



TRUE KNOWLEDGE

The important question: What is Real Knowledge? should be answered. Many people confound physical seeing with knowledge. They do not think deeply enough to discover that one may see a thing and not know it, while we may know a thing and yet not see it.

True perception is true knowledge. Perception is the capacity of the soul; it is the sight of the higher intelligence whose vision never errs. And that can be best exercised in true serenity of mind, as Mahatma K.H. observes: "it is upon the serene and placid surface of the unruffled mind that visions gathered from the invisible, find a representation in the visible world." In short — as the Hindu allegory has it — "It is in the dead of night that Krishna is born."

In Occultism, Krishna represents the Christ Principle; the Atma of the Vedantins, or the seventh principle; the Logos of the Christians — the Divine Spirit, who is the manifested Son of the unmanifested Father. In the dead of night, that is, when there is complete physical and mental rest, when there is perfect quiet and peace of mind. It is only then that the individuality of man — his higher nature — becomes a fit vehicle for the manifestation of The Word. This is what is meant in the Bible where it says that we must try to obtain "redemption through Christ." The Divine Principle in man is indivisible; the human soul is universal. He who would live and enjoy eternal life must live in and unite the human soul with the Divine Principle.

Therefore, a sense of personal isolation brings on death and annihilation, while genuine unselfish philanthropy places the individual in touch with the Divine Spirit, and thus gives him eternal life. The Divine Spirit is all-pervading, and those who put themselves *en rapport* with the Divine Spirit are necessarily *en rapport* with all other entities who are also *en rapport* with it.

Hence, the Mahatmas, who are conscious of the Logos, are in constant magnetic relation to those who succeed in extricating themselves from the lower animal nature; and, by evolving the higher manas (the mind, the fifth principle of the occultist), to unite it permanently with buddhi and atma, the sixth and the seventh principles mentioned in the occult doctrine. It is by this means that the Mahatmas must first be known.

What is a Mahatma? Is it his physical body? No! The physical must perish, sooner or later. But the Mahatma lives in his higher individuality and to

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know him truly, he must be known through that individuality in which he is centered. The body is merely a fulcrum of the lever through which physical results have to be produced. But, for him, the body is like a house. He inhabits it so long as it serves his purpose.

Knowledge increases in proportion to its use. That is to say, the more we teach*, the more we learn. In the same manner, the more that an organ is exercised, the greater is its functional activity increased; provided, of course, that too much is not expected of it at once. So one meets with temptations — which can only be possible if he lives with his companions — the greater opportunities has he of exercising and thereby strengthening the will. In this process, there does come a time when the constitution of one is so changed as to incapacitate him for work on the physical plane. He must then work upon it, through higher planes into which he must retire. But until that time arrives he must be with humanity, and unselfishly work for their real progress and advancement. This alone can bring true happiness.

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* "The more we teach the more we learn." We should be cautious to spiritualize this axiom and not concretize it. Why not stand up to the plate and swing for him who has no hands, and cheer him on as he rounds the bases of life. The more you give the more you have, and this "teaching by example" keeps the stream clean.

If you know how to run a folder in a print shop, don't refuse to teach another because you are afraid they might take your job. Even if they do learn the folder at your hands, become better than yourself, and take your job, don't count this a misfortune.

We move from hurdle to hurdle by giving ourselves away, and those hurdles often appear to the external observer as misfortunes!!

Q. & A. on Numbers

Question: There are several authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Antichrist. . . .

The stable value in the name of Joshua was the number 365, the indication of the solar year, while Jehovah delighted in being the indication of the lunar year — and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. . . .

Also, inferred in the writings is the strange? fact that 666 is a reference to man (hu-man-ity) not to the demonizing of man but simply to man in general which most of sacred writings refer to man in general always going in the wrong direction in regard to his (man's) true happiness.

And 666 adds up to 18 which is loaded with significance. What about all this?

Answer: There is another interpretation of the 666... As the "number of the Beast" (as said in "Revelations")... Which is based on the knowledge that mankind's ("hu-man-ity's") number is really 777. This number is related to our "seven fold" nature in all three worlds of spirit, mind and matter — since, only these three 7s represent our total higher and lower nature in these three "fields of action." Thus, leaving "spirit" out, as the "motive" behind any choices of action on any plane, would leave only the 666 — representing our lower (animal or beast-like) nature. Therefore, those who never consider spiritual intuition (or conscience) as a guide on any plane of their action or thoughts — thereby

acting entirely from a selfish standpoint — would be labeled as having the "mark of the beast" whose number is 666.

It would also be consistent with fundamental principles, on another level of understanding, to consider that 777 is the number of a true "Master," or "white magician"... While 666 would represent anyone one step below that plane on all three worlds — such as a "black magician, who (being deficient in spirit and acting solely out of selfishness) might only be considered as an "Adept" or "false Master" of the "black arts" — rather than a "true Master" (of the "White Lodge") who would never use his adept knowledge of "magic" (or "wisdom") for selfish purposes. Such a false Master of the "dark side" would be adept at using the wisdom of Buddhi, but would not be governed by the unconditioned "Love" (for all "beings") of Atma — as the direct reflection of the Supreme Spirit that is the "rootless root" of all that is, was or ever will be.

It follows, then, that 888, as applied to the Christ (or Krishna), represents the Christos, or Supreme Spirit (or "Spirit of God") — which is on a higher level than 777 (which, in this light, represents Atma, the "spirit in man").

The number 666 also could relate to the 18 stages of yoga necessary to reach "enlightenment" on all three primary fields ("planes," as spoken of by HPB) of our consciousness (material, astral, spiritual). That's one of the reasons for the 18 chapters of the Bhagavad Gita — each of which represents a different level of yogic teachings by Krishna... Designed to awaken Arjuna's higher nature (777) through training and aligning of his lower natures (666) to

ultimately arrive at the Wisdom of the Supreme Spirit (888).

For the metaphysically minded student, the relationships of these fields to each other, based on fundamental principles, the formulas in the Book of Dzyan, and the Hermetic statement, "As above, so below" — is pictured symbolically at:

<http://members.aol.com/uniwldarts/uniworld.artisans.guild/chakrafield.html>

Incidentally, any three digit number representing biblical, mythological, or Adept historical characters, such as Joshua's 365, could also relate to their level of attainment (or perfection), initiation, or functional state on each of the three worlds of matter, mind, and spirit... With 111, being the lowest state, such as that of inert matter, and 777 being the final perfection of an enlightened yogi — with 888 representing an avatar, or one in touch with the Supreme Spirit on all planes in all worlds.

Naturally, since there are at least seven levels of understanding on each of the three worlds, such numbers could also apply to celestial and astrological matters as well as to other lower or higher awakenings to the nature of reality on all 21 (another occult number representing the "Arcanum" in the Egyptian and Tarot teachings) fields of consciousness. Note that the number 21 (numerologically 3, as is the 12 "houses" of astrology) represents the duality within a trinity of each of our seven inner natures, as well as the Cosmos and its triple logos or primary "Gods" (3 x 4)... Since, each such God is composed of four aspects — which might be considered as Parabrahm, Brahma, Vishnu and Shiva, or Ainsoph, Kether, Binah, and Chochma — or as analogous to spirit, soul, mind

and body, or abstract source, spiritual body, astral body and physical body, etc.

Incidentally, these "awakenings" might come about by progressively "seeing" with the "inner eye" the interrelationship of the two lower worlds (physical, astral) to each other and to the surrounding higher world (spiritual) on each level of our seven fold nature — through a form of simultaneous meditation using both aspects of our dual brain and dual mind (rational-intuitive, linear-nonlinear, linguistic-graphical, mathematical-topological, etc.)... i.e., By mentally looking outward from their coadunate "zero (laya) point" centers and inward from the circumference of each "field" on any given level — simultaneously — while applying the three fundamental principles along with analogy and correspondence... Thus, effectively opening the "antahkarana" path between the right and left brain and, concurrently, the channel between higher and lower manas.

Patanjali's Rajah yoga teachings, focussing on this dual mind as the direct link between the higher and lower natures, is the primary yogic path (or meditative practice) to enable one to ultimately arrive at this final level of "enlightenment," along with full adeptness in or mastery of all the "siddhis" (psychic powers).

LHM

Quotable Quotes

For a spiritual seeker, there is no greater evil than negligence in recollection. From it arises delusion. From delusion arises egoism. From egoism comes bondage and from bondage misery.

SANKARACHARYA

In truth only those are alive who have escaped the bondage of the flesh as from a prison, whilst that which you call life is in reality death.

CICERO

And so, from hour to hour, we ripe and ripe,
And then, from hour to hour, we rot and rot,
And thereby hangs a tale.

WILLIAM SHAKESPEARE

The vesture comes, the vesture goes, it works and meets experience; the vesture withers and dies, but I remain, set firm like a mighty mountain.

SHANKARACHARYA

For some the curtain hides not the countenance of Isis, but only empty space disappearing into the impenetrable, for them, darkness; for others light pours forth from there.

H. P. BLAVATSKY

Arjuna felt at odds with his *svadharma*. But however unattractive a man's *svadharma* may be, he has to find fulfillment by persisting in it. Only through such persistence growth is possible.

VINOBA BHAVE

Even to fail in an honourable object is honourable.

PLATO

An intelligent man confides in the kinship of the soul rather than in that of the blood.

PLATO

So long as a man imagines that he cannot do this or that, so long is he determined not to do it.

BENEDICT SPINOZA

While performing an action for its own sake, one's absorption in it is itself a stream of joy.

VINOBA BHAVE

Make for yourself an island. (Buddha) The higher yearning conquers all the lower yearnings. (M.K.Gandhi)

"Nature rejects the monarch, not the man;
The subject not the citizen, for kings
And subjects, mutual foes, for ever play
A losing game into each other's hands,
Where stakes are vice and misery. The man
Of virtuous soul commands not, nor obeys,
Power, like a desolating pestilence,
Pollutes whate'er it touches; and obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and, of the human frame
A mechanical automaton."

PERCY BYSSHE SHELLEY



THE COFFEE KLATCH

Coffee-Maker: Here comes "student" with a batch of papers in his hand. I feel it in my bones I'm going to get harangued about something! Student has a twinkle in his eye, maybe it won't last too long.

Student: I just read an editorial comment on theosophy by Leon. It deals with ULT-bashing which waxes and wanes at different periods, a little like the sun-spots. Here, let me read it to you, tell me what you think. Leon is responding to a correspondent:

Our mail seems to have gotten crossed but I think I answered most of your questions in the final version of my last e-mail.

All I can say to your added queries is that I am not adverse to hearing what the experts have to say, and certainly don't want to inhibit anyone from proving the truth or falsity of these claims, which certainly would have a value from a historical point of view.

But, one of the reasons I chose ULT as my study link to theosophy, is that my primary interest was in its fundamental teachings and, as an adjunct to that, the teachings of ancient occultism, all of which have been pointed to in the Secret Doctrine. Another, is that it is the only version of a "real" school of theosophy or "mystery school" — that, like all true spiritual teachings, demands no obligations on the part of its students, forces nothing down anyone's throat, and allows each student to be his own guide and master. The major reason, however, is that I listened to the anonymous lecturers at

ULT, compared them to lectures and named teachers I heard at the various TS organizations, and came to the conclusion that ULT teachers had a greatly superior knowledge of the basic root teachings of theosophy, and had no interest in teaching or practicing psychic phenomena, astrology, and the like

Its modern history, however, along with that of all the other TS organizations and the personal activities of any of their members, founders or leaders have very little claim on my attention, and are classified as "side issues" by me and, I imagine, by most theosophists who join, or participate in ULT without joining, for the same reasons I did.

I hope this clarifies the position I've taken in response to your previous mailings... Which I might apologize for taking and responding a bit too personally... Since, I do not think it wise to expose the personality foibles of the founding theosophical teachers, whose writing we use as teaching aids, to new students of theosophy, or to the general public who might identify the personality of the teachers with their teachings, and thus, reject the teachings themselves.

This has been a problem since the early days of the theosophical movement with the public bashing of HPB by her enemies, that still inhibits the fulfillment of the real purpose of the modern Theosophical Movement that was designed to spread broadcast the fundamental theosophical truths to the rest of the world.

In this light, I feel, as I imagine do most ULT members, that your exposure of these inner problems of any of the theosophical groups or organizations and the personal foibles, disagreements and in fighting of their professed leaders (some of whom are useful teachers) — whether true or not — does little to promote the aims and purposes of ULT as stated in its Declaration (which we feel is in direct accordance with the aims of the Founders). And, therefore, such activities serves to

undermine and are detrimental to the Movement itself.

Whether your intention is to "bash" ULT or not, to the outside observer, this exposure of what you might call the "History of the Theosophical Movement" may be perceived as "bashing" by some and, consequently, serves to undermine the real purpose of the founding of the modern TM.

Do you then, wonder why many of us more advanced ULT associates, might tend to think of you as one of the enemies of theosophy rather than one of its helpers, and thus give you the cold shoulder when you approach them with your so called, "search for truth?" Which, in a theosophical sense, being strictly focused on the material and personal, is as far from the real TRUTH (that we in ULT are seeking to expose to the world) as one can get.

I hope you can understand what I am talking about, and why you and those, sometimes real "bashers" of ULT, such as ----- and -----, who have brought up these discussions, and continue to harangue them in the open forum of Theos world, have gotten such a negative response from some of the senior associates of ULT.

Leon

Coffee Drinker: Come on, Student, let me read my *S.D.* and spare me the political itch of "who did what to whom." It was a waste of time in Jesus's day, a waste of time in Buddha's day, Plato's time etc., because the Teachings prove or disprove the Teacher, not incidents from their life. Once you enter the psychology of soul-growth, paper-trails have no meaning.

Furtive Bystander: History is mysterious. In one sense you need it, and in another sense you get lost in it and wander away from the real purpose of the journey:

Historians, like the rest of us or liable to err in the deductions they make from the available evidence. In addition, all of us are constrained by the interpretation we put upon the available evidence. This cannot be helped because each brings a bias peculiar to their present state of consciousness to the subject of their investigation.

As an example, the evidence in favor of Atlantis has been steadily mounting. In fact, to the theosophical investigator the evidence is staggering, but read what the majority of historians have to say about the so-called staggering pile of evidence, and one realizes pretty quickly that "consciousness" not evidence determines what gets labeled "history."

The "heart doctrine" has never, to my knowledge, been amenable to the "let's nail this fact to the wall" approach.

In Madame Blavatsky's series entitled, "The Esoteric Character of the Gospels," she explains why historians, interpreters, and translators had failed in their effort to understand the so-called secret schools of Greece. Why — ? Because they ignored the **IDIOMATIC** meaning given to several key Greek words which in the "average" greek dictionary had quite another meaning!!

The world is a subtle place. We discover it by inches rather than yards. We, all of us, are a walking mystery-school, aye! even to ourselves!

Coffee Sipper: Are you trying to tell me that there is *Blood History*, along with *Written History*?

Person at the Back: Each of us carries 18 million years of history. Why is it so inaccessible to us?

Pensive person stirring her coffee:

Without the fire of inner effort one has not the psychological center in the brain sufficiently open to understand the context in which events

happen. Dead-letter, Black-marble history is worse than none at all.

Tea-Drinker: But you did not answer the question about the inaccessibility of our so-called 18 million years of cycling.

Person twirling his moustache: I will give it a try. Memory and matter are very similar, perhaps even synonyms. The memory we have now is kamic and transient. If we soak in Alaya, this brings a high percentage of Akasa into our little universe. This matter carries the eternal memory, but in order to have a universal memory we must live universally. The longer the memory, the longer the radius to our circle, and the bigger and more inclusive it is. Under those conditions **responsibility goes up enormously** and we must live for the circle rather than the personal. Therefore we must give up our life if we would *live*. This giving away process causes our life to bestride the pairs of opposites and Knowledge comes pouring into the brain free-of-charge.

Your get what you pay for, universal people have universal memories. Self-induced self-devised servants are the really free people on this planet:

Remember the speech to returning souls about to incarnate:

Ye short-lived souls, a new generation of men shall here begin the cycle of its mortal existence. Your destiny shall not be allotted to you, but you shall choose it for yourselves ... Virtue owns no master. He who honours her shall have more of her, and he who slights her less. The responsibility lies with the chooser. Heaven is guiltless.

Plato's *Republic*
Trans., J. Wright

Person who just walked in: May I change the subject. My dad is a policeman and he just pounded the table for the death penalty, but as luck would have it, my grandfather is Warden at the local prison. My grandfather claims the Wardens are almost unanimously opposed to the Death Penalty and my father insists that society would fall apart without it, for who would restrain the serial murderers and the rapists. They had a horrendous argument and I escaped to the Koffee Klatsch!!

Adelasia: There may not be a "theosophical view" on the death penalty, since theosophical students tend to be pretty independent thinkers, and many factors go into forming opinions on this subject. But there are a few theosophical principles that can be helpful in understanding what is involved in examining issues such as this, which are very emotional issues, and which can be confusing, and even devious.

Consider, for instance, the central principle of theosophy, the unity of all life. If we take this idea seriously, we can see that everything that happens affects everyone and everything. Violence and destruction toward one life form affects all life forms. Coupled with the essential nature of motive, this becomes illuminating.

We can ask whether revenge, for instance, is a right motive for murder. Do we have the right to judge our fellow human beings, to decide whether they have the right to live or die? Can we be absolutely sure, if given the power, that we understand sufficiently the laws of nature, that we understand sufficiently all aspects of the situation under consideration, to take such a responsibility as deciding that one of our brother human beings should die? Karma rules all human

experience. We are always either living the effects of past causes, or making causes for future effects for ourselves.

How do we know what karmic payment, result, lesson, is being learned by another? How do we dare interfere with that?

The question is often asked, "But how are we to protect society from criminals? Isn't it better to kill them and be done with them?"

Theosophy teaches that the evil that dwells within a murderer does not die when his body dies. That evil lives as long as there is a being it can vampirize. It may even be that killing the body that is host to such evil only releases it into the world to roam and find another host, whereas if the original host were able to live, possibly even to learn to exorcise that evil, through recognition of his responsibility to his brothers, through renunciation of his lower motivations, through rededication of his life to a higher purpose, that evil would be banished once and for all.

Theosophy teaches that each human being is a spark of divinity. Is it possible that those who commit terrible crimes, crimes that we collectively think deserve death, are not evil people who if eradicated would cease to exist, but are people who are sick, who have some psychic disability, who are operating under some heavy karmic disability? Perhaps an attitude of compassion toward such people, similar to the attitude we show toward others who suffer from terrible illnesses, would help us find a way to address this kind of sickness.

Back to the unity of all life: we tend sometimes to think in terms of "them and us," when it is actually all "us." A good index for evaluating some

of the stickier questions of ethics and right behavior is the good old Golden Rule. How would I feel if that were me? Every murder is some mother's child, and any mother could put herself in the position of the mother of a condemned person for a moment if she wonders if it is a good idea to murder her child in turn.

Someone told me the other day of a study being done in high schools in this country. It seems that the schools which work to enhance self-respect and compassion toward others in their students are having less incidents of violence than the schools that rely upon metal detectors and drug sniffing dogs to control their students.

You brought up a pretty big subject, but a good one for us to think about.



THE BIG BLUE UMBRELLA

THE SECOND FUNDAMENTAL

There is always a Golden Age in process and we humans, by our actions CHOOSE the cycle, not vice versa. There is a golden age as we speak but few have chosen it. It has its major thrust in the West but can be CHOSEN from anywhere in the world. Here is a quote from the *SD* showing the mysterious simultaneity of destruction and re-birth:

All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various

“family Races,” called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race—which may begin very soon—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga. (II,247fn)



POINT OUT THE WAY

X

QUESTIONS ANSWERED
AT AN INFORMAL “OCEAN” CLASS

Chapter III

II. — The Sevening of Man

Question: In the first paragraph on p. 27 is the statement that there comes a time of perfection; that is, when progress stops in that particular cycle spoken of, and then the earth disappears as a tangible thing. It isn't annihilated, we know that, but the statement is made that it disappears as a tangible thing. What is meant by that?

Answer: Let's go on in the greater cycle until the same stage is reached again. What will happen to this earth that will have disappeared as a tangible thing? What will become of it? Will it not once more reappear as a tangible thing, going through its evolution again on this plane, and then once more — having achieved as much perfection as possible — what will it do? Disappear as a tangible thing, and once more reappear. It is nothing but the Law of Reincarnation. "Cycle" means reincarnation, only this word is used to show that it means the reincarnation of a mass of Monads or egos, whereas we use the word "reincarnation" as applied to one single individual. Yet we say that there is a cycle of reincarnation. For the man of today we know that the average duration of that cycle is 1500 years.

Now, after we have seen that the Ocean says the world, or our earth, disappears as a tangible thing, the question is, "How do you account for the moon still being visible?" Suppose we change that word "still" to the word "now." How do you account for the moon now being visible? Well, one way we can understand it is this: When the old moon chain disappeared as a tangible thing it disappeared, but when the same stage was reached in the new evolution, its ghost or Kama-Rupa materialized. Any Kama-Rupa is on the fourth plane of evolution, is in the fourth stage of existence. Remember that the fourth stage is the stage of formation, or re-formation, and it is also, of necessity, the opposite — the stage of disintegration. When this earth had once more reached the fourth stage, its effect on the moon may well have been such as to precipitate the kamic moon onto our plane. H.P.B. says in *The Secret Doctrine* — and Mr. Judge says the same thing on p. 25 that the reason we can see the moon is that it is on the same plane of perception as ourselves.

Venus is said to be in the Seventh Round, but we can see Venus. How can we do that when we are in the Fourth Round? Because Venus is in the fourth stage of her Seventh Round. We are in the Fourth Round and Venus in the fourth stage, so both are on the same plane of perception. The statement is made that both Mercury and Mars have been in obscurity — that is, in Pralaya — and that Mercury is only beginning to come out of obscurity, yet both are visible. How explain that? Why, they are fourth-plane globes, which, during a minor Pralaya remain intact, though dead. Being on the fourth plane of perception, they are visible to us. We do not see the moon, say, of the Third Round. Why not?

Because that moon is on the third plane of perception. If we could transfer our consciousness to the center of the Third Race or the center of, the Third Round, then, says Mr. Judge, we would see the corresponding moon, that is, the moon in her third stage, and so on endlessly.

Question: If one saw the moon in a dream, what globe of the moon would that be?

Answer: How many remember the eighth Chapter of the Gita? It says that those dying in the fortnight of the waning moon and while the sun is in the path of his southern journey, return again to mortal birth.

Now, when we go to sleep, we go through the same process that a man goes through when he dies — up to a certain point, at least. We pass through the same steps. If we had an atavistic dream, and descended in our dream, let us say, to the Fourth Race of this Round or to the Third Race of this Round (instead of remaining in the Fifth, to which we belong), we should be, in our dream, on the plane of nature that was tangible in the Third Race or in the Fourth Race. The corresponding moon would be there, and we would see the astral moon in one of its stages; we would see its astral photograph, certainly. Why, the air around us is full of elementals and of Kama-Rupas, all forming and disintegrating stages of anything and everything that has been in existence on this plane, both that which has died and is therefore on its way out, and also that which is on its way back here. If we, then, awake or asleep, get on to the astral or kamic plane, we shall see the corresponding moon, or — what is the same thing — the reflection of the moon, in her astral envelope instead of in her physical envelope.

Question: Did I understand you to say that the moon, as we now see it, had dissolved into its constituent particles? Or did the moon remain as it was, except that, since we were not in that stage, it was lost to us and dissipated so far as we are concerned? It says on p. 27 that "so far as the human ear is concerned there is silence."

The moon certainly shows the effect of these universal lines of fire as it stands, and it seems that, if it had come again in the new combination, it wouldn't show that old death scar.

Answer: That raises a most interesting question, one that each student is at liberty to think about for himself. First, the statement is made in the Transactions of the Blavatsky Lodge that the sun is older than any of the planets in this solar system, and yet H.P.B. turns around in the same sentence and says that the moon is older than the sun. That can mean only one thing, that this moon which we see is a relic of a former solar system, of a planetary-chain in a former solar system, because any and every planetary chain is but a portion of the mass of matter and of the monads engaged in any solar system.

H.P.B. makes a number of curious statements in various foot-notes of the S.D. For example, she says that, when the end of a solar system comes, there is what is called a universal Pralaya; that is, absolutely everything is disintegrated and returns to the primordial condition. Naturally, no lives or Monads are lost. Once there is a new evolution of the solar system, it must be that those Monads which were in the former solar system or planetary chain once more reassume their ancient place. She says that nought remains during a solar pralaya but the Akasic photographs of all that have been.

Now, if we were on the seventh globe or the sixth globe of this chain, according to Mr. Judge, we should see the corresponding moon. What moon would we see? We should see its Akasic photography shouldn't we? Successively, as evolution goes on in this Solar System or in this planetary chain, condensation and expansion and recondensation, without a complete dissolution, goes on, because there are minor, Pralayas and minor Manvantaras within the greater cycles.

Finally, in a foot-note on another subject (SDII, 68), and again on page 730 of the same volume, H.P.B. solves the puzzle of the scientists, explaining how it was that man came first in this Round, and yet there are relics of flora and fauna reaching back for hundreds of millions of years and no relics of man beyond a certain period. What is the explanation? Occultism teaches that innumerable forms which were alive in the Third Round left their etheric photographs when they died and, when the stage of condensation was reached in this Round, those photographs were precipitated into our matter, and that is why we find the fossil remnants in our matter of beings that never lived in our matter.

If we applied that same reasoning to planets and planetary chains, bearing in mind the statements that after a solar system there is an absolute dissociation and return to the primeval condition, and the other statement that the moon is older than the sun and that the sun is older than any of the planets — the only logical explanation is that those degraded lives, those forms which took the back road that made the degraded part of the former moon chain, when the precipitating stage is reached, condense, coalesce, or precipitate on this plane.

There is still another way to look at this question. Every one of us has heard of spiritualistic seances where they materialize "spirits." We are familiar with the Theosophical teaching that the materialized form is not the dead man at all, but is his discarded astral body, his KamaRupa, in short; and that, because of the nature of the thoughts and feelings of the sitters and of the medium, the Kama-Rupa, or dead astral body, is coated with matter of this plane so that it reflects the light of this plane and appears to be just as much physical matter as the bodies of the medium and of the men and women at the seance. But in a few minutes this materialized ghost will disappear, dissolve and go back to its own place, whereas the sitters don't dissolve. Yet the statement is made that it is possible, through a process of precipitation, to fix those images.

Now, if that occurs in the case of Third Round flora and fauna which never existed in this Round on this earth, although we have their physical "remnants"; if that kind of precipitation is possible, isn't it possible that the moon we see is, in fact, not a physical thing, as, say, the sun or this earth is? That it is some kind of Kama-Rupa brought to life again, so to speak, by the thoughts and feelings of men? [Since astronauts landed on it, we would conclude that it is material enough for that. As a non-rotating, waterless piece of matter it is certainly quite different from the earth. Some have said that it represents separative karma from a past cycle not yet equilibrated, which would seem to fit in with the idea of its being a Kama-Rupa or "Dweller on the Threshold"]

The statements are, first, that the moon is older than the sun, which means that it is a relic of a former solar system; secondly., that; it is on the

same plane of perception as our earth; thirdly, that the Moon Chain is the parent of the Earth Chain. H.P.B. states over and over again that there are great mysteries connected with the subject of the moon. Mr. Sinnett and Mr. Hume were literally "wild" to find out all about the moon — why? They never asked themselves why they should be so interested in the moon, But H.P.B. says that the Adepts would not give out any other information than that which is contained in the S.D. on the subject.

Question: In view of what was said regarding Mars, is there any hope of success in the efforts of scientists to get in touch with Mars?

Answer: Science is just as much in touch with Mars as it is with the earth; that is to say, with the physical appearance of it. And all that science is in touch with, anywhere, at any time, is the physical appearance of things. This recalls a peculiar thing in regard to the moon. We can't get a spectrum of the moon as we can get a spectrum of the sun, or of any other self-luminous body. We never see the moon except by reflected light; it doesn't shine of itself. Without the light of the sun and of the earth and the sidereal light falling on it, we should never know there was a moon — and that itself might tell us something.

Question: When we evolve to the fifth globe, will our state be one of the following: (1) Illusionary, in the same way as in deep sleep or in Devachan; (2) a subjective state; or (3) Manasic?

Answer: Let us first make a correction. The first alternative given is: Will we be in an illusionary state "in the same way as deep sleep"? Man is in an illusionary state when he is in Devachan, if he does not know it is

Devachan, and when he is in Nirvana and doesn't know it for what it is, is he not still in an illusionary state? But remember, what we call "deep sleep" merely means that the Ego drops the four lower vestures; it is once more Atma-Buddhi-Manas outside of incarnation. That state is the only chance it has of being free from illusion. But that doesn't do the Ego any more good than the intervals of sobriety do good to a drunkard if he gets drunk again. Every time Atma-Buddhi-Manas comes down into matter once more — whether at waking up in the morning, or at birth — we know that we are all overcome by the illusion of matter. This is an illusionary world, because how many people in the world today regard matter for what it is, or human life for what it is? Scarcely one.

To answer the question, we may say that on the fifth globe we shall be in the three states, an illusionary state; a subjective state, and a Manasic state, just as we are now — unless what? Unless we overcome the illusions of matter, and none of us have succeeded in doing that. The teaching is that the fifth globe of any Round, the Fifth Race on any globe, and the Fifth Round of the whole period of evolution, is the final precipitant. Then the ego either is completely overcome by the illusions of matter, no matter on what plane or in what state he may be, or he is on the way to complete emancipation from illusion.

We might put it this way: here we are, spiritual beings of the same nature as the Masters of Wisdom. The Master of Wisdom is Atma-Buddhi-Manas, but he is nothing but Atma-Buddhi-Manas, asleep or awake. On this globe or any other globe, on this plane or on any other plane, he is Atma-Buddhi-Manas. We are Atma-Buddhi-Manas, but when we are on this plane or any other

plane, on this globe or any other globe except the highest, we think we are something else than Atma-Buddhi-Manas. Our sense of reality does not reside in Atma-Buddhi-Manas — it is outside of us, in the world, in the state, in the condition. We find the term "center of consciousness" in this chapter. That center is shifted up and down. Have we given thought to what that means? Where, is our sense of reality located? If it is located in this body, we know where we are; if it is located in our desires, we know where we are; if it is located in our feelings, we know where we are; if it is located purely on the plane of thought, that is, in pure ratiocination, we know where our sense of reality is.

There are seven conceptions of reality — that's what the seven planes are — and not one of those conceptions is true. There never was anything real but Self; there is not now anything real but Self. There could not be two Absolutes. Anybody can see that. So, how could there be two realities? Yet the S.D. tells us whatever plane our consciousness is functioning on, both we and the things of that plane appear to us to be for the time being the only realities.

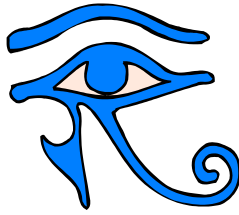
Always we are afflicted with a double or triple sense of reality, whereas reality never could be but one thing. According to the teachings, Self is the reality, no matter what the globe, what the solar system, what the world, what the round, what the race, what the condition. The Self is the real; all else is Maya and illusion; yet self thinks that something else than the Self is the real.

The Fifth Round closes the gates, so to speak. After the middle of the

Fourth Round, no more Monads come from below into the human kingdom. So, after the middle of the Fifth Race of the Fifth Round, no more human beings can return to the divine kingdom as self-conscious entities.

Sometimes we fail to realize the force of accumulation. Momentum it is called in physics — mass multiplied by motion. Momentum or accumulated-force applies also to the moral or spiritual. How difficult it is for us to energize ourselves, and keep ourselves continuously energized, on the plane of the higher mind! Yet Masters live in spirit and work in matter. That is what we ought to do, but we both live and work in matter, and all our past, the momentum of the race, tends more and more, as the increasing acceleration of the vast cycles goes on, to make us choose between spirit and matter. When the great time of choice comes in the Fifth Round, many people will have lost all belief in the reality of Spirit, they will be so absolutely convinced that life in matter is the only life — the only life they know, or care for, or are interested in. When the time of choice comes, what will they choose? They will choose the old familiar road, and, instead of their becoming one of the new crop of Mahatmas, all their work and suffering for that Manvantara will go for nought. They have to begin all over again, from the beginning, in a new Manvantara, after a Pralaya of complete individual unconsciousness.

[TO BE CONTINUED]



DNYANESHVARI

X

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

Continuation of Ch. IV from August Issue

Shri Krishna: [is speaking] As the sacrifices find their origin from the Vedas and as they involve activities, one of the fruits of these sacrifices is the attainment of heaven. Some of these sacrifices, which are achieved by means of expenditure of wealth, are compared with the attainment of wisdom, what are the stars to the sun. The Yogis are night and day assiduous for achieving the greatest means of the bliss of Self by besmearing in their eyes the ointment of wisdom. The bliss of Self is the final goal of action. In it is the inexhaustible mine of wisdom as well as freedom from the bonds of action. That alone satisfies the thirst of those, who seek the wisdom of Self. After this, desire for action goes away, imaginings of all kinds cease and the senses even loose the memory of the enjoyment of objects. The mind ceases to be mind. Words cease to be eloquent. In everything, there appears only Brahman. The object of renunciation is achieved. The aim of discrimination is fulfilled and union with Self comes on its own

Such is the prowess of wisdom (*Dnyana*). If you desire it, then you should serve the sages with everything you have. The sages are the temples of wisdom and service is the only door to such temples. When they see service accompanied by humility, they will give you shelter. With mind and body and with all your life, devote yourself to the feet of the sages and render them every kind of service without the feeling of pride. All your desires will then be fulfilled. They will solve your doubts. They will instill knowledge in your heart and make abiding. The light of their teaching will make you heart as Brahman and free from doubt. You will then see yourself and all other living beings in Me. The kindness of the preceptor will light the lamp, which will destroy the darkness of illusion.

The mine of sin, the ocean of doubt, and the mountain of temptation, will all sink to insignificance before the luster of wisdom. Such is the prowess of wisdom. The visible world, which is an illusion and which is merely a shadow of Brahman, is completely enveloped by wisdom. How can such wisdom then take any time to wipe the dirt of mind? The prowess of wisdom is thus incomparable. What are the clouds before the wind at the time of the great destruction, which removes the smoke of the three worlds on fire? How can the great fire of destruction be quenched by putting a few blades of grass on it? In short, there is nothing comparable in purity to wisdom. Just as Brahman is incomparable, so is the wisdom incomparable. There is no light equal to the light of the sun. No one can embrace the sky (not being so extensive). There is nothing else to which a parallel can be drawn. The purity of wisdom is comparable only to its own

purity, just as there is no taste like that of nectar.

I will now tell you, how this wisdom is to be attained. He, who is inclined towards the bliss of Self, in whose mind desires do not grow, who keeps himself immersed in faith, is sought after by wisdom (attains it without effort). When the wisdom is steady in the heart, peace sprouts up and wisdom expands. His glance everywhere carries peace with it, for his mind has no distinction of mine and thine.

The man, who is not anxious for getting this wisdom, lives in vain. It is better for him, if he were dead. He is like a house without inhabitants, like a body without life. His existence is futile. Even if he does not attain wisdom, his desire to attain it gives room for hope. When nectar itself does not attract, it must be understood that a man is very near death. Similarly, he who is intolerant of wisdom and absorbed in enjoyment of senses loses happiness both in this world and the next. His is like a medical case, in which there are complications. The man, who has doubts, does not know what is truth and what is falsehood, what is proper and improper, what is beneficial and what is harmful, just as a man, who is blind from birth, does not know what is day and what is night. The man, who has no faith, is lost.

There is no sin greater than doubt. Doubt consumes human beings in a terrible fire. Therefore, leave behind your doubt. Conquer it first, for wisdom cannot come until doubt is removed. The greater the error, the greater is the doubt in the mind and this destroys faith. It not only subjugates the mind but takes within its toil the intelligence; and he who has doubts, ceases to believe in the entire world.

There is only one weapon to destroy doubt with and that is wisdom. When wisdom dawns, doubt disappears. Therefore wake up and stand forth after overthrowing your doubts

[To be continued]

CORRESPONDENCE

Hello Jerome,

Now, I am not so sure I understand what you mean when you asked me to tell you about my ideals. Do you mean my personal ethics, personal beliefs, or what exactly brought me to Theosophy? I can answer all of them for you, if you wish and if I am incorrect on what I send you, I would be more than happy to do it right. :) So, here goes.

In college, I took an ethics class taught by the provost of the small university I attended. I had always thought that I knew exactly what I believed in each area — no gray involved — but after my *Ethics: Theory and Practice* Course, I did understand that there was nothing black and white about anything. Everything is gray — whether it is about abortion or other things such as business or lying...there is always the moderative position. I find myself to be *pro-* some things and *anti-* other things, but I can always see the other person's side in almost every given argument and I will never deny that person their belief no matter how ridiculous I may find it. I like to think the other person feels this way, too.

My personal "religious" or "spiritual" beliefs are many, but in keeping them simple, I have searched many religions and have become lost and confused many times on that hard course. I never believed in Jesus — even from when I

can remember. My earliest memory regarding this man was of me saying to a friend when I was about seven, "I don't believe in Jesus so I must be Jewish." I have no idea where I had even heard such an idea — especially since, as far as I know, I had never met a Jewish person and I would not have known that they didn't believe Jesus was the Christ at the age of seven! Anyway, for many years, I researched Judaism and I wanted to convert to Orthodoxy at the age of about 16 on until about 18 or 19. I then decided that I could not agree with all of the laws and regulations and found a religion known as Noachism (also Noahism) — which is where Gentiles (non-Jews) follow the Jewish Bible — The Torah. It came out of the covenant that God made with Noah (in Hebrew, Noach) and a couple years after reading about it and practicing it, I fell out of that, too, but not after taking what I needed and wanted so I could learn and use some of their reasonings with my belief system. Also, in college I took every religion class available (The Gospels, Old Testament, World Religions...) and I had two attempts at Philosophy which I had to drop — but I took it a third time and succeeded (I like to think it was because of the change in professors, but the more believable reason was my need for it in order to graduate. I would not have been able to graduate without the *Great Voices of Philosophy* course — at least I am honest!). I have been dabbling now in Hinduism, too.

Recently, though, I went on a servant/leadership trip to South Dakota to work for 10 days on an Indian Reservation (Pine Ridge Indian Reservation — the poorest county, in the whole USA) and witnessing how these people survive and live, my life changed. My professor talked to me about Theosophy here (as I

had been receiving things in the mail from the Theo. Soc. of Am.) and I was wondering what the heck it was)...when I was in the Badlands I meditated a lot and I became whole. I cannot explain it, but the talk with my professor and being on such holy grounds made me realize that I am a part of everything and everything is a part of me — even the clouds and grass are my siblings. It was an intense realization.

As for now, though, I am looking into Theosophy as an Anthropologist, I guess you could say because I would like to know about it before I jump into anything. I do have many of the same beliefs as Theosophists, but I need to research it more and give it a feel. :) It is very interesting and I enjoy reading what everyone has to say — I feel as though I belong.

Okay, Jerome...there you go. If I didn't do it right, feel free to let me know and edit it if it needs editing. Anyway, I need to go. Have a wonderful day!

Udaya/Dawn

"The revolution is only a T-Shirt away." -
-Billy Bragg

"If there's a blacklist, I wanna be on it." -
-Billy Bragg

I wrote one of my romantic island subscribers and stuck my "Pinocchio" nose out with a question or so, and this is the answer:

Not at all nosey. I am glad you asked. Now I do not feel as if I am the only one who is curious about the other Theosophists. I always wonder about the kind of work people do, their choices in life (married or not and if so to other theosophists?) and how do long-time theoso-

phists reconcile some of the demands of our illusory life (for practical purposes) with the need to express or make decisions based on our higher principles. Some people have dropped hints about their life so it's easier to put them in a context.

I was born in Montreal to Greek Orthodox parents. Came to Cayman almost 18 months ago for work.

A few years ago, I "stumbled" on someone on-line who asked about my interests. When I responded with Eastern philosophy and feudal Japan he started to talk about Theosophy. I had never heard of the movement or the work before though I was exploring Buddhism at the time. He recommended all of Alice Bailey's books and a course through correspondence at the University of Seven Rays. I read Initiation Human and Solar and then joined bn-basic. Have been studying HPB and WQJ since. Oddly enough as religious as people are here, religion remains a very taboo subject. No one talks about what they believe and why nor do they want to question their beliefs. Reincarnation is not to even be suggested.

The scenery is indeed romantic and conducive to meditation but little else is. I recently opened some incense I ordered from home in front of a Customs officer and had to work really hard to convince him it was not Voodoo. My saving grace was that it wasn't shipped from Jamaica.

Gotta run, storm heading this way need to organize people and supplies.

Again, thanks for your posts, many members must appreciate that you find time to stay active and help so many of us.

Regards,
Christina

Perhaps I should rename this column,
"Jerome's Pinocchio Nose"

At any rate, I wrote my 17-year old friend in Bangalore asking just what he thought of art, and the following exchange occurred:

Hello Jerome,

The other day you asked me about my views on arts:

Basically, I view arts as a search for beauty. Especially, painting and poetry. In fact, I had decided to take arts as a subject of my education, but, everyone in my house opposed it telling me it had "no future and scope." Don't you think that poetry, painting etc., are on the sweeter side of life? By taking arts as my subject I may not have earned lakhs and bundles of money, yet the satisfaction is worth it.

I like painting also, but one has to have the technique of painting. I think there are two very essential things needed for painting and also poetry. They are:

- (1) The ideas and emotions
- (2) The ability to re-present them on this plane.

One may have very extraordinary ideas and thoughts, and yet be unable to represent them to others.

Art in its REAL meaning (or, perhaps to me) is a method of bringing — or transmuting — what is known as ugly to its inherent beauty. Is this not one of the objects of Knowledge: *i.e.*, to purify our lower mind so that the light of our Real Self shines through it?

Art is an effort to express the innate idea in us; to express the Unexpressable.

Anyway, what we get from art are "merely pools of water found along our

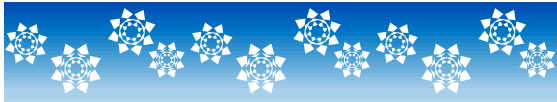
path" as we "wander through the desert of life." (*Notes on The Bhagavad Gita*, p 46)

What do you think, Jerome? Am I right?

Srikanta Prasanna

Dear Srikanta;

You know your heart better than I, so I would not say whether you were right or wrong. However, it looks like you have fire in you and all serious persons with a streak of devotion need the fire from their heart to see them on in this "Desert of Earth Life." Then they will grow eyes to see the beauty in the desert and *eternity* in the moment. /jw



STEPPING STONES

That men may rise on stepping stones
Of their dead selves to higher things.

I looked up from my book and pondered. "Of their dead selves." It touched some chord within and, closing my book and my eyes I reflected.

I recollected the falls and the hurts I had endured as a child learning to walk; the bruised knees and the twisted ankles all told their sorry tale and revealed a dark record of stumbles and mistakes. But from these stepping-stones have I gained a stronger and firmer foothold. Bitterly had I wept for my shattered toys, for my china doll — their broken pieces had left me broken-hearted; but over the dead pieces have I risen to reason.

It is not the experiences through which one passes that build desirable qualities into the character, but rather *how* they are met. Any given experience may be a stepping-stone or a stumbling-block. Which it shall be depends upon

the pilgrim, for we are the variable not the events.

Edited extract from
The Theosophical Movement, Vol. IX, #3



The Global Village

Greetings! From the Ete n — Leur Study Group
NEDERLAND



Beginning from left to right
Wies, Hielke (sitting), Elly, Ineke, Ina, Rita,
Cisca, Jeanet, Ria, Ingrid, Johanna

I called them back for an *encore!*



Standing: Jeanet, Ria, Elly, Wies, Ingrid, Hielke
Sitting: Rita, Ineke, Cisca, Johanna, Ina

On the second of July we had our Informal Meeting of the E-L-group studying the *Ocean*. Our regular schedule of fortnightly meetings will recommence on September 3rd.

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SCHEDULE FOR —

July - August - September 2001

Sundays 8.00 - 9.00 p.m.

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July 1st Theosophy and Capital Punish-
ment / Suicides
8th What Survives Death?
15th Karma

August NO MEETINGS

OFFICE CLOSED until 3rd September
Visitors and Friends Welcome by Appointment

Sept 9th What are the Theosophists?
16th True Clairvoyance
23rd Through the Gates of Gold
30th Instinct & Intuition

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THE DIVINE PASSIVE LAW

The Prometheans are the active, and therefore—in Heaven—no longer “pure” Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—“rebellious to the divine passive law.” These are then those “Flames” (the *Agnishwatta*) who, as shown in Sloka 13, “remain behind” instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind. The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in in the *semi-esoteric* allegories, that these Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras*—ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago—he would hardly understand the text correctly; while some Vedantins might say: “This is not so; the Nirvanees can never return”; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Slokas:

“*The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . .*”

It is the Barhishad, those who are unable to create the spiritual immortal

man, who project the senseless model (the *Astral*) of the physical Being. It is the *Agnishwatta*; those who would not multiply, who sacrificed themselves to the good and salvation of *Spiritual Humanity*.

To complete the *septenary man*, to add to his three lower principles and cement them with the spiritual Monad—which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting principles are needed: *Manas* and *Kama*. This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third states* of Pleroma. But this fire is the possession of the *Triangles*, not of the (perfect) *Cubes*, which symbolize the Angelic Beings:* the former having from the first creation got hold of it and being said to

* Our Egos descend from the pure air to be *tyed to mortal bodies, being desirous to live in them;*” because through, and in, the human form they will become *progressive* beings, whereas the nature of the angel is purely *intransitive*, therefore man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brahmin, the twice-born, who rules the gods or devas; and Paul repeated it in 1 *Corinthians* vi., 3: “Know ye not that we (the Initiates) shall judge angels”? (vide *S.D.II*, 111-12)

have appropriated it for themselves, as in the allegory of Prometheus.

“We[HPB] have a passage from a Master’s letter which has a direct bearing upon these incarnating angels. Says the letter: “Now there are, and there must be, failures in the ethereal races of the many classes of Dhyān-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 Dhyān-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system

has to be evolved these Dhyān-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.*" That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas.*"

"Then it touches upon the mystery of the Devas, and even Gods, having to pass through states which it was agreed to refer to as "Inmetallization, Inherbation, Inzoonization and finally Incarnation," and explains this by hinting at the necessity of failures even in the ethereal races of Dhyān Chohans. Concerning this it says:

"Still, as these 'failures' are too far progressed and spiritualized to be thrown back forcibly from Dhyān Chohanship into the vortex of a new primordial evolution through the lower kingdoms. . . ." After which only a hint is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Book II. When Karma has reached them at the stage of human evolution, "they will have to drink it to the last drop in the bitter cup of retribution. Then they become an active force and commingle with the Elementals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity."

These Dhyān Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race" [I,187-88]

The *Agnishwatta* or Prometheans, devoid of the grosser *creative fire*, hence unable to create physical man, having no *double*, or astral body, to project, since they were without any *form*, are shown in exoteric allegories as Yogis, Kumaras (chaste youths), who became "rebels," *Asuras*, fighting and opposing gods,* etc., etc. As the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become *ascetics* and Yogis, and thus threatened to upset the power of the former by their *self-acquired* powers—denounced them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*. Some Rishi-Yogis are shown in the Purānas to be far more powerful than the gods. Secondary gods or temporary powers in Nature (the Forces) are doomed to disappear; it is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE. [Extracted from *S.D.II*, pp. 78-81]

Electricity is Matter

In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. "Force," "Energy," may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter.

It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Elec-

tricity is “immaterial” in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore it is matter.

But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely.

“If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.” (Helmholtz, *Faraday Lecture*, 1881).

We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (*S.D.I.111fn*)



Editorial from Oregon

*Extracts from the Health Gallery Nutrition
Center Newsletter [www.getwel.com]*

The Real Drug Pushers!

It all begins in school! Medical schools are supplied medical books directing drug treatment by pharmaceuticals. Medical students learn that the primary therapy for virtually every disease is a prescription drug. Strong links to the drug companies become even stronger after graduation, since the ongoing medical education comes largely from drug

sales representatives, medical journals filled with pharmaceutical ads, and conferences where physicians are “educated” on the use of drugs. Now the drug companies are even coming after patients, spending \$2 billion a year in direct-to-consumer advertisements. And their efforts are paying off. Our healthcare system is being bankrupted by more and costlier drugs.

If drugs were safe, that would be one thing. But they aren't. You be the judge. More than 2.2 million adverse drug reactions are reported every year, and between 100,000 and 200,000 deaths are caused by prescription drugs used exactly as directed. And the FDA does nothing about it. If your doctor gives you a prescription, ask about side effects and safer alternatives, then do your own research.

Consider Prozac and Its Cousins:— This popular class of antidepressants (Prozac, Paxil, Zoloft, Effexor, and Luvox) acts on the serotonin system in the brain. They have numerous adverse effects, including agitation in roughly one in four people taking them. These drugs can also trigger violent, suicidal behavior, even in normal individuals. Almost all of the school shootings you've heard about in the past few years, including the Columbine High School tragedy, involved students taking these drugs.

After taking Paxil, Donald Schell, a 60-year-old man from Wyoming, shot and killed his wife, daughter, granddaughter, and then himself. The family sued drug maker GlaxoSmithKline and won. The company was ordered to pay \$8 million to the family. This court case may open a floodgate of similar cases against pharmaceutical manufacturers.

The national debate on the epidemic of teen violence has ignored the widespread use of prescription drugs in teens and particularly those who have committed terrible anti-social acts of violence. The drug-violence link is frighteningly common. Fifteen-year-old Shawn Cooper of Notus, Idaho, fired a shotgun at students and school staff. According to his stepfather, he had been taking an SSRI. Thirteen-year-old Chris Fetters of Iowa killed her favorite aunt. She was taking Prozac.

Eric Harris, one of the shooters at the Columbine High School massacre **was reported taking Luvox, which, like Prozac, Zoloft and Paxil, belongs** to the class of drugs known as selective serotonin reuptake inhibitors (SSRIs). In one out of every 25 children taking Luvox causes mania, "a psychosis characterized by exalted feelings, delusions of grandeur ... and over production of ideas."

Kristine Marie Cushing, age 39, had been separated from her husband for several months. In October 1991, she took a .38-caliber pistol and shot and killed both of her children, Elizabeth, age 8, and Stephanie Marie, age 4, while they lay sleeping in their beds, then shot herself, inflicting a non-fatal wound. Prosecutors stated that they "couldn't find one iota of information to show that she was anything but a very giving, caring and sweet human being." After a plea of insanity, she was committed to a mental institution. What could have made her snap? She had been taking Prozac.

Ann Blake Tracy, Ph.D., author of *Prozac: Panacea or Pandora?* has been studying the violent, dark side of SSRI drugs for ten years. She has researched 32 murder/suicides that involved women and their children. She has determined that in 24 of these 32 cases, the women were taking Prozac or another SSRI. Over 27,000 complaints to the FDA and nothing has been done about the use of these drugs.

Is Chemotherapy The Only Consideration? It can be helpful in cases of testicular cancer and lymphocytic leukemia, chemotherapy basically kills cancer cells and the immune system. Chemotherapy prevents alternative treatment to enhance the immune system because oncologists are concerned about it also aiding cancer cells. There has never been a double-blind study reporting any benefits of chemotherapy, but it is the main treatment accepted **by the AMA and** insurance companies.

The McGill Cancer Center in Canada, one of the largest and most prestigious cancer treatment centers in the world, did a study of oncologists to determine how they would respond to a diagnosis of cancer. On the confidential questionnaire, 58 out of 64 doctors said

that all chemotherapy programs were unacceptable to them and their family members. It is an individual choice. This note is provided only to offer the "other side of the coin!" Take charge of your own treatment. Ask for a list of patients who elected chemotherapy and the short and long term treatment as well as the side effects of the treatment.

There are alternative treatments available, but you have to do your own research. Keep an open mind and talk to others who have experienced success in their own treatment. Doctors affiliated with the American College for Advancement in Medicine may be able to provide a promising therapy.

Are You or a Loved One Scheduled For a Bypass? Heart disease is the biggest killer of Americans. Yet, most heart disease is preventable with changes in diet and lifestyle. The heart bypass has become one of the most popular operations in American. A recent analysis of almost 17,000 bypass patients showed they had a 43% chance of developing some type of post-operative problems. Those individuals considering a bypass should get a second opinion and also consider alternative treatment such as chelation, diet, weight loss (if necessary) and exercise before taking the "big jump" **Natural therapies are proving to reduce mortality better than aggressive medical intervention or even the most advanced drug treatment.**

Be informed that a bypass is only temporary. If you do not change your life style those newly replaced arteries will again clog making your situation even more critical.

The Power Of Thought! Hundreds of studies have shown that people who are always angry and quick-tempered suffer more--and more deadly--heart attacks. Even the American Heart Association has reported that a significant percentage of heart attacks are caused not by high cholesterol or genetics, but by "angry outbursts!"

You cannot build a temple of truth
By hammering dead stones.
Its foundations must precipitate themselves
Like crystals from the solution of life.

Gems, June 30

Darwinism in Denial?

WASHINGTON TIMES, AUG. 23, 2001
PHILIP GOLD ARETEA

Fifteen years or so ago, "nuclear winter" — the theory that the soot and ash of World War III could end human life by darkening the atmosphere and lowering global temperatures — enjoyed its moment in the shade. As science, nuclear winter contained more errors than my last high school chemistry test, but that didn't deter its supporters.

Psychiatrist Robert Jay Lifton wrote that, even if wrong, nuclear winter "serves us well" as an "idea." Opined physicist Freeman Dyson: "Nuclear winter is not just a theory. It is also a political statement with profound moral implications. Survival is more important than accuracy."

And so it has gone, and goes, in field after field: ecology, psychology, public health, fill in your own favorite here. Over and over, scientists ignore, distort or suborn the truth for the sake of their personal, political and professional agendas. And now it's happening again, in the battle between Darwinian materialism and the burgeoning Intelligent Design (ID) movement.

At this point, we stop for three brief announcements. First, much of the ID movement's best work is done under the auspices of my own think tank, the Seattle-based Discovery Institute. Second, I'm no creationist. Third, if you are, especially if you're a creationist of the "Tell Me What I Want to Hear the Way I Want to Hear It" persuasion, now might be a good time to stop reading.

That said, we proceed. This new struggle has less to do with "Inherit the Wind" stereotypes and clichés — crusading scientists and liberals vs. Bible-thumping buffoons — than with the future of scientific inquiry, indeed the very nature of knowledge itself. Yes, many of the movement's researchers commit Christianity on a regular basis. Some are politically conservative. But ID's significance extends far beyond the preferences of its practitioners. To adapt a Clinton-era formulation, "It's the universe, stupid."

As science, ID holds that it's possible to seek and study evidence of intelligent design in the physical and biological worlds without positing either the identity or intent of the designer. So far, much of the work has centered on Darwinian materialism, which is not exactly the same thing as evolution. No serious scientist or informed layperson denies the fact of evolution, in the sense that species come, go and change over time. There's a fossil record of infuriating gaps, wondrous complexity and endless surprises to ponder. The problem with Darwinian materialism is that, as a matter of faith, it holds that all this happened at random . . . and that, as a matter of dogma, no other explanations may even be considered.

ID considers other explanations. In "Darwin's Black Box," Lehigh University biologist Michael Behe shows that the "irreducible complexity" of even a single cell argues against random evolution within the few billion years allotted by geology and cosmology. Baylor University mathematician William Dembski works on what he calls "specified complexity" — discerning design via mathematical analysis.

His first major work, "The Design Inference," was published by Cambridge University Press, not exactly a bunch of creationist hooters. Last year, biologist Jonathan Wells published "Icons of Evolution," showing that many of the standard textbook "proofs" were ambiguous, misleading and in at least one case, openly fraudulent. The movement has also received fair and serious Page One Sunday coverage in the New York Times and Los Angeles Times, as well as in publications ranging from "First Things" to Seattle and San Francisco city papers. There was even a conference at Yale.

The response of the Darwinian fundamentalists has been, to say the least, vicious. Leave aside Darwinian Richard Dawkins' generic sneer that anybody who questions the materialist gospel must be "ignorant, stupid or insane (or wicked, but I'd rather not consider that)." Mr. Behe has been savaged by his peers. Mr. Dembski was removed from his position as director of Baylor's Polanyi Center — an act described by Baylor President Robert B. Sloan as "related to matters of internal relationships and not to his academic work." Mr. Wells has been virtually excommunicated from

the scientific establishment, even though no one has refuted a single statement in his book and many Darwinians have admitted they knew about the fakery all along.

Why the denials? Why the rage? Well, scientists are human.

They don't like being told they might be wrong, or that their life's work can be questioned. Some can't get beyond viewing ID as back-door creationism; give in here today and the Inquisition will be stoking the fires tomorrow. But the most basic resistance, I suspect, involves a fear that dares not speak its name — the foreboding that science itself may someday demonstrate that science is neither the sole nor final source of verifiable truth concerning the universe and that portion of it known as us.

For scientists who cannot bear the thought, survival may indeed be more important than accuracy.

Submitted by Ruday Buhay Rodil

Here's a collection of Golden Rule, viewed from different religions. -- Ompong

THE GOLDEN RULE

Or the ethic of reciprocity as expressed in the scriptures of nearly every religion.

1. You shall love your neighbor as yourself. [Judaism and Christianity. Bible, Leviticus 19.18]
2. Whatever you wish that men would do to you, do so to them. [Christianity. Bible, Matthew 7.12]
3. Not one of you is a believer until he loves for his brother what he loves for himself. [Islam. Forty Hadith of an-Nawawi 13]
4. A man should wander about treating all creatures as he himself would be treated. [Jainism. Suttrakritanga 1.11.33]
5. Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence. [Confucianism. Mencius VII.A.4]
6. One should not behave towards others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire. [Hinduism. Mahabharata, Anusasana Parva 113.8]

7. Tsekung asked, "Is there one word that can serve as a principle of conduct for life?" Confucius replied, "It is the word shu--reciprocity: Do not do to others what you do not want them to do to you." [Confucianism.] Analects 15.23. See also, Leviticus 19.18: Quoted by Jesus in Matthew 22.36-40 (below). Mencius VII.A.4 and Analects 15.23: Cf. Analects 6.28.2, p. 975.]
8. Comparing oneself to others in such terms as "Just as I am so are they, just as they are so am I," he should neither kill nor cause others to kill. [Buddhism. Sutta Nipata 705]
9. One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts. [African Traditional Religions. Yoruba Proverb (Nigeria)]
10. One who you think should be hit is none else but you. One who you think should be governed is none else but you. One who you think should be tortured is none else but you. One who you think should be enslaved is none else but you. One who you think should be killed is none else but you. A sage is ingenuous and leads his life after comprehending the parity of the killed and the killer. Therefore, neither does he cause violence to others nor does he make others do so. [Jainism. Acarangasutra 5.101-2]
11. The Ariyan disciple thus reflects, Here am I, fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose someone should rob me of my life... it would not be a thing pleasing and delightful to me. If I, in my turn, should rob of his life one fond of his life, not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must also be to him also; and a state that is not pleasing or delightful to me, how could I inflict that upon another? As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining. [Buddhism. Samyutta Nikaya v. 353]
12. A certain heathen came to Shammai and said to him, "Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot." Thereupon he repulsed him with the rod which was in his hand. When he went to Hillel, he said to him, "What is hateful to you, do not do to your neighbor: that is the whole Torah; all the rest of it is commentary; go and learn." [Judaism. Talmud, Shabbat 31a. [See also, Sutta Nipata 705: Cf. Dhammapada 129-130, p. 478. Acarangasutra 5.101-2: Cf. Dhamma-

pada 129-130, p. 478. Samyutta Nikaya v.353: The passage gives a similar reflection about abstaining from other types of immoral behavior: theft, adultery, etc. To identify oneself with others is also a corollary to the Mahayana insight that all reality is interdependent and mutually related; cf. Guide to a Bodhisattva's Way of Life 8.112-16, p. 181; Majjhima Nikaya i.415, p. 465.]

13. "Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." [Christianity. Bible, Matthew 22.36-40. Also, Matthew 22.36-40: Cf. Deuteronomy 6.4-9, p. 55; Leviticus 19.18, p.173; Luke 10.25-37, p. 971; Galatians 6.2, p. 974; Brihadaranyaka Upanishad 5.2.2, p. 972; Sun Myung Moon, 9-30-79, p. 150.]

Source: World's Scripture - A Comparative Anthology of Sacred Texts, published in 1991, is a scholarly translation of many quotations from a wide variety of world religious traditions



"A NEW BEING"

Extracts from *Echoes from the Orient*, Chapter 15,
by William Q. Judge

Among the Ceylonese Buddhists the name of the doctrine is Kamma; with the Hindus it is Karma. Viewed in its religious light, it "is the good and bad deeds of sentient beings, by the infallible influence or efficacy of which those beings are met with due rewards or punishment, according as they deserve, in any state of being." (1) When a being dies, he emits, as it were, a mass of force or energy, which goes to make up the new personality when he shall be reincarnated. In this energy is found the summation of the life just given up, and by means of it the Ego is forced to assume that sort of body among those appropriate circumstances which together are the means for carrying out the decrees of Karma.

The theory above hinted at of the person at death throwing out from himself the new personality, so to speak, ready to await the time when the Ego should return to earth

seeking a new body, is a general law that operates in a great many other instances besides the birth or death of a being.

It is that which is used by the Theosophists to explain the relations between the moon and the earth. For, as the moon is held by them to be the planet on which we lived before reaching the earth and before there was any such earth whatever; and that, when our so-called satellite came to die, all the energy contained in it was thrown out into space, where in a single vortex it remained until the time came for that energy to be again supplied with a body -- this earth -- so the same law prevails with men, the single units in the vast aggregate which is known among advanced Theosophists as the great Manu.

Men being, as to their material envelope, derived from the moon, must follow the law of their origin, and therefore the Buddhist priest says, as quoted: "At the death of a being nothing goes out from him to the other world for his rebirth; but by the efficacy -- or, to use a more figurative expression, by the ray -- of influence which Kamma emits, a new being is produced in the other world very identical with the one who died away," for in this "new being" is held all the life of the deceased.

The term "being," as applied to it, may be taken by us with some qualification. It is more properly a mass of energy devoid of conscience and crowded with desires of the person from whom it emanated; and its special province is to await the return of the individuality and form for that the new body in which it shall suffer or enjoy. Each man is therefore his own creator under the great Cosmic laws that control all creations. A better term in place of "creation" is "evolution," for we, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force, and out of that comes matter in its objective form.