted above; 2) Letter 10, non-chronological editions (or Letter 88, chronological edition); 3) Letter 22, non-chronological ed. (or 90, chronological edition); 4) Letter 01, first series, in "Letters From The Masters of the Wisdom", TPH-Adyar (1973 edition); 5) Letter 43, first series, in "Letters From The Masters of the Wisdom", TPH-Adyar (1973 edition); 6) Letter 82, second series, "Letters From the Masters of the Wisdom"; and 7) Letter 46, first series, "Letters From the Masters of the Wisdom", which is the famous "1900 Letter". As to this 1900 Letter, see especially its full text, published in "Theosophical History", London, October 1987, pp. 115-117.

(4) Letter 01, first series, "Letters From The Masters of the Wisdom", Adyar (1973 edition), pp. 3-4.

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To see more on the ethical responsibility which emerges from theosophical studies, visit

www.filosofiaesoterica.com/english

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NON VIOLENCE

Non-violence doesn't just mean not doing violence; it's also a way of taking positive action to resist oppression or bring about change.

"The essence of non-violent technique is that it seeks to liquidate antagonisms but not the antagonists." *Gandhi*

The aim of non-violent conflict is to convert your opponent; to win over their mind and heart and persuade them that your point of view is right. An important element is often to make sure that the opponent is given a face-saving way of changing their mind. Non-violent protest seeks a 'win-win' solution whenever possible.

In non-violent conflict the participant does not want to make their opponent suffer; instead they show that they are willing to suffer themselves in order to bring about change.

Non-violence has great appeal because it removes the illogicality of trying to make the world a less violent and more just place by using violence as a tool.

Among the techniques of non-violent protest are:

- peaceful demonstrations
- sit-ins
- picketing
- holding vigils
- fasting and hunger strikes
- strikes
- blockades
- civil disobedience

Gandhi

One of the most famous leaders of a non-violent movement was Mohandas K. Gandhi (1869-1948), who opposed British imperial rule in India during the 20th century.

Gandhi took the religious principle of ahimsa (doing no harm) common to Buddhism, Hinduism and Jainism and turned it into a non-violent tool for mass action. He used it to fight not only colonial rule but social evils such as racial discrimination and untouchability as well.

Gandhi called it "satyagraha" which means 'truth force.' In this doctrine the aim of any non-violent conflict was to convert the opponent; to win over his mind and his heart and persuade him to your point of view.

Gandhi was firm that satyagraha was not a weapon of the weak - "Satyagraha is a weapon of the strong; it admits of no violence under any circumstance whatever; and it always insists upon truth."

Gandhi did not think that non-violence was a tool for those who were too scared to take up arms (an accusation that was sometimes made):

"My non-violence does not admit of running away from danger and leaving dear ones unprotected. Between violence and cowardly flight, I can only prefer violence to cowardice. I can no more preach non-violence to a coward than I can tempt a blind man to enjoy healthy scenes."

Gandhi, Young India, 28 May 1924

Non-violence in Gandhi's thinking was a tool that anyone could (and should) use, and it was based on strongly religious thinking:

"Non-violence is a power which can be wielded equally by all - children, young men and women or grown-up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind. When non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts."

Gandhi, Harijan, 5 September 1936

"Non-violence is an active force of the highest order. It is soul force or the power of Godhead within us."

Gandhi, Harijan, 12 November 1936

Non-violence: an example

You can get a clear understanding of what's involved in non-violence by looking at the instructions that Gandhi gave to followers of his satyagraha movement in India.

- A satyagrahi, i.e., a civil resister, will harbour no anger.
- He will suffer the anger of the opponent.
- In so doing he will put up with assaults from the opponent, never retaliate; but he will not submit, out of fear of punishment or the like, to any order given in anger.
- When any person in authority seeks to arrest a civil resister, he will voluntarily submit to the arrest, and he will not resist the attachment or removal of his own property, if any, when it is sought to be confiscated by authorities.
- If a civil resister has any property in his possession as a trustee, he will refuse to surrender it, even though in defending it he might lose his life. He will, however, never retaliate.
- Non-retaliation excludes swearing and cursing.
- Therefore a civil resister will never insult his opponent, and therefore also not take part in many of the newly coined cries which are contrary to the spirit of ahimsa.
- A civil resister will not salute the Union Jack, nor will he insult it or officials, English or Indian.
- In the course of the struggle if anyone insults an official or commits an assault upon him, a civil resister will protect such official or officials from the insult or attack even at the risk of his life.

Young India, 27 February 1930

<http://www.bbc.co.uk/religion/ethics/war/against/nonviolence.shtml>

"SATYAGRAHA" – an opera in Sanskrit

The English National Opera staged a production of 'Satyagraha' by Philip Glass in the London Coliseum during April and May.

The lives of Gandhi and Martin Luther King were dramatised in the three hour opera, sung by the cast in Sanskrit with English sur-titles. The performances were popular, many sold out.

ON MASTERS

and

"The gentle yet fierce Krishna"

Every Chêla (and we are all that once we determine to be) has these same difficulties. Patience and fortitude! For an easy birth is not always a good one. The kingdom of heaven is taken only by violence, and not by weakness of attack. Your constant aspiration preserved in secret has led you to that point where just these troubles come to all. Console yourself with the thought that others have been in the same place and have lived through it by patience and fortitude. . . . Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other.

To meditate on the Higher Self is difficult. Seek, then, the bridge—the Masters. "Seek the truth by strong search," by doing service, and by enquiry, and Those who know the Truth will teach it. Give up doubt, and arise in your place with patience and fortitude. Let the warrior fight, the gentle yet fierce Krishna, who, when he finds thee as his disciple and his friend, will tell thee the truth and lighten up the darkness with the lamp of spiritual knowledge.

from W.Q.Judge's 'Letters That Have Helped Me'

H. P. BLAVATSKY SUPPORTED 19th CENTURY FRONTIER SCIENTISTS

"...what is it that guides the force or forces so unerringly in this process of evolution? *Blind* force?... For, whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an *atheist* and a *materialist*, must be "hopelessly insane," according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts, something so strange and paradoxical that he holds it "to be the greatest miracle of nature."

"*Blind* forces, and *no* design" in anything under the Sun; when no *sane* man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even Darwin's *natural selection* theory, though its author had never, probably, contemplated such widely stretched conclusions.

The remarkable work of the Russian Scientist N. T. Danilevsky—"Darwinism, a Critical Investigation of the Theory"—upsets it completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges—read by its author, a member of the Paris Anthropological Society at a recent official meeting of the latter—called "*Evolutionary Psychology; the Evolution of Spirit, etc.*" in which he reconciles entirely the two teachings—namely those of the physical and spiritual evolutions.

He explains the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. Thus the French Scientist has to return to our old friend—*Archæus*, or the life-Principle—without naming it, as Dr. Richardson has done in England in his "Nerve-Force," etc. The same

idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, "Individuality in the light of Biology and modern Philosophy."

We find the same conclusions arrived at in still another excellent volume of another Russian deep thinker, N. N. Strachof—who says in his "Fundamental Conceptions of Psychology and Physiology":—

"The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow If organisms are *entities* . . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*"

This is admitting, as Bourges does in the *Mémoire* above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the EGO and the world at large—the Soul. Thus, gradually, all the best Scientists and Thinkers are approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to."

--*The Secret Doctrine* 2:653-4

"...the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design."

– H. P. Blavatsky, *The Theosophist*

WHAT WOULD SHE DO TODAY?

Iowa State University Denies Tenure to Noted Scientist Who Supports Intelligent Design

Posted by John West on May 12, 2007 12:28 AM

Iowa State University has denied tenure to astronomer Guillermo Gonzalez, co-author of [The Privileged Planet](#), which presents powerful scientific

evidence for the intelligent design of the universe. You can read about the situation in today's *Ames Tribune* [here](#).

This is a very sad day for academic freedom. Dr. Gonzalez is a superb scholar and a fine human being. His research has been featured in *Scientific American*, *Science*, *Nature*, and many other science journals. Iowa State's decision to deny him tenure is a travesty, and the university should be held to account for its action. This deserves to be an even bigger story than the [persecution of evolutionary biologist Richard Sternberg at the Smithsonian](#).

Ironically, Dr. Gonzalez arrived in America as a child refugee from Castro's Cuba. Unfortunately, he seems to have discovered that the Darwinist ideologues in America's universities can be nearly as unforgiving as the Marxist ideologues of his home country.

Stay tuned for more information as this story develops.

Congressional Investigation Confirms Discrimination against Smithsonian Scientist Critical of Darwinian Evolution.

By: Staff, Discovery Institute, December 18, 2006

[a persecuted scientist's case is reviewed impartially by US House of Representatives:]

SEATTLE – The demotion of a well-published evolutionary biologist critical of Darwinian evolution has been found to be religiously and politically motivated, according to a new government report.

The U.S. House of Representatives Committee on Government Reform released a staff report titled, "[Intolerance and the Politicization of Science at the Smithsonian: Smithsonian's Top Officials Permit the Demotion and Harassment of Scientist Skeptical of Darwinian Evolution.](#)" The report details the persecution of Dr. Richard Sternberg, whose civil and constitutional rights were violated by Smithsonian officials when he published a peer-reviewed article by Dr. Stephen Meyer criticizing Darwinian evolution and supporting intelligent design.

"After two years of denials and stonewalling by Smithsonian bureaucrats, a congressional investigation now confirms a campaign of harassment and smears against evolutionary

biologist Richard Sternberg, whose only 'crime' was his honest skepticism of Darwinian dogma," said John West, vice president of public policy and legal affairs at the Center for Science & Culture. "It's outrageous that the federal government would sanction such blatant discrimination. This is clearly an infringement of Dr. Sternberg's free speech rights."

According to the report, Sternberg said, "It is clear that I was targeted for retaliation and harassment explicitly because ... I allowed a scientific article to be published critical of neo-Darwinism, and that was considered an unpardonable heresy." The staff investigation validates this claim and documents the evidence in detail.

Findings of the investigation include:

- Officials at the Smithsonian's National Museum of Natural History (NMNH) "explicitly acknowledged in emails their intent to pressure Sternberg to resign because of his role in the publication of the Meyer paper and his views on evolution." They wanted "to make Dr. Sternberg's life at the Museum as difficult as possible and encourage him to leave."
- "NMNH officials conspired with a special interest group to publicly smear Dr. Sternberg; the group was also enlisted to monitor Sternberg's outside activities in order to find a way to dismiss him."
- "The hostility toward Dr. Sternberg at the NMNH was reinforced by anti-religious and political motivations." NMNH scientists demanded to know whether Sternberg "was religious," "was a Republican," "was a fundamentalist," and whether "he was a conservative."

The investigation concludes, "This is discrimination, plain and simple. The abject failure of the Secretary and Deputy Secretary to protect the basic rights of Dr. Sternberg to a civil work environment is indefensible."

"Given the attitudes expressed in these emails, scientists who are known to be skeptical of Darwinian theory, whatever their qualifications or research record, cannot expect to receive equal treatment or consideration by NMNH officials."

[This is an expanded version of the article published in April]

Atlantis, Poseidonis, Ogygia and Scheria

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

The last remaining island of noteworthy magnitude, Poseidonis, about the size of Ireland, which was situated in the Atlantic Ocean beyond the Straits of Gibraltar, was submerged in 9565 BC in a great cataclysm involving massive earthquakes and tidal waves.

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3000 stadia long by 2000 wide; (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together.

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

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

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

*Plato then puts the reader's own judgment to a test by suddenly interrupting Critias' myth of Atlantis when he is about to have Zeus talk and come to the rescue of messed up human affairs (Critias' name comes from the Greek word krisis, which means "judgment"). Furthermore, he replaces the announced dialogue, the *Hermocrates*, that would*

have staged a Syracusan general who defeated the Athenian expedition to Sicily, and whose name means "endowed with the power of Hermes, messenger of the gods," with the Laws.

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

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

Nevertheless, even in his Laws, Plato wrote about the antediluvian world. In book 3 he describes how the civilization disappeared after the great deluge and how it took ten thousands years to recover. He estimated that ten thousand years before his time all the cities were destroyed completely since they were built either in the plains or by the sea. Only a few shepherds survive, up on the mountains and cities

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

Cle. What traditions?

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

Cle. Every one is disposed to believe them.

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

Cle. What are we to observe about it?

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

Cle. Clearly.

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

Cle. Very true.

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

Cle. Very good.

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

Cle. Why, yes, my friend; and if things had always continued as they are at present ordered, how could any discovery have ever been made even in the least particular? For it is evident that the arts were unknown during ten thousand times ten thousand years. And no more than a thousand or two thousand years have elapsed since the discoveries of Daedalus, Orpheus and Palamedes—since Marsyas and Olympus invented music, and Amphion the lyre—not to speak of numberless other inventions which are but of yesterday.

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

New geological findings indicate that what Plato described, was based on a real event. The theory of the flood in the Aegean Basin¹, proposed that a great flood has occurred towards the end of the Miocene². This flood coincides with the end of the last "ice age" estimated approximately 10,000 years ago, when the sea level has risen as much as 130 metres.

The map below³ shows how the Eastern Mediterranean would look like 12,000 years ago, when the sea level would be 100 - 130 meters lower than today. (See also map at end of the article, p 10)

¹ Theory of the flood in the Aegean Basin:

http://en.wikipedia.org/wiki/Deluge_%28prehistoric%29#The_Aegean_Basin

² The Miocene Epoch is a period of time that extends from about 7.2 years to 5.3 million years before the present.

³ It is easy today to draw such a map. There are tools available in the Internet, such as:

<http://merkel.zoneo.net/Topo/Applet/> and

<http://merkel.zoneo.net/Topo/Applet/appletTopo.php?lang=en&file=europeB>

... where one can plot maps. In the H (m) field one should enter -130 to obtain the above map.



10.000 BCE



today

The Peloponnese was connected to the mainland and the Corinthian Gulf was not formed. Islands around Attica, such as Aegina, Salamis and Euboea were part of the mainland. The Cyclades formed a big island known as Aegeis. Plato described two destructions. The destruction of Atlantis and the destruction of ancient Attica⁴. Some researchers today confuse these two separate events and try to locate Atlantis in the Aegean Sea, in Cyprus, in Crimea etc. No doubt there are sunken cities in the Aegean those of ancient Attica. Diodorus Siculus in his Historical Library⁵ mentions that the Rhodians built Heliopolis in Egypt before the cataclysm. Likewise the Athenians built Sais⁶. These two cities along with other cities in Egypt survived, while all cities in Greece disappeared during the flood.

Some present day researchers confuse the Great Deluge with the "Thera eruption"⁷ that occurred between 1630-1600 BCE. One might argue however that although the tsunami hit the South Aegean Sea, and Crete, it did not affect cities in the mainland of Greece such as Mycenae, Athens, Thebes, which continued to prosper, therefore it had a local rather than a region-wide effect.

The Great Deluge was far more devastating, at a global rather than a regional scale. The map bellow shows how the coastline of Greece changed 12,000 years ago.

⁴ The ancient Attica of 10,000 BCE.

⁵ Diodorus Siculus, Historical Library, book V, page 336
<http://books.google.com/books?id=agd-eLVNRMMC&printsec=titlepage#PPA336,M1>

⁶ The same city that Solon visited and met the priest Sonchis

⁷ The tsunami at the island of Santorini, dated 1630-1600 BCE



Most academics would probably agree that Plato wouldn't have such a geological map in his time. He gave however such an amazing description of what happened 10,000 years before his time, as if he had actually seen such a map:

"The consequence is, that in comparison of what then was, there are remaining **only the bones of the wasted body**, as they may be called, as in the case of small islands, all the richer and softer parts of the soil having fallen away, and **the mere skeleton of the land** being left." (Plato, Critias)

In her **Secret Doctrine** HPB said "*The Trojan War is an historical event; and though even less than 1,000 years B.C. is the date assigned to it, yet in truth it is nearer 6,000 than 5,000 years B.C.*"

<http://www.theosociety.org/pasadena/sd/sd2-1-25.htm>

The German archaeologist Heinrich Schliemann in the 1870s uncovered thirteen layers of the ancient city of Troy¹. The earliest was dated in 3,000 BCE. The

¹ Troy was inhabited from 3,000 BCE to 1st century BCE.
 Troy I was from 3000 to 2600 BCE, followed by:
 Troy II 2600–2250 BCE.
 Troy III 2250–2100 BCE.
 Troy IV 2100–1950 BCE.
 Troy V: 20th–18th centuries BCE.
 Troy VI: 17th–15th centuries BCE.
 Troy VII: late Bronze Age, 14th century BCE (cont'd)...

layer believed by the mainstream archaeologists to be the Homeric Troy is Troy VIIa: ca. 1300–1190 BC.

Some researchers are sceptic about the findings of Schliemann. Homerist Costas Doukas argues that according to the story of Dardanus², Tros built the city of Troy on bear land. Therefore it cannot possibly be Troy VIIa. He then proposes that Homeric Troy was destroyed during the Trojan War before 3,000 BCE.

Homer too, described two islands, close to each other, with highly advanced technology.

Odyssey, book V describes how Odysseus reaches Ogygia, the island of the nymph Calypso, daughter of Atlas and spends seven years with her. The daughter of Atlas is called "Ατλαντίς" (Atlantis) in Greek. Ogygia, the island and Ogygos³, a mythical king in Greek Mythology who lived during the Great Deluge, is synonymous to "*primeval*", "*primal*", "*earliest dawn*". The flood of Ogygos is the oldest in Greek mythology. The other two were the flood of Deucalion and the flood of Dardanus.

Book VI and VII describes how Odysseus leaves Ogygia on a small raft and reaches the nearby island of Scheria where he meets Nausikaa on the shore. Nausikaa welcomes him into her island and then she directs him to the palace of her father, King Alkinoos. On his way to the palace, Odysseus meets goddess Athena who advises him on how to enter the palace, which is guarded by robot dogs made of silver and gold, constructed by Hephestus. The palace is surrounded by bronze walls that "shine like the sun", secured with gates made of gold. Within the walls there is a magnificent garden with trees that grow all kinds of fruit, pears, pomegranates, and apples, all the year round. The palace is even equipped with a lighting system consisting of golden statues of young men with lighted torches in their hands to give light

Troy VIIa: ca. 1300–1190 BC, most likely candidate for Homeric Troy.

Troy VIIb1: 12th century BCE

Troy VIIb2: 11th century BCE

Troy VIIb3: until ca. 950 BCE

Troy VIII: around 700 BCE

Troy IX: Hellenistic Ilium, 1st century BCE

² See endnote on 'The Flood of Dardanus'.

³ or Ogyges, or Ogygus. At a time so old that ancient Greeks could not tell if he was the king of Attica or Thebes.

during the night. Odysseus, covered with a cloaking cloud provided by Athena, passes through all the protection systems of the palace and enters the chamber of King Alkinoos. Naturally, Alkinoos and his court were surprised to see a stranger walking in to their secured palace.

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

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

Odysseus fell into a deep unusual "deathlike slumber" as if he were tranquillised just before taking the boat from the island of Phaeacians to Ithaca.

Then he too went on board and lay down without a word, but the crew took every man his place and loosed the hawser from the pierced stone to which it had been bound. Thereon, when they began rowing out to sea, Ulysses fell into a deep, sweet, and almost deathlike slumber.

The Phaiacian ships were much faster than any other ship of that time and they produced great waves as they travelled along the sea. Homer describes the Phaiacian ships as fast as a falcon and gives a vivid description on how the ship departed.

The ship bounded forward on her way as a four in hand chariot flies over the course when the horses feel the whip. Her prow curvetted as it were the neck of a stallion, and a great wave of dark blue water seethed in her wake. She held steadily on her course, and even a falcon, swiftest of all birds, could not have kept pace with her.

But could this island with the advanced technology be located in the Atlantic Ocean just like Plato described Atlantis and HPB described Poseidonis?

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

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

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

Among them, Strabo, Plutarch and HPB.

In his Geography, book I, Strabo criticizes Polybius on stating that Scheria was the island of Corfu. He also identifies "the river-stream of Oceanus" with Gulf Stream in the Atlantic Ocean.

At another instance Polybius suppresses statements. For Homer says also:

"Now after the ship had left the river-stream of Oceanus" and "In the island of Ogygia, where is the navel of the sea," where the daughter of Atlas lives; and again, regarding the Phaeacians, "Far apart we live in the wash of the waves, the farthermost of men, and no other mortals are conversant with us."

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

Plutarch also gives an account on the location of Ogygia. He describes three islands in the Atlantic Ocean, west of Britain. Ogygia was distant five thousand stadia (1000 kilometres, or 700 miles) from the "great continent" west of the Atlantic Ocean (America)¹.

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

¹ Henriette Mertz in her book *Wine Dark Sea* (1964) estimates that Odysseus reached the coast of America.

Enrico Mattievich proposed that Odysseus's journey to the Underworld takes place in South America. (Mattievich, Enrico (1992), *Viagem ao inferno mitológico - Trip to Mythological Hell*).

solid. (Plutarch, Concerning the Face Which Appears in the Orb of the Moon)

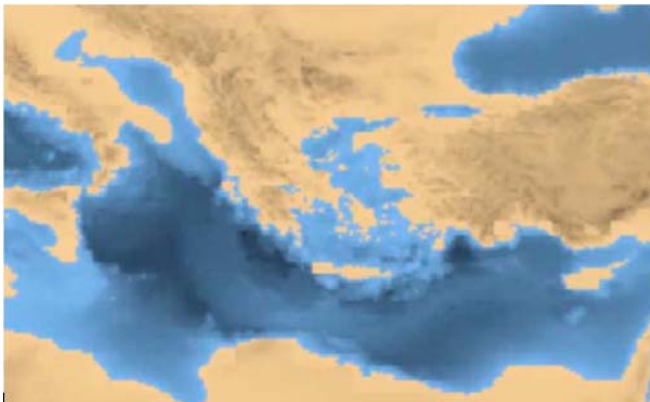
<http://thriceholy.net/Texts/Moon.html>

HPB is naturally aware of Homer's account, as she quoted in her Secret Doctrine, vol 2. pt3, ch6:

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

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

A bigger map of the Eastern Mediterranean 12,000 years ago



The Flood of Dardanus

According to Dionysius of Halicarnassus, Dardanus left Pheneus in Arcadia to colonize a land in the North-East Aegean Sea. When the Dardanus' deluge occurred, the land was flooded and the mountain on which he and his family survived, formed the island of Samothrace. He left Samothrace on an inflated skin to the opposite shores of Asia Minor and settled at the foot of Mount Ida. Due to the fear of another flood they didn't built a city, but lived in the open for fifty years. His grandson Tros eventually built a city, which was named Troy after him.

CORRESPONDENCE

From: Odin
To: Reed Carson ; Jerome Wheeler
Sent: Tuesday, May 29, 2007 12:08 PM
Subject: The Piri Re's Map

MOST theories about ancient unknown civilizations are based on absolutely no physical evidence, usually just hearsay and speculation. What really would shake the basis of our knowledge of history would be an actual artifact. This probably wouldn't be something spectacular like finding a sunken city in the Atlantic, or armor-piercing bullets embedded in a dinosaur skeleton. It would probably be something that only an expert in the field would recognize as anomalous.

More likely, this artifact would be a



The Piri Re's map

document or tradition from the past which reveals a deep understanding of some scientific fact recently

discovered. This could be a description of the structure and function of DNA, knowledge of astronomy or physics which is only known to modern science . . . or accurate maps of the earth drawn long before the "Age of Exploration". The Piri Re'is map appears to be just that artifact.

The Piri Re'is map is only one of several anomalous maps drawn in the 15th Century and earlier which appear to represent better information about the shape of the continents than should have been known at the time. Furthermore, this information appears to have been obtained at some distant time in the past.

<http://www.sacred-texts.com/piri/index.htm>

"Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology."

(H. P. Blavatsky, Isis Unveiled I: XIV)

2007 Annual International Theosophical Conference
Theosophy & New Frontiers of Science
August 10-12, 2007
Institute of Noetic Sciences
Petaluma, California

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

EVENTS

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This year's Conference will be held at the Institute of Noetic Sciences (IONS) on their 200 acre campus, near Petaluma, in northern California. IONS is a nonprofit membership organization exploring the frontiers of consciousness, and is supportive of Theosophical endeavors. The campus consists of offices, a scientific laboratory, fully equipped conference rooms, dining facility and a retreat center. This is a beautiful site, with many outdoor activities for children and adults. Please visit www.ions.org to see pictures of the campus and links to all important information.

A \$15.00 charge is applied for each commuting guest attending a one day event.

Please email or call and let us know if you will be attending the conference and on which days, and give us your accommodation and meal preferences. An early response will assist greatly in our planning!

Thank you! – Jim & Sally

Those who have a technical background in audio or video recording, and digital photography, who are able to offer help with the conference please contact: Odin Townley, otownley@gmail.com

ON WISDOM IN ACTION

(II)

On Criticism, Calmness, Solidarity, Acceptation

Think of these points:

(a) Criticism should be abandoned. It is no good. Cooperation is better than criticism. The duty of another is dangerous for one whose duty it is not. The insidious coming of unbrotherly criticism should be warned against, prevented, stopped. By example you can do much, as also by word in due season.

(b) Calmness is now a thing to be had, to be preserved. No irritation should be let dwell inside. It is a deadly foe. Sit on all the small occasions that evoke it and the greater ones will never arise to trouble you.

(c) Solidarity.

(d) Acceptation of others.

It is not wise to be always analyzing our faults and failures— to regret is waste of energy. If we endeavour to use all our energy in service of the Cause, we shall find ourselves rising above our faults and failures, and though these must perhaps occur, they will lose their power to drag us down. Of course, we do have to face our faults and fight them, but our strength for such a struggle will increase with our devotion and unselfishness. This does not mean that vigilance over one's thoughts and acts is ever to be relaxed.

If you will rely upon the truth that your inner self is a part of the great Spirit, you will be able to conquer these things which annoy, and if you will add to that a proper care of your bodily health, you will get strength in every department. Do not look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result. If you will

think over this idea on the lines of The Bhagavad Gîtâ, you will gain strength from it.

As before, so now, I will do all I can for you, which is not much, as each must do for himself. Just stay loyal and true, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier. It is better to die in one's own duty than to do that of another, no matter how well you do it. Look for peace that comes from a realization of the true unity of all and the littleness of oneself. Give up all, in mind and heart, to the Self, and you will find peace.

The deadening dullness you speak of is one of the trials of the age, but we have some good and earnest people, and they may act as the righteous men in the cities of old, for our ideas are more mighty than all the materialism of the age, which is sure to die out and be replaced by the truth. You will have to take care that the spirit of the time, and the wickedness and apathy of the people, do not engender in you a bitter spirit. This is always to be found in the beginning, but now, being forewarned, you are forearmed.

Do not allow bitterness to come up; keep off all personalities all the time; let the fight be for a cause and not against anyone. Let no stones be thrown. Be charitable. Do not let people be asked to step out, no matter what they do; when they want to go they may go, but don't have threats nor discipline, it does no good but a lot of harm.

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and of yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus. . . . It is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of knowledge.

from W.Q.Judge's "Letters That Have Helped Me", p 126-8

Next month...

“Silentio, my dear, is almost as good as patience”



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