



THE METAPHYSICS OF INTELLIGENT DESIGN

Since *The Secret Doctrine* propounds three lines of evolution, each with their own laws and cyclic behavior. If we let go of this we end in a *cul-de-sac!* **Darwinism**, by ignoring the **Mind** evolution so eloquently described by Professor Ladd of Yale University and H. P. Blavatsky in "Psychic and Noëtic Action ends its own career in a *cul-de-sac*

HPB makes the problem crystal clear in her "pendulum of thought quote on page 689, Vol II of *The Secret Doctrine*¹

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages — the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that — as a scientist of repute puts it — "All hypotheses and theories with respect to the rise of man can be reduced to two (the Evolutionist and

the Biblical exoteric account)... There is no other hypothesis conceivable...!! **The anthropology of the secret volume is, however, the best possible answer to such a worthless contention.** (Secret Doctrine vol II p 689.):

Modern science insists upon the doctrine of evolution so do human reason and *The Secret Doctrine*," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud and the bud from its seed. But whence the latter, with all its predetermined program of physical transformation, and its **invisible, therefore spiritual** forces which gradually develop its form, color and odor? The word *Evolution* speaks for itself. The germ of the present human race must have preexisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present

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¹ THANKS to Reed Carson for finding this pertinent item. — ED., A.T.

should not the progenitors of our human race have been the *giants*” of the *Vedas*, the *Voluspa*, and the *Book of Genesis*? While it is positively absurd to believe the transformation of species” to have taken place according to some of the more materialistic view of the evolutionists, it is but natural to think that each genus, beginning with the mollusks and ending with man, had modified its own primordial and distinctive forms — *Isis Unveiled*, Vol. I., p. 153.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for in calculable Æons — by the highest and the earliest *Nirvanees*. It was the turn of those “Gods” to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories. The FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in *Pymanter* — *without any gradual transition* — having broken through the seven intermediate worlds. (II, 232)

The gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, *or the irresponsible agents of the one Eternal law.*¹

HPB expands on this idea of the FLAMES who had broken through the seven intermediate worlds in a footnote on page 232 (Vol. II):

A passage from a Master’s letter has a direct bearing upon these incarnating angels:

¹ These “irresponsible agents” are mediums in the same sense that a copper wire is a “medium” for electricity. The destiny of the “Fallen Angels was to fight for **choice and self-consciousness** — neither of which is possessed by the “gods” mentioned in the text. Humans are, at the core of their being, an anti- entropic force in the universe.— ED., A.7.

“Now there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or **devas** (*progressed entities of a previous planetary period*), as well as among men. But still, as the failures are too far progressed and **spiritualized** to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this hen happens. Where a new solar system has to be evolved these Dhyan-Chohans are borne in by influx ‘ahead’ of the Elementals (Entities. . . to be developed into humanity at a *future* time and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to develop little by little the full type of humanity.” [and HPB adds— That is to say, to develop in, and endow man with his self-conscious mind, or *Manas*. [HPB] (*The Secret Doctrine*, Vol. II, p. 232-33fn)

Intelligent Design for this **Evolution** furnished by the Unfinished Karma of the last Evolution.

Both the seed and the speck must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence the **future plan, if not a DESIGN, must be there.** Moreover, that *seed has to be traced and its nature ascertained.* Here Science is once more silent. But since there is no self-consciousness as yet in either speck, seed, or germ, according to both Materialists and Psychologist, and even Occultists, what is it that guides the force or forces so unerringly in this process of evolution?

The great battle of the Future having to be fought out between the “Creationists” or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or

the Hindus, Buddhists, all the Free-thinkers and last, though not least, most of the men of science. .¹

Chance and blind-force have had their day, and are gradually waning even among scientist, or as HPB says of **Haeckel's** assertions:

“As well call *blind* the brain which evolved in Haeckel his *Pedigree of Man* and other **lucubrations**. We can easily conceive that the said brain lacks an important centre or two. 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. [S.D.II, 653-54.]

But fortunately, the greatest, the most eminent thinkers and Scientist 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. ... 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. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, “Individuality in the light of Biology and modern Philosophy.”²

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 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 his *memoirs*, 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. (S.D.II, 653-54)

Haekel asserted that “Darwin puts in the place of a *conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a series of natural forces working blindly(or we say) without aim, without design. In place of an arbitrary act of operation, we have a necessary law of Evolution. . . .*”[So had **Manu** and Kapila. And, at the same time, guiding, conscious and intelligent Powers). And HPB makes a final observation:

¹ “Have Animals Souls?”, *HPB Articles*, Vol. II, p. 301.

² In these examples HPB is developing and/or supporting the idea “that matter follows the demands of Consciousness.”—Ed., A. T.

To which, unabashed by this scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of **Kriyasakti** remained the heirloom of only a few elect men in every age. . . . Spirit strove vainly to *manifest itself in its fullness in purely organic forms (as has been explained in Part I of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by the Spiritualists and Occultists, and as scientifically impossible by the materialists.*

In our modern day the mere assertion that there exists a power which can create human forms — ready-made *sheaths* for the “**conscious monads**” or **Nirmanakayas of past Manvantaras to incarnate within — is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein’s monster**, plus moral consciousness, religious aspirations, genius, and a feeling of one’s own immortal nature within one’s self — by “physico-chemical forces, guided by blind Almighty Evolution (Haekel’s *Pedigree of man*). As to the origin of that man, not *ex-nihilo*, cemented by a little red clay, but from a *living divine Entity consolidating the astral body with surrounding materials — this conception is too absurd even to be mentioned in the opinion of the materialists.* Nevertheless, Occultists and Theosophists are ready to have their claims and theories — however unscientific and superstitious at first glance — compared as to their intrinsic value and probability, with those of the modern evolutionists. Hence the esoteric teaching is absolutely opposed to the Darwinian evolution, as applied to man, and partially so with regard to other species. (S.D.II, 653)



THE PATH TO CONTENTMENT

SAM BIVINS

Two and a half thousand years ago, the Greek philosopher Socrates spoke of the dual nature of pleasure and pain, saying, “They won’t both come to us at the same time, but if we run after one of them and grasp it, we are practically compelled to grab the other; they are like two creatures attached to a single head.”

Our desire for happiness is the driving force behind most of our decisions, whether the decision is to buy a sports car, or spend the extra 39 cents to super size that combo meal. In fact, if the Declaration of Independence is to be believed, our desire for happiness is surpassed only by our will to live and need for freedom.

But *are* we happy? I think the great Socrates would respond with a resounding no. After all, if pleasure and pain are so inextricably woven, happiness and its negative counterpart are on at least equal footing when it comes to that same opposition. And those of us who go looking for happiness in the material and earthly senses never find lasting pleasure because of that contradictory nature. For instance, if my father, in the throes of a midlife crisis, buys that classic Mustang he’s dreaming of, he must reconcile his temporary feeling of elation with the sinking feeling in the pit of his stomach when he looks in his wallet...and at the disapproving expression on my mother’s face.

While mundane, this example illustrates one of the main problems with what we call happiness—the fact that it is temporary. But if happiness is fleeting, what is it that we should pursue?

The answer is contentment. More than just a fleeting feeling, contentment is a stable state of mind; a recognition that one's material, emotional, and spiritual needs are fulfilled. Rather than focusing on the future, it is concerned with the here and now. Paradoxically, those of us who obsessively seek joy will never find it, but emotionally and spiritually impoverish ourselves, while those who desire contentment will find it far more powerful than a brief moment of pleasure. As Plato said, "Contentment is natural wealth, happiness is artificial poverty."

We must not, however, think of contentment as an excuse for passivity—it is more about recognizing what is needed, fulfilling that need, and deriving satisfaction from that fulfillment. Furthermore, the contented man examines all aspects of his life to ensure their balance, as this equilibrium is the very nature of contentment.

And when this equilibrium is achieved, how can we maintain it, yet grow in our fulfillment? A tale from the Hindu Upanishads gives us an answer: "A servant was walking along a path, when he chanced upon a banana peel lying in the road. 'Ah,' he thought, 'but for my good karma, I might have fallen. Perchance another would not be so blessed.' So he tossed the peel into a little stream to feed the fishes in the river below. For his humbleness and for his brotherhood, the servant was rewarded by Karma in his next life. Then a noble came upon a banana peel in his path. He said to himself, 'Every man reaps in the future the fruits of all his acts. If I take this peel from the pathway, I shall have done a deed of merit, and be rewarded by Karma in my next life.' He carefully removed the peel, and in his next life... was born into a lower caste.

Is it not strange that, though both the servant and the noble did almost exactly the same thing, their outcomes were so

different? When we examine their motives, these different outcomes become immediately less surprising. Whereas the noble desired personal pleasure in a later life, the servant sought only to ease the lives of those around him. Pursuing *this* course of action will allow us to achieve greater degrees of personal and spiritual fulfillment.

Very few of us are truly like the servant, and it will take much work and thought to bring ourselves out of the self-serving notion that we must strive to be happy rather than simply satisfied. Although the line between happiness and contentment may at times seem blurred, it is of critical importance. The pursuit of happiness ultimately leads us to an earthly and material sorrow, but the path to contentment lies not in the fulfillment of what we want, but in the realization of how much we already have.



CORRESPONDENCE

Greetings from the heart of Zululand: — .

I am presently in the port town of Durban, the largest harbor in Africa. Durban is a

cosmopolitan city. You can stand on a corner and hear conversations in Zulu, Affrikaans, and English at the same time. Here three cultures meet. The Indians, brought over a hundred years ago to work the sugar cane fields, the English, and the Muslim. I have seen more women completely veiled in Durban than any place else.

All of the interior is the homeland of the Zulu tribe, who have the reputation of being the fiercest warriors in Africa.

Rising from the coast for a hundred miles inland, the huge rolling, grassland hills of Zululand invite fantastic views. This is a semitropical climate, and the ample rain keeps everything green.

The Zulu, a fine looking people, are transitioning into modern life. Some still live in mud-walled, round huts, with thatch roof. Others live in simple cinder block structures. Most are festively painted.

They do not live in crowded villages, instead they live on spread out plots, each growing corn and a garden.

Most of these rurals do not participate in the money economy, instead living more of a traditional cattle raising life. I rented a car and drove through these back lands on the dirt, and sometimes after a tropical downpour, mudholed roads. The Zulu seems to have a "sunny" disposition, as they chatter together

They always wave to the tourist as he drives by. Besides visiting beautiful beaches, I saw the Drakensberg Mountains, The home of dragons and goblins. These mountains inspired J.R. Tolkien to write *the Lord of the Rings*.

Also visited game parks where there live lions, elephant, giraffe, lots of zebra and impala. Hippos and crocs in the rivers. Also, lots of rhinos. As I drove up

the dirt track I saw two huge Black Rhinos coming my way. For such large animals they seem to be light on their feet as they clipped along. They were headed right for me!

I didn't quite know what to do. So I stopped and they passed right by.

I stay in hostels, where it is always easy to meet people, share experiences, and meet travel companions.

Soon I return to Cape Town, one of the most beautiful coastal towns I have seen. Backed by Table Mountain, it is full of colonial charm. There I will rent another car and continue my travels.

Cheers,

Robert Redding

Dangerous Africa

Hello Jerome

Always good hearing from you.

There are a couple of other items that I did not mention in my first message. No one swims in the rivers of Africa. The Nile crocodile, the largest of which grow to 18 feet, kill thousands of tribesmen every year. A woman doing the family wash, a man fishing, kids playing in the shallows — suddenly they're gone, and they never come back.

When one is hiking, it is always a good idea to watch for snakes. Of course the cobra, especially the spitting cobra, is dangerous. The snake that kills the most people is the Puff Adder, which likes to coil up on sandy footpaths. They are a lazy, fat snake, and will not move when humans approach. Thus they are often stepped on. Their large fangs deliver a tremendously painful bite. Some venoms attack the blood, some the nerves. Adder venom eats away human flesh, essentially predigesting the victim.

But by far the most feared snake in Africa is the Black Mamba. This long, thin, fast-striking animal has a fantastic 1-2 punch. It is the fastest snake in the world (13MPH top speed) and can easily outrun a human. Also, its venom is the most powerful. One drop will kill 7 large horses. So if you cross this nervous, irritable reptile in the wild, it just might chase you down and bite you to death.

I have come across the Black Mamba in the wild. Once in Kenya, Gloria and I were coming back from a game park in our rental car. In a small village I saw a tight group violently throwing stones. I stopped and approached the mob. I thought they had discovered a robber, for villagers will stone a thief, sometimes to death. But they had cornered a Mamba where two walls came together, and they were all releasing their hatred of the animal. All there knew of someone killed by a Mamba. After the snake was long dead, the young men built a fire and roasted it until it was dust, as they gleefully danced around the fire.

Another time...8 years earlier, also in Kenya. I had hooked up with Don

— (originally from Detroit) — at the notorious Iquiba Hotel, in the heart of the Nairobi red light district. He spoke Swahili fluently and traded for tribal artifacts that he smuggled into the US.

We hung out across the street, at the equally notorious, always open, Green Door Bar. Here the barman dispensed drinks from inside an iron bar cage. This not only protected the bar area from flying beer bottles, but prevented louts from jumping the bar, when things got really wild, and looting the merchandise. At the opposite end, the Green Door stood wide open. Actually it was rotting on its hinges as it had never been closed in 18 years.

For a weekend fun trip we decided to zip up to Lake Boringo and look for crocodiles. Why we felt the need to find

crocodiles, I do not now remember. When we got there we borrowed a dug out canoe from a native and paddled to a large island. There we set up our tents and spent the night. The next day, while we sat on a rock, drinking our morning coffee, a Black Mamba crawled through our campsite and disappeared down a mice hole. After awhile, we carefully packed up our gear, and pushed off. We never did see any crocodiles.

Nevertheless, it is still the mosquito that kills the most people in Africa — a million every year die of malaria.

I am now back in Cape Town, where the big winds of fall are starting to blow. I have my car now, and have been investigating cove beaches, nude beaches, penguin colonies, granite headlands thrusting out into the ocean, mountains — all under the Southern Cross.

I drove down to the very tip of the Cape of Good Hope, one of the most famous "corners" of the world. The rocky headlands, the polar generated swells, the fickle winds, winter storms-- all create heavy seas which have made this one of the great ship graveyards of the world.

I have just spent a couple of days in wine country, around the town of Stellenbosch. Rolling hills of vineyards are platted between mountain peaks. The wineries, hidden under huge oaks, are old Dutch farm buildings set up against the hills and in vales.

Cheers Robert Redding



**IN SUPPORT OF
WILLIAM QUAN JUDGE:**

Greetings: — Recently, I've been searching for what it is, lurking in the > back of > mind that is most disturbing to me, about this state of affairs regarding the negatively **scewed** memory of W.Q.J. within the Adyar T.S.

It finally came clear: As devious as it is to have deliberately maligned Mr. Judge, it is far worse in the process, to have made the message questionable. For this I think is the effect of calling into question his personal integrity. Many have studied his works for decades and would probably agree that he was the first to ignore any kind of personal attack.

Like HPB, his concern was the solemn duty with which he had been entrusted by the Great Lodge of Bodhisattvas.

Those who were not fooled by their own ambition and **susceptibilities** to the behests of others, knew well that there rarely existed such a conduit for wisdom and compassion. Even **those who** were failures, in that they were fooled by their own ambition and were susceptible to the behests of others, ultimately **admitted** their errors. The fact that these statements, which have been recently re-published, were not immediately made of the highest importance by Adyar, once these admissions became known to them, is a gross error. It is this kind of lack of integrity, which must have been perceived early on by HPB, as she points out in her own hand, and which announced her separation from Adyar, as well as the Master's. „„„„ For those of you reading this, as well as previous documentation regarding this issue, and are still confused or in a state of simple disbelief that such **devisive** and according to human need-criminal, could happen, since the Society of the name Theosophical was no longer an organ of those who founded it, such that it could no longer continue to dispense therapeutics into the world, and was therefore no longer within the umbrella definition of Theosophical; need to take a breath, and dare to believe, in this instance, that what their physical senses are telling them is true.

Frankly, this would not be difficult for them had they known that there was a Genuine outpouring through HPB and Judge to be continued by Robert Crosbie, that when followed would have allowed all of this to be glaringly obvious.

However, as criminal as the Adyar Society was and is, they — students of **today's** Adyar, — must be responsible for allowing themselves to be led astray..

Propriety says that they should admit their gullibility, as difficult as that may be.

After all, eating crow is never pleasant. But the sooner this is done perhaps the sooner there will be a larger body of students to whom can be given more of what they then will deserve. Also, they should not demure in their admission, for they owe such as William Quan Judge a

Great deference. Theirs should be on the order of these letters to the editor of various Theosophical publications, with as much clarity as to their new position as possible. For their admission is similar to a doctor who, having done a complete review of all biopsies, imaging and blood tests, and having misdiagnosed cancer, ultimately realizes his error. Such awful consequences for the one patient, and how much larger on an enormous world -size scale for the oversight of which we are speaking. For that was the effect of those who fell in the past, some 110 years ago, and the consequences of such a fall.

>. . . . Having said all of this, HPB once said that a 100 failures are not as important as the quickness with which one stands up again. She always held **a hand** out to others, as did WQJ, for others Karmic opportunity on the Path.

They new full well that a moments introspection can alter any shadowy way and bring them into the sunlight.

Steven Levey




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APRIL

2 Karma – The Ethical Law of Causation

Karma is an unerring tendency in life to restore harmony

9 Intelligent Design – Man, God or Nature? (talk) *2000 year-old Buddhist ideas are now being studied by science*

16 The Symbolic Christ

The symbol of the Cross was used in the rites of initiation

23 The Tree of Life (talk)

A symbol for the underlying unity, order and intelligence of the universe

30 Intelligence in Nature – Thought in the Amoeba

The Logos is a mirror of the Divine Mind, & the Universe of the Logos

MAY

7 White Lotus H.P.Blavatsky – a True Benefactor

Commemorative meeting devoted to the Life & Work of H.P.Blavatsky

14 The Transmigration of Life Atoms

Are life atoms, life after life, drawn by karma to the same individuals?

21 The Mysteries of Spiritual Beings (talk)

Adepts, Sages and Mahatmas – fevered inventions or facts to the initiated?

28 The Pantheists – the source of Pantheism

The concept of a general Spirit-Soul pervading all Nature is one of the oldest

JUNE

4 Is Utopia possible? (talk)

All conceptions of the perfect society involve transforming man himself

11 Instinct, Intuition and Reason

Reason develops at the expense of instinct; intuition is the Sage's guide

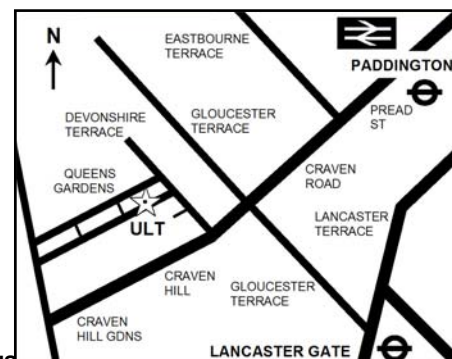
18 Giordano Bruno : Martyr Theosophist (talk)

Far ahead of his time, he spoke of an infinity of worlds in infinite space

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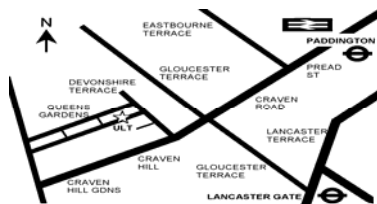
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HP Blavatsky & WQ Judge
Interactive Study Class

Every other Sunday 10:30 – 12:00

Located at:

NYTS 240-242 E 53rd Street,

NYC, NY (Bet. 2nd & 3rd Ave.)

Contacts:

[Http://www.geocities.com/theosophycircle/](http://www.geocities.com/theosophycircle/)

Tmwriters@mindspring.com

David@broadviewnet.net

Amedeo@optonline.net

Phone:

David – (718) 438-5021

Amedeo – (973) 697-5938

Classes are free and open to all

THEOSOPHY HALL

347 East 72 Street

New York, NY 10021

(212) 535-2230

E-mail: otownley@gmail.com

All meetings are free. No collections, fees or dues.

Discussion – Multi-Media

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7:30-9:00pm

Investigation of the unexplained laws of Nature, and the psychical powers latent in man.

Free Study Materials Provided

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- Dreams and the Dreamer
- Karma and Reincarnation
- Places After Death
- Spiritual and Psychic Realms
- A Relationship with God
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347 East 72 Street, NY NY 10021

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Current topics: Contrasting ancient theosophical teachings with the standard scientific view of the world, and current psi phenomena. Including distance viewing, crop circles, remembering past lives, etc.

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The Bhagavad-Gita

Wed. Night - 7:30-8:45

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"Ecos del Oriente", by Wm.Q. Judge

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THE UNITED LODGE OF
THEOSOPHISTS

"Maitri Bhavan" 4, Sir Krishna Rao Road, Near
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Bangalore-560 004.

THEOSOPHY

Secret Doctrine Classes

Sunday 10:30am - 12:00

Theosophy Discovery Circle, New York City
240-242 E. 53rd St [between 2nd & 3rd Ave.]

Monday 7:30 to 9 pm

New York ULT 347 East 72nd Street, NY

Wednesday 2 to 4 pm

Antwerp ULT, Belgium

Wednesday 7:30 to 8:45 pm

Los Angeles ULT

Saturday 10 am to 12 noon — The Wind Horse

Long Beach — First Saturday of every month

Wednesday — Bangalore ULT, India

Wednesday: 6p.m. — 7.30p.m.

Athens 10680, GREECE
60 Charilaou Trikoupi Str — 3rd floor

LOGIE UNIE DES THÉOSOPHES

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Conferences Mercredis, 19 h 30 – 20 h 45

Loge Unie des Théosophes Douala
Cameroon

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Heures d'ouverture: mercredi 19h – 20 h 15

Samedi 19h – 20 h 15

Toutes les activités de la Loge sont libres et gratuites

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précises indiquées

La Loge est maintenue en activité par des participations
bénévoles

Tel: 40-76-72

United Lodge of Theosophists

4865 Cordell Avenue, Suite 4

Bethesda, MD 20814

phone (301) 656-3566

web: www.ultdc.org

Meetings: Sundays 11 a.m. to 12 noon

(Lectures followed by questions and answers, or group discussions.)

Den TEOSOFISKA

Ursprungliga Undervisningen

UNITED LODGE OF THEOSOPHISTS,
Malmögen

Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

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PHOENIX, ARIZONA 85003

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PROGRAM - 2004—2005

SUNDAY EVENINGS

7:00 - 7:45 P.M.

Universal Theosophy by Robert Crosbie

8:00 — 8:45 P.M.

Study, read, question, discuss, discover,

the Teaching and
Philosophy of Theosophy
IN:

THE SECRET DOCTRINE by H.P.
Blavatsky

United Lodge of Theosophists

799 Adelaide Street
London, Ontario N5Y 2L8
CANADA

Wednesday Evening 7:30 to 8:45 PM

May 4 "The Foundation of Religion"
May 11 "The Moral Law of Compensation"
May 18 "Karmic Agents"
May 25 "The Cause of Sorrow"

June 1 "A league of Humanity"
June 8 "Why do we sleep and dream?"
June 15 "The Creative Will"

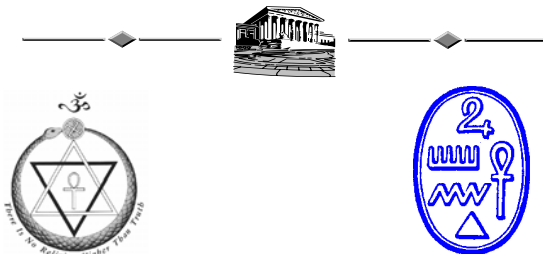
Friday May 6 at 7:30 "White Lotus Day"
Sunday June 19 at 7:00 "U.L.T. Day"

Sunday Evening — 7:00 to 8:00 PM
Isis Unveiled by H. P. Blavatsky

For the Summer we will be studying the *Key to Theosophy* on Wednesday evening — 7:30 to 8:45 PM

There will be no other meeting for the summer.

Email contact: Laura Gray at
classiccontours@sympatico.ca



Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share.

Master's letter to Mr. Judge

THE AQUARIAN THEOSOPHIST is a computer generated magazine with a major issue and supplement each month. When received as an email attachment, it is free.

The magazine has a small hardcopy list to which one may subscribe at \$30 per year, domestic; and \$40 per year international. All international subscriptions travel airmail. The magazine is NOT self-supporting and subsists on donations to cover the shortfall. The address for articles, correspondence and subscriptions and/or donations is:

The Aquarian Theosophist
245 West 33rd Street
Los Angeles, CA 90007-4108
U. S. A.



HPB DEFENSE FUND REPORT

NOTICE: Thanks to friends of HPB all over the world, and most recently, *Biosofia* — Centro Lusitano, Portugal, The HPB Defense Fund has reached its goal and now stands at 10,015.87 as of April 10, 2006. Work can now proceed at a faster pace in the preparation of the MSS

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

Cumulative gifts as of April 10, 2006 — \$10,015.87

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
PHX	500.00
Anonymous	20.00
Anonymous	20.00

Anonymous	500.00
RD	500.00
GR	1,248.00
CR	50.00
EPB	300.00
Anonymous	20.00
James & Sally Colbert	50.00
Anonymous	100.00
Anonymous	25.00
APGr	500.00
DB	50.00
Friends in India	100.00
Pacific Rim Theosophist	10.00
Anonymous	25.00
GB	30.00
Anonymous	25.00
GLS	500.00
KS	500.00
Anonymous	200.00
Anonymous	200.00
A.B.	50.00
Nati	20.00
E.P.B.	200.00
Anonymous	100.00
From a lodge en Merida, Yucatán,	
Seeking union for all Theosophists.	150.00
Biosofia- — Centro Lusitano	2,400.00
CGB	50.00
A friend to the historical lineage of HPB	134.23
Accrued Interest	118.64
Anonymous	70.00
TOTAL as of April 10., 2006	\$10,015.87

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

A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*" (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T

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



CHRISTIAN STAGNATION BY AN EX-CHRISTIAN¹

By C.M. Turnbull

[From *THE ARYAN Path, September, 1949* pp. 411-14.)

By .C. M. Turnbull

I write this, not because my personal belief or unbelief is in itself of any value, but because it may help to show others that some of us in the West are becoming increasingly conscious of the terrible wrongness of our way of life.

Only we who were born and live our lives here can fully realize the tragedy that faces the West today. It is not a question of war or peace, of life and death; the very existence of the soul is at stake. We have so long played the game of robbing Peter to pay Paul that our life has become one hideous lie. We distort Christ's teaching to suit our political and social habits — there is no truth in us. We can neither openly deny Christ, nor admit the wrongness of our ways — yet our way of life and that of Christ are completely incompatible. We refuse to acknowledge the value of the teachings of other great spiritual leaders — we wallow, with incredible self-satisfaction, in the grime of our own darkness. The following words were written hastily, without thought for composition or style, and I give them as they came. They are the musings of an inevitably confused, but groping mind, the mind of one born in darkness but beginning to see and believe.

I believe in neither God Almighty, maker of Heaven and Earth, nor in the

¹ This was written over 50 years ago, but it may as well have been written today! Even the reference to India degenerating into materialism is so applicable today.

"onlyness" of his son, Jesus Christ, as the creed of my Church would have me believe. Christ never taught me to say this, and I most certainly do not believe in the almighty Church that insists on my reciting these words every Sunday.

Religion, spiritual life, what you will, is virtually non-existent in the West today. It has been displaced by a morass of dogma pumped out by a dictatorial Church. Now it is the fashion for the State to control our every action. I cannot build a shelter for my chickens out of my own bricks, with my own hands, and on my own land, without applying to my own Government for a license. As the State controls my actions, so does the Church try to control my thoughts.

Some branches and sects of the Christian faith exercise more control than others do. I was brought up amongst people who considered themselves enlightened, broad-minded, fair, and just, yet from the earliest time that I can remember — even as not much more than a babe in arms — I have had this insidious propaganda of a dogmatic Church forcibly, yet cunningly, injected into my blood.

As soon as I could walk, I walked, or rather was walked to Church, every Sunday. I enjoyed the walk, but how I hated sitting on a hard bench listening to words I could not understand. But it came as a matter of course — every Sunday I went to Church — it was an accepted fact — as much a part of my life as eating and drinking. That it meant nothing to me was of no importance.

By the time that I was old enough to understand things better, I was well drilled and disciplined, and I accepted what I heard in Church without query. I ate, I drank; breathed and slept; I went to Church — and now I believed — just like that. Why not? No arguments were put forward against what I heard — none that came to my ears anyway. What the priest

said was true — I presumed that he had some form of communication with this God Almighty.

Of the fact that there were other beliefs and theories — even inside my own Church — I was kept happily ignorant, so how should I believe otherwise than in the infallibility of this finely dressed priest, whose robes I had so long admired, and who forgave me my sins so royally?

As I said, during the early stages, my head was filled with meaningless mumbo-jumbo, but now that I was old enough to begin to think, I was taken aside regularly, and some form and shape was given to those meaningless words so firmly fixed in my mind. Then, with a number of other boys of the same age — about thirteen or fourteen — to Westminster Abbey, and there a benevolent old Bishop laid his hands on my head and told me that now I was a member of the holy Church, and could communicate with the Divine and be saved.

It was at about this time that I really began to think. "Except that thou . . . (do this and do that), thou shalt be eternally damned." How could this be true? Hell would have to be many times larger than Heaven. Then there were the mission hymns that we sang on occasion, so that the "heathen lands afar" might see the light and be saved. Were all these non-Christian people to be damned too?

Such is our ignorance, even today, of other religions and beliefs that many churchgoers truly believe that there is no "salvation," no "way" whatsoever, except through the Christian Church. You just cannot be a good man or woman unless you are a Christian.

Alas, we have neglected Christ and followed our finely dressed spiritual leaders. We have so long accepted their

word as being God's word that we are now blind to the truth.

In refusing to say the creed of the Church, I apparently cease to be a Christian; in saying that Christ is no more divine (and **no less**) than other great spiritual leaders, I am proclaimed a heathen. It is an honor.

Freed from dogma, I can follow the truth and really believe. I believe in good wherever it is to be found, be it in the teachings of Christ, in the *Gita*, the *Koran*, or the *Dhammapada*.

Fundamentally, I believe it to be the same truth that underlies all these.

The West is fettered by its beliefs, i.e., the teachings of Christ, which are incompatible with its politics, so it excuses them, and the Church aids and abets by presenting an interpretation of these beliefs that does not clash too violently with the particular political and social set-up in existence.

Thus, the Church condones and excuses mass murder, executions, State control, and a whole host of other unsavory aspects of our life that the State insists upon as necessary for the order of things, but which Christ condemned. Leo Tolstoy has ably pointed this out, and in India, that truly great soul, Gandhiji, did likewise by casting off dogma and convention, following the truth that was within him.

In the West, we are told that we are weak and sinful, that we need constant **guidance from without**; thus is cast around our necks the noose by which we are dragged through life — the truth choked out of us.

Why not consider the good and the strength in us? In even the weakest amongst us, there is goodness to be developed. True that many do need guidance, but guidance should take the form of pushing, not pulling; the ignorant

should be pushed from behind so that they can see where they are going, they should be pushed until they discover the truth for themselves, instead of having a carefully arranged version of the truth forced down their throats. I have seen, in the wake of this last war, many apparently degraded and despicable half-human creatures who, given encouragement, have shown a finer spirit of truth and of love than many a dignified churchgoer. It bites right into the heart to see these miserable beings exhibit more love, compassion, and gentleness than of which the mass of prim and proper churchmen ever dream.

With the death of Gandhiji, many of us in the West were jolted to our senses. We suddenly realized that here was a person (and millions with him) who had refused to lie to himself any longer, but had followed instead the truth, without wavering.

If more of us followed and obeyed our consciences rather than a set of complicated laws and regulations, there would be more peace and goodwill in the world. There is no need to be "antisocial" to do this. There is no need for anything but a belief in the inner goodness that underlies all humanity, and in the same inner voice that will guide us all alike, given the chance. Gandhiji and his followers gave the soul of mankind this chance, and clearly showed what great things can be achieved by constant adherence to the truth rather than to the law. If we all followed the Truth, the rift between our religion and our social system would disappear. If we all followed our conscience, there would be remarkable conformity of action, and a good deal less lawlessness than there is at present, because the law and the injunctions of our conscience would be the same thing.

No one is perfect, we all have our faults and should recognize them, but the sooner we stop telling ourselves what

wretched, frail sinners we are, and trusting our physical and spiritual fate to the hands of dictators no less wretched and frail, the better. A country like India is lucky in having more enlightened leaders than we in the West have had. There is a greater harmony between the precepts of the conscience (national and individual) and those of the law; more importantly still, there is opportunity for reconciling once and for all that which is preached and that which is practiced. If India can do this, it will be the greatest gift a nation has ever given the world.

Those of us in the West — and we are growing in number — who believe that India can do this, are watching with a certain anxiety the pangs of a nation in the process of industrialization. The outcome in the West was the spiritual stagnation of the people. We allowed ourselves to become physically stereotyped, and finally surrendered our minds to the monster of mass production that we might conform, the one with the other and all with the State, both physically and mentally.

Now we are utterly barren.

There is something dreadfully wrong with the Western way of life. It leads inevitably to the destruction of body and of mind. Instead of professing faith in a way leading to chaos, we should be able to act in accord **with the light within**. We should rather say, with due humility, "I believe in myself." When we see the truth in others, we should try to discover it for ourselves, instead of slavishly imitating. Perhaps the spirit of India, ancient and modern, will show us how.



IN DEFENSE OF WILLIAM Q. JUDGE

Recently, I've been searching for what it is, lurking in the back of my mind that is most disturbing to me, about this state of affairs regarding the negatively **scewed** memory of W.Q.J. within the Adyar T.S.

It finally came clear: As devious as it is to have deliberately maligned Mr. Judge, it is far worse in the process, to have made the message questionable. For this I think is the effect of calling into question his personal integrity. Many have studied his works for decades and would probably agree that he was the first to ignore any kind of personal attack.

Like HPB, his concern was the solemn duty with which he had been entrusted by the Great Lodge of **Bodhisattvas**. Those who were not fooled by their own ambition and **susceptibilities** to the behests of others, knew well that there rarely existed such a conduit for wisdom and compassion. Even those who were failures, in that they were fooled by their own ambition and were

susceptible to the behests of others, ultimately admitted their errors. The fact that these statements, which have been recently re-published, were not immediately made of the highest importance by Adyar, once the admissions

became known to them, is a gross error. It is this kind of lack of integrity, which must have been perceived early on by HPB, as she points out in her own hand, and which announced her separation from Adyar, as well as the Master's.

For those of you reading this, as well as previous documentation

regarding this issue, and are still confused or in a state of simple

disbelief that such **devisive** and according to human need — criminal — since the Society of the name Theosophical was no longer an organ of those who founded

it, such that it could no longer continue to dispense **therapeutics** into the world, and was therefore no longer within the umbrella definition of Theosophical; need to take a breath, and dare to believe in this instance that what their physical senses are telling them is true. Frankly, this would not be difficult for them had they known that there was a Genuine outpouring through HPB and Judge to be continued by Robert Crosbie, that when followed would have allowed all of this to be glaringly obvious.

However, as criminal as the Adyar Society was and is, they — students of **today's** Adyar, — must be responsible for allowing themselves to be led astray.

Propriety says that they should admit their gullibility, as difficult as that may be. After all, eating crow is never pleasant. But the sooner this is done perhaps the sooner there will be a larger body of students to whom can be given more of what they then will deserve. Also, they should not demure in their admission, for they owe such as William Quan Judge a great deference. Theirs should be on the order of these letters to the editor of various Theosophical publications, with as much clarity as to their new position as possible. For their admission is similar to a doctor who, having done a complete review of all biopsies, imaging and blood tests, and having misdiagnosed cancer, ultimately realizes their error. Such awful consequences for the one patient, and how much larger on an enormous world -size scale for the oversight of which we are speaking. For that was the effect of those who fell in the past, some 110 years ago, and the consequences of such a fall.

Having said all of this, HPB once said that a 100 failures are not as

important as the quickness with which one stands up again. She always held a hand out to others, as did WQJ, for others Karmic opportunity on the Path.

For they knew full well that a moments introspection can alter any shadowy way and bring them into the sunlight.

Steven Levey



STUDY SUPPORTS IDEA THAT GIANT BLACK HOLES MERGE

Robert Roy Britt Senior Science
Writer SPACE.com Thu Apr 6, 2:00 PM
ET

Two supermassive black holes have been found to be spiraling toward a merger, astronomers said today.

The collision will create a single super-supermassive black hole capable of swallowing material equal to billions of stars, the researchers said.

Mergers between black holes are thought to be one way they grow. A handful of similar setups have been observed in which black holes appear inevitably on a merger course. This pair, at the center of a galaxy cluster called Abell 400, was known to be close but their fate hadn't been determined.

"The question was: Is this pair of supermassive black holes an old married couple, or just strangers passing in the night?" said Craig Sarazin of the University of Virginia. "We now know that they are coupled, but more like the mating of black widow spiders. One of the black holes invariably will eat the other."

Black holes can't be seen. Their presence is inferred by their gravitational effects on their surroundings and by radiation from near the black hole, where a feeding frenzy superheats gas so much that it emits X-rays.

Determining that these two black holes will collide involved other indirect evidence, drawing data from

NASA's Chandra X-ray Observatory.

Each of the black holes in Abell 400 is ejecting a pair of oppositely directed jets of superheated gas called plasma. The movement of the black holes through gas in the galaxy cluster causes the plasma jets to be swept backward.

"The jets are similar to the contrails produced by planes as they fly through the air on Earth," Sarazin said. "From the contrails, we can determine where the planes have been, and in which direction they are going. What we see is that the jets are bent together and intertwined, which indicates that the pair of supermassive black holes are bound and moving together."

When the objects merge several million years from now, Einstein's theory of relativity predicts they will emit a burst of gravitational waves. Similar mergers could soon be detected by NASA's planned Laser Interferometer Space Antenna (LISA).

The results will be published in an upcoming issue of the journal *Astronomy & Astrophysics*.



JUDAS IS NO TRAITOR IN LONG -LOST GOSPEL

A Document from the year 300 portrays him as Jesus' closest friend, who carried out the betrayal only because Christ asked him to.

Judas Iscariot, long reviled as history's quintessential betrayer, was actually the best friend of Jesus and turned him over to authorities only because Jesus asked him to, according to the Gospel of Judas, a long-lost document revealed Thursday.

The manuscript which scientists date to the year 300, is an account of conversations between Jesus and Judas in the last week of their lives — conversations in which Jesus is said to have shared religious secrets not known by the other disciples.

The document is a copy of the Gospel of Judas, written in Greek about 140 year after Jesus and Judas died. It was thought that all **copies** were destroyed, though references to it survived. It had been declared heretical by early church leaders because it conflicted with the **Gospels** of Matthew, Mark, Luke and John.

The manuscript lay hidden in the Egyptian desert for nearly 1700 years. It was discovered by looters in the 1970s and taken out of the country. An antiquities dealer locked it away in a safe-deposit box in New York, where it rapidly deteriorated. It was sold in 2000, and restoration efforts began soon after.

The national Geographic Society, which helped with efforts to save the manuscript made its contents public Thursday in Washington. Many consider it the most important archeological find since the Dead Sea Scrolls were unearthed in the 1940s.

The authentication and translation of the document will produce “a short-term sensation,” said Father Donald Senior, president of the Catholic Theological Union in Chicago, but its “impact on the **lives** of ordinary believers is going to be somewhat minimal.”

Many biblical scholars, however, hailed the newly revealed text because of the insight it would provide into the exceptionally turbulent period when competing ideologies sought to stake their own claims to the story of Jesus, battling with oral stories and written texts until a single faction won out.

The **document's** publication “makes available a significant text in our cultural heritage,” said biblical scholar Marvin Meyer, director of the Albert Schweitzer Institute at Chapman University in Orange. “It has been saved from destruction and is now offered to the world for further examination and study.”

The current manuscript is a copy of **the** original Greek text translated into the Coptic language by a professional scribe in a group known as the Gnostics.

Extensive analysis of the paper, ink, writing style and text indicates that the copy was made around AD 300, according to Terry Garcia of the National Geographic Society. “We are confident that this is a genuine piece of ancient Christian apocryphal literature,” he said.

The Gnostics were a sect “that emphasized knowledge [gnosis], but not the kind we think of today,” said biblical scholar Gregor Wurst of the University of Augsburg in Germany. They were interested in the spiritual knowledge of God and “the essential oneness of the inner self with God.”

They considered the world a creation of lesser, inferior gods who imprisoned the inner self in a material body, a prison from which they hoped to escape. The **Gospel** of Judas clearly

reflects this belief, which is in stark contrast to the version of Judas presented in the Bible.

He’s the good guy in this portrayal,” said Bart Ehrman, a religion professor at the University of North Carolina at Chapel Hill. He’s the only apostle who understands Jesus.”

In a key passage, Jesus compares Judas with the other disciples, saying, “You will exceed all of them. For you will sacrifice the man that clothes me.” By helping Jesus get rid of his flesh, it suggests, Judas will help liberate the divine being within.

Several times in the text Jesus indicates the special status of Judas: “Step away from the others and I shall tell you the mysteries of the kingdom. It is possible for you to reach it, but you will grieve a great deal.”

Jesus also indicates that Judas will be despised by the other disciples. “You will be cursed by the **the** generations — and you will come to rule over them.”

The document ends abruptly. “They [the arresting party] approached Judas and said to him: ‘What are you doing here? You are Jesus’ disciple. Judas answered them as they wished. And he received some money and handed him over to them.”

No mention is made of the Crucifixion or Resurrection.

The text discovery comes **after** scholars and even popular culture — such as the musical “Jesus Christ Superstar” and the movie “The Last Temptation of Christ” — have reevaluated the role of the supposed betrayer.

Already, in the New Testament, there are **more** than a few hints **that** Judas was an esteemed and important part of the disciples — a member of the inner circle,” Meyer said.

Some scholars argue that the Greek word *paradidomi* in the original texts of the Gospels, normally translated as “betray,” actually means “to hand over,” suggesting that Judas was simply doing God’s will.

The vilification of Judas may, in fact, have been part of a well-known campaign by St. Augustine and other early Christians to vilify Jews, as exemplified by Judas. “The traditional depiction has fed the flames of anti-Semitism,” Meyer said, although the church has recently sought to root out such sentiments.

Though the Gospel of Judas is clearly not part of the mainstream ideology, its publication should help that continuing reevaluation. “Hopefully, this will give us more reason to continue that discussion... and to determine what might be the enduring legacy of Judas,” Meyer said.

The discussion almost didn’t take place. After the text was found, an Egyptian antiquities dealer shopped it around, asking an estimated 3 million for it. When he received no offers, he placed it in a safe-deposit box in a bank on Long Island, where it sat for 16 years. Protected by the heat and dryness of the desert, the manuscript had survived in good condition for 17 centuries. But in the bank, it began disintegrating rapidly.

When Swiss antiquities dealer Frieda Nussberger-Tchacos purchased it in 2000, she was alarmed by its condition and handed it over to the Maecenas Foundation for Ancient Art in Basel, Switzerland. They began the time-consuming and painstaking process of reassembling the estimated 1,000 pieces of the manuscript, with support from the National Geographic Society and the Waitt Institute for Historical Discovery.

“Had they not intervened, it would have turned to dust” in another couple of years, Garcia said.

In addition to the Gospel of Judas, the 66-page leather-bound papyrus codex — a book made from papyrus that has been folded and bound — also contains a text titled “James” (also known as the First Apocalypse of “James”), a Letter of Peter to Phillip and a fragment of a fourth text that scholars are tentatively calling “The Book of Allogenes.” Those have not been translated yet.

The manuscript is about 80% complete. The rest has disintegrated or been separated from the original. When the restoration is finished, the text will be returned to Egypt for display at a Coptic Museum in Cairo.

An English translation of the manuscript was released Thursday. The Coptic version and other information, is displayed on the National Geographic Society website, www.nationalgeographic.com. A two-hour program about the project will air Sunday night on the National Geographic Channel. (*Los Angeles Times*, Friday, 2006)

