



Intellect, and Ethics

In Ancient Occultism intellectual penetration of the teachings is always subordinated to the ETHICS. On reflection we shall see the SCIENCE in this arrangement, for there is only ONE MONAD. The reflections of the ONE on the screen of manifestation reveal the MANY, and the classes and the hierarchies. Page 79 (from Chap. v of *The Key to Theosophy*) outlines how to recognize a servant of the World-Soul in the great field of the MANY:

ENQUIRER: Do you mean to suggest that neither the teachings of Buddha nor those of Christ have been heretofore rightly understood?

THEO.: What I mean is just as you say. Both Gospels, the Buddhist and the Christian, were preached with the same object in view. Both reformers were ardent philanthropists and practical *altruists* — *preaching most unmistakably Socialism* [HPB means philosophical socialism, not political socialism!] of the noblest and highest type, self-sacrifice to the bitter end. “Let the sins of the whole world fall upon me that I may relieve man’s misery and suffering!” cries Buddha; . . . “I would not let one cry whom I could save!” exclaims the Prince-beggar, clad in the refuse rags of the burial-grounds. “Come unto me all ye that labour and are heavy laden and I will give you rest,” is the appeal to the poor and the disinherited made by the “Man of Sorrows,” who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both

show the same contempt for riches, and make no difference between *meum* and *tuum*. Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. **But the object of both reformers was frustrated, owing to excess of zeal of their later followers.**

This phrase, “excess of zeal,” might mean that their followers **BEGAN TO VALUE DOCTRINE ABOVE HUMANS** and began to sacrifice love, charity, and self-forgetfulness on the altar of **being intellectually CORRECT.**

On page 90 of the *Key Man’s dual* nature is asserted:

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“We find two distinct beings in man; the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate.” (page 90)

This is a central axiom for those interested in self-induced, self-devised change, or in the words of Tolstoy:

“By observing the times, by watching the appearance of life in the human being, we see that true life is preserved in man as it is preserved in the seed; and that a time comes when this life makes its appearance. The appearance of true life consists in the animal personality inclining man to his own happiness, while his [higher] rational sense shows him the impossibility of personal happiness, and points him to another happiness.

Man looks at this happiness, which is pointed out to him in the distance, is incapable of seeing it, at first does not believe in this happiness, and turns back to personal happiness; but the rational consciousness, which thus indistinctly indicates his happiness to him, so indubitably and convincingly demonstrates the impossibility of individual [personal] happiness that man once more renounces individual happiness and takes another look at this new happiness which has been pointed out to him. No rational happiness is visible, but individual happiness is so indubitably destroyed that it is impossible to continue individual existence; and in the man there begins to form a new relation of his animal to his rational consciousness. The man begins to be born into the true life of mankind.

Something of the same sort takes place which takes place in the material world at every birth. The child is born not because it desires to be born, nor because it is better for it to be born, or because it knows that it is good to be born, **but because it is ready**, and can no

longer continue its previous existence; it must yield itself to a new life, not so much because the new life calls it, as because the possibility of the former existence has been annihilated. ...

What takes place is precisely what takes place at the birth of everything. The same annihilation of the germ of the previous form of life, and the appearance of a new shoot; the same apparent strife of the preceding form, decomposing the germ, and the increase in size of the shoot, — and the same nourishment of the shoot at the expense of the decomposing germ. The difference for us between the birth of the [higher] rational consciousness and the fleshly birth visible to us consists in this, — that, while in the fleshly birth we see, in time and space, from what and how, when and what is born from the embryo, we know that the seed is the fruit, that from the seed, under certain well-known conditions, a plant will proceed, that there will be a flower upon it, and then fruit, of the same sort as the seed (the entire cycle of life is accomplished before our every eyes), — we do not perceive the growth of the rational consciousness in time, and we do not see its cycle.

We do not see the growth of the rational consciousness, and its cycle, because we are ourselves accomplishing it; our life is nothing else than the birth of this being, invisible to us, which is brought forth within us, and hence we can in no wise see it.

We cannot see the birth of this new being, of this new relation of the rational consciousness to the animal, just as the seed cannot see the growth of its stalk. When the rational consciousness emerges from its concealed condition, and reveals itself to us, it seems to us that we experience a contradiction. But there is no contradiction whatever, as there is none in the sprouting seed. In the sprouting seed

we perceive only that the life, which formerly resided only within the covering of the seed, has now passed into its shoot. Precisely the same in man, on the awakening of the rational consciousness there is no contradiction whatever, there is only the birth of a new being, of a new relationship of the rational consciousness to the animal." (*Life*, Chapter ix, "The Birth of True Life in Man" [Tolstoy uses the word individual as we would "personality" while he uses "rational" in the Platonic sense of meaning the "Higher Silent God" within us, the Watcher and the Thinker.])



THE ORIGIN OF EVIL

THE problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created; hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

The Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence, knows he can put an end to *form* alone, not to *being* — and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the "will to live") — he will thus gradually escape the curse of rebirth and conditioned existence. But he knows also that he cannot kill, or "put an end," even to his own little life except as a per-

sonality, which after all is but a change of dress. And believing but in One Reality, which is eternal *Be-ness*, the "*causeless CAUSE*" from which he has exiled himself into a world of forms, he regards the temporary and progressing manifestations of it in the state of Maya (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute "Be-ness," which is so graphically expressed in the Sanskrit word *sat*.

Gautama Buddha, the Sage and Philosopher, who sacrificed himself for Humanity *by living for it, in order to save it*, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness — hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow; in living, not in running away from life. His doctrine shows evil immanent, *not in matter*, which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life — because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two.

We live in an atmosphere of gloom and despair because our eyes are down-cast and riveted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked — not heavenward, which is but a figure of speech —

but *within himself* and centered his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism — that chronic suspicion of lurking evil everywhere — is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual, inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told, viz:* — that there is another and a better life, once that the curse of earth-lives is lived through.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

Moreover, the breaking of unity into heterogeneity is *only half the process*. This is what we read in the "Scien-

tific Letters" by an anonymous Russian author and critic:

In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet — in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity, *a converse transformation — the transition from plurality to unity, from the heterogeneous to the homogeneous. . . .* Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . While one portion of the cells merge into each other and unite into one uniform whole. forming muscular fibres, muscular tissue, others are absorbed in the bone and nerve tissues, etc., etc. The same takes place in the formation of plants. . . .

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both descend but to reascend and merge at the starting-point. *The homogeneous formative mass or element differentiated in its parts, is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

The reasonableness of *Conscious* Existence can be proved only by the study of the primeval — now esoteric — philosophy. And it says "there is neither death nor life, for both are illusions; being (or *beness*) is the only reality." This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. "Life is Death," said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the

death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives form but ONE EXISTENCE — *the worst day of which is on our planet.*

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:

BROKEN THY HOUSE IS,
AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE — DELIVERANCE TO
OBTAIN. . . .

[extracted from HPB's article, "The Origin of Evil,"
Lucifer, October, 1887]

CORRESPONDENCE

Guest Editorial

A Pilgrim's Odyssey

A Six Year Study of Meditational Experiences and Practices using Siddha Yoga, Kashmir Shaivism (i.e. Spanda) and Various Siva-sakti Philosophies

First, a little history of myself and others.

We were all confined in a prison within a prison called a Control Unit, Double door cells, confined 22 hours a day, and for this writer, for a period of 5 years alone.

When I arrived into this environment I was approached by two yogis who told me how to train my mind, to take advantage of this solitude, their personal experiences, etc. They also introduced me to Theosophy. My first books were the Secret Doctrine and I wrote to the SYDA Foundation requesting their meditation lessons.

I was given a mantra and received instructions while out of my cell for my daily 1 1/2 hour recreation period. Figuring, what the

Hell, I have 5 years to do here, I'll try it whole heartedly for one year. It only took less than 60 days to become hooked.

I was told by my "Helper" who himself had 22 years experience in these teachings, that once you start meditation then it starts doing you. That small statement became more true than anything I had ever known before. At the same time I came into regular contact with two kind hearted Theosophists who made sure I received books, papers, and a source to ask my questions. It was then that I decided to write a paper for other yogis or students to Theosophy.

Still, even after six years, it is proving to be no easy task. So, please, bear in mind that this subject would be hard for the most experienced writer, but it is even more so for one as limited as myself. Every fact will be that, a tested fact, and as honest as it can possible be. This is not for any personal gain, or any self motivated reasons other than it may reach just one person and help him on his own personal spiritual journey.

The mantra I was given was "OM NAMA SHIVAYA" i.e. I bow to Siva or Salutations to Siva. Siddha Yoga teaches to utter this mantra mentally while meditating with eyes closed on the in take of breath and again on the out take of breath. Another mantra I was taught before receiving the Siddha Lesson is to utter "OM" on the in take of breath and "NAMA SHIVAYA" on the out take. One will notice right off that saying OM on the intake breath feels strange and mentally doesn't seem right, but you quickly become used to this method and it will become as natural as breathing. Here you begin to remold the way the mind works.

The reason for this different technique is it teaches, at the very beginning, the mind to process its Self differently. Later once the Kundalini is awakened or begins to stir this spiritual energy or force rises up. You will find by uttering OM on the in take of breath the force increases. More on that later.

Within the first three to four months there begins a lot of visual activity with the color blue (an electric blue) that either pulsates outward in a crystalline form or inward as a gaseous ring concentrating, into itself and intensifying in color as it draws into

nothingness. This mental process is both exciting and intriguing. I used to refer to it as my personal light show. It wasn't until later that I found references to this phenomenon as being the pulsation of consciousness. Having found this and other facts of experiences in the scriptures of K.S. (Spanda Teachings) helped me overcome one of the largest stumbling blocks anyone comes across on their own spiritual journey — that is "doubt." I would not expect anything based on Faith, yet, I tried as any true Theosophist would. This story is my experience, based on repeated occurrences and backed by documentation.

As time passed, I found references to this Blue Phenomena in the Teachings of Swami Muktananda of the Siddha Yoga Lineage and also the K.S. (Spanda Teachings). Note: I found this documentation months after daily experiences and questioning other yogis with half of the yogis having had the experience. It was exciting when asking of this Blueness, you could see their eyes light up as they started explaining their experiences.

There is another point to this "Blue Light Show" that may seem disturbing to some. When I lay down to sleep, I would slip into this state of meditation as easily as closing one's eyes with no effort on myself, in fact, it took on its own life so-to-speak. I thought this was disturbing as it would clearly drive me mad, for you had no control over this phenomenon but and, I stress, it is in no way a disturbing factor. Now there were two other aspects as to "lights" that repeated themselves over the years and I have found little teachings on one of them. First, there is a vibrating bindu star light that can be either small as a pin point or as large as a pea, and as one's awareness expands you will find this pin point of light always there even when one eyes are opened gazing inward. You can ignore it though or lose its awareness when the mind is occupied by random thought. It is there, 12 to 15 inches from the middle of the nose between the eyes, when one sits and locks in concentration on a single thought or simply stares outward but being aware inward.

One method I used was while looking across the room at a blank wall I would draw my eyesight back off the wall to the open space between you and the wall, fixing my gaze on a spot in mid air. I found this would

still my thoughts without meditating (with eyes closed) and I would do this several times throughout the day. I had been doing this for some time totally unaware that I was slipping inwards. It is very much like day dreaming but without all the mental activity.

The second aspect is rare and again I never, as of yet, have been able to control it nor have I found any teachings on this, yet, over the years it appears and disappears on its own. It is a triangle, but not a perfect triangle but one that is lopsided. It is the size of a brilliant golden pea, but on closer observation it is made up of every color one can imagine. To much concentration into this jewel like triangle only causes it to disappear leaving a blank image imprinted on my inner screen of vision as if I would have looked at a bright light bulb and seen the image imprinted on my eyes for a few moments. (if any one has info on this, please contact me), by the way of the HCT editors.

Now as to seeing the Bindu color blue or hearing the sound nada: the teachings of Spanda Karikas warn yogis that these experiences are not the highest states of consciousness although they are common among those who have reached Parabudda (partially enlightened) and can, in fact, slow or stop one's progress to enlightenment if one becomes fascinated by these experiences. They will become just another desire, and the yogis will become entangled always looking inward for the experience. I, myself, spent six months with it before moving on.

One needs to experience these visions and then pass beyond them by pushing inward with your mantra breath, concentrating it into a fine point into yourself. The yogi realizes that these 'lights' are just one's own consciousness expressing itself; it is a tool to where one sees this other form of consciousness in a totally different light, so to speak. With that and these teachings in the K. S. on Spanda Principles, one begins to slay that dragon called doubt. For how many times have you heard one say: "If I can see it than I will believe." What was such a positive effect for me was that I experienced it before reading those teachings.

Siddha Yoga in their first couple lessons tell you: "Do not believe anything the Guru tells you, anything you read, have an open mind and trust in your own experience." Now

this was very perplexing to me, it wasn't like all those "other" Dogmatic Paths that always tell one to do or live this way or pay that price. So, by adopting the thought of open mindness and removing all doubt one begins to crack open that door to Self-Realization. Here I am reminded of a teaching in the K.S.

Doubt (Sanka) is the source of every spiritual ailment. A man in Doubt about his True Nature, and the path to follow by which he may come to realize it, is constantly overcome by difficulties, and its sister Ignorance are the essence of all impurities (mala) which scully consciousness. So one should read, search and try a path with full devotion for a period of time judging the path only by your own personal experiences.

Now another phenomenon realized by the yogis I have had contact with plus myself is the stirring and awakening of the Kundalini. This spiritual energy brings one to self-awareness, and will take on a Life of its Own. It is called a serpent or life force or even the primordial sakti cosmic energy¹. Most of

¹ *The Secret Doctrine* speaks of it as "The power or Force which moves in a curved path. It is the Universal life-Principle manifesting everywhere in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that 'continuous adjustment of internal relations to external relations' which is the essence of life according to Herbert Spencer, and that 'continuous adjustment of external relations to internal relations' which is the basis of transmigration of souls, *punar janman* (re-birth) in the doctrines of the ancient Hindu philosophers. A Yogi must thoroughly subjugate this power before he can attain Moksham. . . . (I, 293)

The Theosophical Glossary says of Kundalini Sakti that it "is one of the Forces of Nature; generating a certain light in those who sit for spiritual and clairvoyant development. It is a power known only to those who practise concentration and Yoga. (p. 182)

Finally, *The Voice of the Silence* says: The inner chamber of the Heart, called *Brahma-pura*. The "fiery power" is Kundalini. The "Power" and the "World-Mother" are names given to *Kundalini* — one of the mystic "Yogi powers." It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit ATMA) It is an electro-spiritual force a creative power which when aroused into action can as easily kill as it can create." (p.10) [EDS.]

the teachings say as this awakening takes place this energy rises up, pierces the various chakras and at reaching the sahasrara, the spiritual center in the crown of the head, the individual self merges into the Universal Self and attains the state of self-realization.

Again during the first year, early on this feeling of what some would call a "rush" that spreads outward through the body from the base of the spine, it is electric in nature carrying with it a feeling of total bliss and joy; it just feels great! The very first time I felt this during meditation I thought: "Oh! This is not good; it is strange." Quickly though I began to realize: "No! wait! this is not so bad. In fact, This is good."

There is no real memory to draw upon for this type of feeling, so naturally, one will feel fear momentarily for what one does not know. When this energy rises up or outward through the body, you quickly release yourself to it, your eyes close and you just sigh in relief. As you progress on the inward journey, this effect increases causing watering of the eyes with great joy and laughter.

As time passes on this phenomenon will take on its own life. There were times while walking, sitting, or when seeing great acts of love or compassion in the movies, it would flow up and outward by itself, no longer confined to a period of "eyes closed meditation." You find yourself longing for it. After the first year you develop methods to bring this on at Will, some Theosophists would call it a power. I, myself, would rather refer to it as one of our natural abilities that we all share. This is a very important aspect of a yogi, or anyone traveling on their own spiritual path, as this energy brings about compassion and will fine tune one to every Act of Compassion.

But even more importantly, meditation will bring one to a full understanding of what "Divine Knowledge" truly is. We will never find it in any book, nor will we ever truly know how trivial this world really is. Let me explain. Once the Kundalini (or this spiritual energy) is awakened, the sound of pleasing music, the smell of incense, or even a gentle caress from a caring one can arouse one from a state of inattentive indifference and stimulate the "Heart of Consciousness" to pulsate more

intensely with the subtle flow of movement of awareness and bliss.

It is this movement through awareness and bliss, that brings the yogi to a state of Divine Knowledge. This is a very dramatic and fulfilling experience, and for me, there were signs of this awareness for a three day period starting on the first day. This spiritual energy flowed up unannounced at three different times throughout the day, and on the second day five or six times before I realized something was taking place. In fact, I began to focus my awareness more sharply, waiting, for what I didn't know. On the third day, this sakti or spiritual energy flowed up throughout the day even at the oddest times. Later, that night while pacing back and forth, listening to some instrumental music, it hit me. This sakti began to flow with much more intensity than ever before. I stopped dead in my tracks, closed my eyes and tried to ride with it as it flowed out. It was such a joyous feeling that tears began to flow and I started to laugh. For just a moment, I wondered if this was madness. I thought: "Am I slipping over the edge? God! I hope so, because this is what I have been searching for."

What I am going to tell you now is not easy for me to write, nor do I have the ability to fully express the moment. But all at once, I had the realization that all the 'things' in life that are imprinted upon you, make you who you think you are, are removed. It is like the weight of the world had been removed — that you are not this body. Oh, we read about it over and over, but it is so different to finally experience it. You begin to laugh even more. You realize how silly we have become being ruled or governed by these 'life imprints' and, most importantly, how blind we are. How silly it all is — this material world."

Then the second realization arises, It is a waste to spend even one second of thought on all this (material world); you know, and I mean you really know, that you are not this body. You are something much, much apart from your body and personality. And, my friends, this is what all the ancients have referred to as Divine Knowledge. We search so hard at times, for what we already have. Kinda silly wouldn't you say? Unfortunately, this only lasted for ten to fifteen minutes, but You will always remember it! Sex, drugs, relationships,

not even material possessions can ever come close to it. To this day nothing touches that moment.

The K.S. teachings describes this movement of spiritual energy or sakti as feeling like a thousand ants crawling on the surface of the skin, but a more modern explanation is like an electric wave of energy spreading upward throughout the body from the base of the spine.

As the kundalini rises, during meditation there is what the old teachings refer to as the un-struck sound. It is similar to a constant ringing in the ears and one can focus on it during meditation. The 15th Dhanana technique of the Vignana-Bhairava teaches that the yogi has to concentrate on the sound which is at first like a hand ball, subtle like that of a flute, and even more subtle as a bee.

But those I have talked to, as well as myself, have only experienced the sound of a bell or flute. As one concentrates on this nada (sound), he forgets everything of the external world. The VJB teaches that such experiences will vanish quickly, therefore, one should seize it by concentrating on it with all your mental effort as soon as the experience occurs.

Kashmir Shavism

At this time I would like to touch on the subject of the study of K.S. scriptures such as the SPK (Stanzas of Vibration). These teachings stress that we learn not by study alone, but by the studies supported by our personal experiences and reason. This point I have tried to pass on to many of our Theosophical friends. K.S. does not reject any form of spiritual discipline which genuinely elevates consciousness; a combination of various teachings are acceptable. All yogis strive to reach the same goal, even though their paths may vary. Therefore, be not to quick to judge another's path, but try and test the paths until you find your own set of paths.

These paths are called "The Individual means" (Anavdpaya). They consist of categories of spiritual discipline which involve: the recitation of mantras, posturing of the body (though I have had little result from this), and meditation on a particular divine cosmic form or fixed point, either in the body or outside it.

The mantra's recitation starts at the individual's level in consonance with the movement of breath. To be effective the mantra and its component syllables and words must resonate with a force of awareness which will penetrate into the absorption of Consciousness. This awareness is enhanced by deepening the mental sound of the syllables. Using the example AUM, when one says this mentally there is a certain level of sound or tone heard mentally. Deepening the level not only takes more effort of concentration, but will also slow down or stop those idle thoughts that tend to distract the meditator. You will soon see that this is not an easy task, but with practice and when done at the right moments, the mantra will pull the yogi back into that level of awareness of his consciousness. In time it can be used to move the sakti up the body at will, leading the yogi to newer levels of wonder.

He is constantly thrown into the ecstatic rapture of contemplation for each experience is marvelously new at each moment. By resting momentarily in Full Consciousness the yogi rises to the wonderment that the development of his own true nature brings upon stages and stages of his Self Awareness of Self Consciousness on the way to Full Realization.

Then, there are all the different tests for each and every yogi. I call them tests for it is at these moments where most yogis either continue or fail to follow their path. Before I explain some of these tests I would like to share some advice that was given to me, but unfortunately from a left-hander, although at the time I did not know this. Nonetheless, it proved to be of great value.

During deep meditation with eyes closed, if you come across any moments of true fear, be it visions or feelings, remember that NOTHING can hurt you unless YOU LET IT. I cannot stress this enough. "BE AS A WARRIOR, BOLD, STRONG AND CONFIDENT."

I say this because some of you will have to face your own fears that at times may be totally unknown to you. These tests may last one to two days. I had one, myself, that lasted twentyeight days.

The experience:

During one of my meditations I noticed what appeared to be a set of eyes. At first, they were far off and just on my own mental screen; I found it interesting. As several days passed, the eyes did not disappear, in fact, they slowly moved closer and began to enlarge to the size of a normal pair of eyes. Slowly, the eyes appeared to be someone in shadows, with ridges around the eyes, a brow of the nose with a small part of the forehead above the eyes. As it came closer and closer I grew more and more uncomfortable. Each day this vision greeted me all through my meditation, causing a lot of shakti to be flowing up, but not of the blissfulness that one becomes used to. Finally, on the 28th day it was as if two people stood nose to nose. It took my full concentration not to break away. About half way through that 28th day of meditation, it vanished into a screen of total blackness. A blackness like the void that we read about so often in Eastern Scriptures. At this time I realized there was something off to the far left and very angry. I couldn't see, hear (as one would with ears) , but I could feel its contempt for me and it was very hateful. I had the feeling it would tear me apart. I kept mentally chanting my mantra that I knew in my heart with the feeling, "Nothing can hurt you."

This lasted for a good ten to fifteen minutes I guess. There was a loss of normal concept of time. In fact there was a total loss of everything except that evil-foul thing and you yourself. You could feel the evilness flowing out and toward you. It moved in waves. Then everything was gone, the feelings, the foulness — even the total blackness. Everything came back to what I would call a normal meditative state. I had the feeling of accomplishment and even after seven years I have never seen those eyes again. Never have I felt such evil again. One can easily see why so many yogis who start with an "eyes closed meditation" fall after such tests and there have been many.

Another test that lasted for two days and within moments after I started reaching a complete meditative state was the feeling of intense sickness, to the point I would feel as if I would violently throw up all throughout the meditation session. It would stop as soon as I stopped meditating. But on the second day, it too stopped, never to return.

I know of two other yogis who had these tests and they both completely stopped meditating, in fact, they now openly bad mouth meditations. One felt he couldn't breathe — thought he would die at that moment and one but wonders if he was close to his moment of being re-born. What a loss if this was so. The other yogi saw a pair of eyes in dark clouds in his room "after" coming out of meditation. Again, this was no weak individual but he, too, was frightened and he did not meditate again.

There are more subtle tests that can cause so many to fall, these are the periods of inactivity to which yogis becomes bored or feel they have lost their ability. They forget the fact that the yogic path is always one that takes full energy and is much like a roller-coaster ride with all its many ups and downs. There may even be days when for some reason or other, one will have missed several days of meditation and the yogi will feel he has lost some of his ability, but it is always there and will always come back; it is only his mind veiling his True Nature.

There is one disturbing fact that I noticed over several years and that is there is an increasing indifference to your loved ones and family members. This used to worry me a lot but once I realized that each and every person has his own karma to live through, I began to worry less for them, not totally, but some. I have wondered will I lose all concern for my loved ones. The first two to three years it sure seemed that way. Yet, it has not happened, nor do I believe it fully will, but "one" does become less attached.

I also was a great reader of fiction novels. I could read as many as thirty or forty books a year but now I read less than five or six. I spend more time reading Theosophy and the K.S., or anything else related to my path though I tend to stay away from the newer works. There is a great amount of trash out there which causes more harm than good to those in search of their own path. I warn, be careful, when searching for the ancient teachings. I, myself, have found great help from translators like Max Mullet and Mark S. g. Dyczkowski. Do not be discouraged when first reading these texts as for the Spanda Karikas they are incredibly hard to fully grasp, but upon re-reading it as you advance on your path you will gain more and more from them.

You will find that as you progress these scriptures will move you more profoundly. This has to do with the 'The Guru Principle.' The guru that I was introduced to, but not physically, is of the Siddha Lineage (SYDA Foundation). My guru's are Gurumayi Chidvilasananda and Baba Muktananda, the latter having passed away. When another much more advanced yogi gave me the Siddha mantra and one of their books, I thought OK. But when he gave me one of Gurumayi's photos, I thought she looked just like any normal Indian woman, plain and simple! Yet, to this other yogi, she was so beautiful, godlike etc. It took me time to realize that it was not the person he was seeing but an aspect of her spiritual power.

I had decided to keep an open mind and investigate, as any true Theosophist would. As I progressed I began to see not only her photos but that her writings were also a tool to plug within myself. Some of her photos would cause the sakti to flow up just by looking at them, then at other times I would receive the sakti by reading one of her books.

It was not until 2 1/2 years latter that our prison received some of Gurumayi's videos. One was of her chanting and it rocked my world. When the sakti flowed up, tears came to my eyes with this incredible feeling of love. Even the Theosophist friends who had sent the chaplain this video noticed the profound effect that this guru had. It was stated that it felt as if she was looking right at you personally.

It takes time to begin to understand the Guru Principle; it is not the person but the spiritual energy that has been awakened and it reaches out for you. It is as if the Guru Bhakti (devotion and love) has lessened as the years pass, as if it had done its job for you and now it is up to the yogi to continue.

A True Guru is able to awaken the dormant energy that lies in a disciple. They can put you on the path that the Ancient Beings have walked themselves. They should be selfless and yet will be harsh at times. This is to help you overcome your own ego. They must be egoless themselves. They may act strange or even may seem mad. If they praise themselves or show pride in their own knowledge or spirituality then they are not a True Guru. You must use your own inner Guru to test the outer guru; take guidance from

your own Self but not your ego. If you have been misled by a false guru, consider that to be a gift and use the experience to test the next teacher. Don't stop looking.

Remember that one person's teacher will not always be another's teacher, everyone has his own path set in motion karmically set by his previous lives. It is not uncommon in Tibet for a True Teacher to send a student in search of another teacher due to the differences in personality. This is a paradox considering that all True Guru's have slain their egos and personality. Nor will one's search for one's Self awareness ever become easy, it will always be a struggle until reaching your goal and maintaining that state. To do this we must eradicate the cause of bondage caused by our desires by realizing we have control over our own minds.

Most people never realize that they have the ability to make themselves even feel good or bad. A yogi can control this by realizing his moods and its effect. One technique that was taught by our guru was when you first realize you are feeling "blue," to stop and think about one of the happiest moments in your past. Go to the very beginning of that day and relive mentally each moment by moment, the day's events, people, and surroundings. As you do this you will find your self being uplifted and happy. But more importantly, you will realize how easily the mind controls your feelings and how easily it is to change your moods. As you do this more and more, you will have fewer and fewer blue moments; you will become indifferent to those things that affect your moods, but strangest of all, you will find yourself happy.

Samskaras and kriyas

By living with other yogi's for several years, I had the opportunity to witness how kriyas affected me and others. Samskaras are the imprints collected from birth and throughout life. There is a process activated through meditation (eyes closed) after the awakening of the kundalini, where these samskaras are burned off by what is called Kriya-sakti. They will cause strange moods, heat, shaking, intense feelings, (of false love) etc..

Make no mistake these are very real and dynamic events. I have seen individuals stop

talking for one to three days. I have seen their attitudes change from being very social to being closed up and withdrawn. There was a time when I felt overwhelmed by thoughts of a past love. It took up all of my mental energy, waking and dreaming. I could not concentrate, read, study, or even watch T.V. I relived mentally each moment I could of this person. In fact, it felt good to fantasie on every aspect of what could have been. This lasted intensely for six days. The first two days were mostly fun because the memories were so clear, as were the dreams. On the fourth day I became concerned, realizing this wasn't normal or at least my concept of normal.

So when I asked a much more advanced yogi, he told me: "You are just burning off some really strong samskaras and be careful not to grab a hold of it or you will just reprint it upon your self." This is not easy to do because it was a very strong desire. After the sixth day, it passed with all the feelings, thoughts, dreams and desires vanishing. However, it returned four months later; it was just as intense but it only lasted for two to three days. I was more prepared the second time. Now after several years it has never returned. As one becomes more advanced you will "catch" most of these kriyas realizing them for what they are and then letting them pass without being caught up in the desires that they produce.

Now for the darker side to this path:

One can see why so many of the elder Theosophists fear Kashmir Shaivism and its path, when one sees those who have fallen or failed and there have been many, for it is the path of both right handers and left handers.

It is funny as early on I used to wonder how can anyone spot a left hander. There is very little written about them or at least that which can be found reliable. They are out there seeking selfish desires, yogic powers and students, caring nought for others or their actions. Some are quite advanced. They can help the lesser yogi, but it comes with a price. I knew one such yogi for several years though he hid it well. I learned a lot from him. He kept his secret well and drew young yogis to him like as a moth does to a flame. 90% of those who have fallen, have lost faith or turned away totally from their path, even to the point of working against the path. One can not but

wonder how many life times it will take to re-right those who have fallen. But there are two things that they fail to hide — these left handers. One is selfishness and the other is false compassion. This one even more so.

The signs were there, but I never fully realized them until some dramatic act revealed this person's true nature; even now some are still dazzled and blinded by his true nature.

Theosophists are very right in their fears of these left handers. They also fail to realize that it is just another obstacle that each yogi has to overcome, and that his past karmic deeds have placed before him. What was strange was that there was one Theosophist who saw through this individual, but due to his own demons and problems he was laughed at. He saw this years before the rest of us. Even Kashmir Shavisim gives little to these individuals other than some of their teachings. A point to remember is that they can be very knowledgeable and advanced. Be warned: A serpent lies coiled underneath the lotus.

Books I have found to be of great help and should be studied. They are first the foundational books of Theosophy: Secret Doctrine and its Index (HPB), Esoteric Tradition (Purucker).

For eyes closed meditation all the works on Kashmir Shaivism by Jaideva Singh (Spanda Karikas, Vijnana - Bhairava) by Mark Dyczkowski and F. Max Muller.

All the books by Swami Muktananda and Gurumayi Chidvalisananda of the Siddha Lineage (SYDA Foundation). They offer monthly lessons and through the mystical process of the Guru's teachings will instill Shaktipata. If that is to be your path one will only know via trial and error. There is much more information to be given but I am torn by my Guru's Teachings to keep our experiences in the Cave of Our Heart and a Theosophist's need to awaken those who are in darkness. I have tried to be as honest as I could possibly be without giving out identities. As I said in the beginning this has been no easy task for me.

I would like to thank my Guru, my Theosophy friends and teachers who have made available all the books and articles that I have needed and most of all their kind

IDEAS RULE THE WORLD

“The wiseacres say: 'the age of miracles is past,' but we answer, 'it never existed!' ... Plato was right: *ideas* rule the world, and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come on gradually, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite. ... The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; and institution which would make itself known throughout the world.... [Yet] we neither want men to rush blindfold, nor... do we feel in any way concerned about the revival of our ancient arts and high civilization, for these are as sure to come back in their time and in a higher form as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever recurrent *cycles* and hope to quicken the resurrection of what is past and gone ... for our knowledge will not pass away from the sight of man. It is the 'gift of the Gods' and the most precious relic of them all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern skepticism. Our pilots are too experienced sailors, to allow us to fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of **transition**, can yet furnish us with a few men now and then.”

A MASTER OF WISDOM

thoughts. I also wish to thank those who have fallen and those still in the stream.

LOVE AND LIGHT,
RICK ARCHER



Guest Editorial

Unity & Application

[The following exchange between Eldon Tucker and Geoffrey Farthing shows different ways one might look at the idea of unity]

Seeking a Passive Unity

Eldon B. Tucker (7-10-01)

Whenever a group of people gets together to do something, there's an organizational structure. People get into a habit where they participate a certain way. Some become followers. Others take a leadership role. We can even see this in a discussion class, watching how people behave from week to week. Some theosophical groups have an explicit structure. The Adyar T. S. has a democratic model, where its leadership is voted into office. Some people have voiced concern that the election process isn't as open and flexible as it should be. The Pasadena T. S. has an autocratic model, where the head of the Society is in charge for life, appoints the cabinet that runs the T. S., and delegates all power and responsibility. Some have been concerned that this does not allow enough for individual initiative and innovation in the society. The United Lodge of Theosophists has a "there is no structure model" policy, which means that the people taking the initiative and making the decisions are underground, somewhat self-appointing, and not apparent to the ordinary associate until asking old timers how things work in that society. Some may be concerned that this lends for a hidden control of the organization where all participants don't have an equal say. Yet another

theosophical group in the Netherlands is organized as a school, and only invites to membership someone having taken a year or two of introduction courses. Each organizational model has some strengths and some weaknesses. Theosophists, regardless of which groups they participate in, should feel a sense of brotherhood with each other. They should feel free to work, play, and enjoy life alongside members of all the other groups, as well as with non-joiners who also love the philosophy. The best model, I think, for bringing about more unity within the Theosophical Movement might be called "passive unity." In this approach, everyone is listed in directories alongside everyone else. There is an awareness of the other groups and an openness to participate in the activities of those groups. This is different than what I'd call an "active unity." With that approach, everyone would be required to take some positive step to "join" some umbrella organization, listing service, website, etc., or to "subscribe to" some "agreed upon" principles, which could be endlessly argued over and debated. The passive unity approach is best, I think, because everyone and every group is able to continue being what they are. We just try to become more open to each other, and respect the good that others are doing.

Dear Eldon,

I am referring back to your message sent on Tuesday, 10th July 2001, to theos-talk@yahoogle.com concerning the Adyar T.S., the United Lodge of Theosophists, the Pasadena T.S. and "another theosophical group in the Netherlands" seeking a "passive unity", which I think was forwarded to me by Dallas. I read carefully what you wrote and also Dallas' reply.

I find it difficult to argue the point with either of you. You and Dallas and myself have had considerable experience in the theosophical world over a number of years.

I have come to some conclusions about theosophical organizations. In my old age I am prepared to be charitable. The 'officers' of these organizations, whether officially known as such or not (as in the case of the U.L.T.) in general do what they have to against their background thinking, their personal idiosyncrasies and maybe a sense of duty. What is done for the theosophical cause by one organization may not meet with the approval of those in the other organizations but the interesting thing is that, by and large, the show goes on. Organizations provide the means for this with their libraries, their promotional activities, their literature and now their web sites and so on.

There used to be a saying in the Adyar Society when I was very young attributed to Dr George Arundale, "Together, differently" and this can be said of any human society doing almost anything. It certainly applies to the theosophical organizations.

I happened 'by accident', at a time when I was searching, for what I did not know, to come into contact with the Adyar Theosophical Society headquarters in London. In those days there was a number of august, highly respected members so far advanced in my view along the theosophical path as to seem to me to be High Initiates, well on the way to becoming Masters. I held them not only in great esteem but with a certain amount of awe.

So I regarded them for many years, during which time I became an ordinary member of a lodge in a provincial town and started to find my way into the world of Theosophy. I knew somehow that

there was something to be found but that it was undefined and indefinable. This was certainly a view held at that time in the Adyar Society.

I worked hard, I raised questions, I sought answers. Very, very slowly light dawned. This was by way of a series of 'enlightenments' which had a cumulative effect in my consciousness. Looking back over the process I realize that, while I was learning, in the ordinary sense of the word, that the learning at the same time was modifying my 'being'. For example, I am certainly not the same person now that I was 60 or more years ago when I started on the quest.

I have been through the mazes of the second generation theosophical literature. I had to discover its incompatibility with the teachings of the Masters and H.P.B.. I could not understand that there could be these inconsistencies and thought that the fault must lie in me. This was an uncomfortable situation until eventually I found that some of the pronouncements of the second generation literature just did not check, either with facts in Nature or with the pronouncements of the Masters, and I had to decide which was the better authority. I chose the Masters. At the same time I discovered that I was not necessarily wrong in my deductions as to the truth or authenticity of statements. I began to get some confidence and in the course of time that confidence grew.

The most significant thing that has come out of this personal confidence is that somehow or another I myself have become an established being, a partner so to speak in the world enterprise as opposed to a paid hand. The world enterprise of course is the process of Nature herself on her vast evolutionary journey. I see almost every phase of that applying most wonderfully to myself, both as far as I have travelled up to now and in prospect.

This establishment of beingness, or consciousness of one's own Self, seems to me to be an unshakeable absolute, a kind of pivot around which everything revolves. The interesting thing is that 'everything' in my experience includes all living creatures and one's fellow human beings. They also apparently possess this same central core of being which manifests as consciousness in me and them. It is in fact their 'Life'.

This discovery seems to me to be the significant end result (at our stage) of our attempts to discover and apply Theosophy.

The point of this fairly long dissertation is that this must be a realizable culmination, quite regardless of the theosophical organization that one be in it is total freedom. I have never been interfered with in my studies or in my efforts to understand anything. Any work that I have done for the Society or any literary efforts that I have made have been received, even though I know that my views of Theosophy are very far from those acceptable by other members. What more can a student ask but that his theosophical organization should supply the literature, the lodge fellowship and the opportunities for service that seem to be required by a struggling student?

I have to admit to feeling a certain loyalty to the Adyar Society for having provided this background to my life for so many years. I have no doubt that there are dozens of other students around the world who are members of other organizations who feel the same gratitude, and even affection, for the organization to which they belong. I am well aware of how all these different organizations came into being and it seems to me to be a very insignificant matter compared with the discovery of living Theosophy within one's self. Why argue at lower mind level about the merits or demerits of the organization provided, and this is

an essential proviso, that within that organization one can enjoy unrestricted freedom?

Kind regards and best wishes,
Geoffrey

[We are indebted to Geoffrey Farthing and Eldon Tucker for permission to reprint.]



Stopping By Woods On A Snowy Evening

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.
My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.
He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.
The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

ROBERT FROST



THE COFFEE KLATCH

Coffee Maker:

The steeping tea scents the air,
but brewing java swamps its effort
with neither apology nor smile.
The day wanders its way across the
sky
Wondering when the whirl will end.
Will the tears be in buckets or
spoons?

Professor of Phenomenology: My,
you must be dazed or is muttering a
normal affair?! I will have a cup of

the Portuguese city grind, dark roast with a touch of vanilla and no cream.

Person sipping tea at the back: Poets are Yogis of a special type.

Fire and Ice

Robert Frost

Some say the world will end in fire,
Some say in ice.
From what I've tasted of desire
I hold with those who favour fire.
But if it had to perish twice,
I think I know enough of hate
To say that for destruction ice
Is also great
And would suffice.

Disgusted Rebel in the back: Aye say Sir, I fear you're filling this place with aesthetics. Will you declaim while Rome burns or shall we rise to the occasion and but an end to our woe. Look what turned up in my mailbox:

Breaking the Circle

NY TIMES, November 16, 2001

By THOMAS L. FRIEDMAN

ISLAMABAD, Pakistan

Although it was never his intention, Osama bin Laden has triggered the most serious debate in years, among Muslims, about Islam's ability to adapt to modernity.

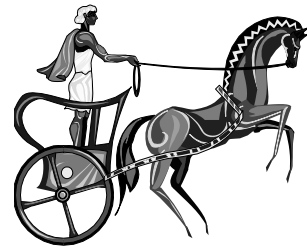
In Arab states this debate is still muted. But in Pakistan and other Muslim countries with a relatively free press, writers are raising it openly and bluntly. Nothing could be more important. Here's why: Many Arab-Muslim states today share the same rigid political structure. Think of it as two islands: one island is occupied by the secular autocratic regimes and the business class around them. On the other island are the mullahs, imams and religious authorities who dominate Islamic practice and education, which is still based largely on traditional Koranic interpretations that are not embracing of modernity, pluralism or the equality of women. The governing bargain is that the regimes get to stay in

power forever and the mullahs get a monopoly on religious practice and education forever. This bargain lasted all these years because oil money, or U.S. or Soviet aid, enabled many Arab-Muslim countries to survive without opening their economies or modernizing their education systems. But as oil revenues have declined and the population of young people seeking jobs has exploded, this bargain can't hold much longer. These countries can't survive without opening up to global investment, the Internet, modern education and emancipation of their women, so that they will not be competing with just half of their populations. But the more they do that, the more threatened the religious authorities feel. Bin Laden's challenge was an attempt by the extreme Islamists to break out of their island and seize control of the secular state island. The states responded by crushing or expelling the Islamists, but without ever trying to reform the Islamic schools — called madrasas — or the political conditions that keep producing angry Islamist waves. So the deadly circle that produced bin Ladenism — poverty, dictatorship and religious anti-modernism, each reinforcing the other — just gets perpetuated. Some are now demanding the circle be broken. Consider this remarkable open letter to bin Laden that a Pakistani writer and businessman, Izzat Majeed, wrote in last Friday's popular Pakistani daily *The Nation*: "We Muslims cannot keep blaming the West for all our ills. The embarrassment of wretchedness among us is beyond repair. It is not just the poverty, the illiteracy and the absence of any commonly accepted social contract that define our sense of wretchedness; it is, rather, the increasing awareness among us that we have failed as a civil society by not confronting the historical, social and political demons within us. Without a reformation in the practice of Islam that makes it move forward and not backward, there is no hope for us Muslims anywhere. We have reduced Islam to the organized hypocrisy of state-sponsored mullahism. For more than a thousand years Islam has stood still be-

cause the mullahs, who became de facto clergy instead of genuine scholars, closed the door on 'ijtehad' [reinterpreting Islam in light of modernity] and no one came forward with an evolving application of the message of the Holy Quran. All that the mullahs tell you today is how to go back a millennium. We have not been able to evolve a dynamic practice to bring Islam to the people in the language of their own specific era. Oxford and Cambridge were the 'madrasas' of Christendom in the 13th century. Look where they are today — among the leading institutions of education in the world. Where are our institutions of learning?" The Protestant Reformation, melding Christianity with modernity, happened only when wealthy princes came along ready to finance and protect the breakaway reformers. But in the Muslim world today, the wealthiest princes, like Saudi Arabia's, are funding anti-modern schools from Pakistan to Bosnia, while the dictators pay off the anti-modern mullahs (or use them to whack the liberals) rather than reform them. This keeps the soil for bin Ladenism ever fertile. Addressing bin Laden, Mr. Majeed concluded, "The last thing [Muslims] need is the growing darkness in your caves. Holy Prophet Muhammad, on returning from a battle, said: 'We return from little Jihad to greater Jihad.' True Jihad today is not in the hijacking of planes, but in the manufacturing of them."

Collected lady in the right center booth: After such a brave statement, we should be encouraged to abandon band-aids and aspirin for the rigors of a change in our priorities, a **change of heart!**

Furtive Bystander: Each of us is the "world's problem" and until we take arms against the sea of troubles in our own citadel how can we possibly be an effective example for others? The world recognizes concentrated lives — no matter where they spring up!



DNYANESHVARI

XV

[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, Dnyaneshwara 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*.]

Chapter VI

[Continued from Vol. II, #3]

Arjuna says to Krishna: I have heard in detail the practice of Yoga explained by you, but I feel that however much I may try, I will fail to acquire the necessary qualification. Please, therefore, tell me something which is within the range of my powers.

Krishna says to Arjuna: It is true that the goal of the practice of Yoga mentioned here is salvation, but even in ordinary matters, have you not found that there is no success without the necessary preparation? The qualification required here is not so very difficult. One, who is austere and who performs his daily duties, provided he uses discrimination, is qualified. But such a qualification can never be acquired by him, who is irregular, and who goes to excesses with regard to food or sleep. Nor is it open to one who cuts off thirst and hunger altogether, or who gives up sleep altogether. Neither excessive enjoyment nor total abstention is de-

sirable. Food should be taken, but it should be regulated. In the same manner, all other actions should be duly performed. Speech, movement and sleep should be moderate. If one has to remain awake, it should be done carefully so as not to disturb the equilibrium of the various constituents of the body. A measured use of the senses gives an increased satisfaction to the mind and regularity makes for intensity.

This is the natural prerequisite of Yoga. He, who has regulated his existence in this manner, when he turns to practise Yoga, will even casually receive the fruits of Self-attainment. The confluence of methodical control with Yoga practice is like the confluence of the Ganges and the Jumna enabling the mind to settle down at the place. The mind of one, who has attained Yoga, is like a steady flame undisturbed by wind.

In the beginning you will see nothing but difficulties. Your mind will be frightened and the senses will turn back from this path. Does not the tongue detest medicine which saves life? Whatever leads to one's true welfare is always disagreeable to the senses, but, the best remedy against the distraction of the physical senses is Yoga. Removed from the disturbing influence of the senses, the mind automatically starts to meet the Self. The recognition in the mind of the unity with Self results in supreme bliss, beyond which there is nothing and which is unattainable by the senses.

Yoga becomes easy, if desires arising out of the activity of the mind are destroyed. The elimination of passion and the regulation of desire destroys the wandering of the mind and this is secured through renuncia-

tion (Vairagya). And after that, intelligence becomes firm and draws the mind with it on the path of experience, securing for it gradually admission into the eternal abode. This is one of the methods fit for those, who can think.

Another method is to make up a firm resolve with a determination, which is never abandoned. If the mind can be fixed in this manner, the object is gained. From wherever it wanders, when it is set free, bring it back to the original fixed resolve and gradually there will be acquiescence. This will lead to the realization of Self. Once this is realized, dualism will be eliminated and the inner light arising out of the unison will shed luster on the universe. After the actual experience, the whole world becomes a temple of happiness.

I will now tell you another method. I am in all beings and all beings are in Me. But this great truth has to be realized by the intelligence. The Yogi who seeks this method sees the whole creation as one unbroken whole, and devoting himself to Me, no idea of separateness arises in his mind, when he sees different beings. He knows only Me enveloping everything. It is difficult for Me to speak of such a Yogi because he becomes My image. He is to Me and I am to him, what the light is to the lamp and vice versa. What liquidity is to water and emptiness is to space, so he is to Me. The night of darkness of such a Yogi ends by this light of universal unity. Though living in the body, the body does not limit him. To regard the world as part of oneself, to become the world and to reach this condition by a state of mental equanimity, that is the method. I have already told you before, that there is

nothing greater than this feeling of equanimity.

Arjuna says to Shri Krishna: You are teaching me these simple ways out of kindness for me, but they are not simple. It is the nature of the human mind to be unsteady. It is difficult to discover what this mind is and how wide it can move. Even the three worlds seem to be too small for its activities. In asking me to control the mind, you are asking steady concentration for a monkey or stillness for the whirlwind. In an instant, cheating the intelligence (Buddhi) and destroying all resolutions, the mind slips by. This mind befogs reason, cajoles contentment by making common cause and it would even lead one, who sits quietly in one spot, into a mad dance in all quarters. When an attempt is made to restrict it, it rushes forth with greater force. The very attempt to control it, enables it to wander. This is the innate nature of the human mind. If it could remain quiet, we would get equanimity, but this is very difficult to accomplish.

Shri Krishna says to Arjuna: You are quite right in saying that it is the nature of the mind to be unsteady, but it will become steady, when by strength of renunciation, it is directed on the path of constant practice for some time with firmness. **There is one good thing about the human mind, it will go where it finds pleasure.** Therefore one should try to see that it delights in striving for self-realisation.

I admit that those, who have no idea of renunciation and those who are not assiduous in constant practice, cannot control their mind. How can it be controlled by those, who do not practise the ordinary elements of Yoga, and who lack self-control and who even in their imagination do not think of renunciation. You should, however, actively adopt the proper means for getting the mind under control, instead

of merely discussing whether it will be steady or not. You don't mean to say that the various methods of Yoga are all unsound. It is due to your own weakness that you think you are unable to keep up the practice.

Arjuna says to Shri Krishna: I understand that the strength of Yoga can always cope with the waywardness of the mind. But do speak of the mind, because we know it is uncontrollable, whereas this Yoga, which you speak of, is unfamiliar and outside our experience. It is only through your favour that I have now learnt the characteristics of Yoga.

I have, however, one doubt and there is no one to clear this doubt except yourself. Assume that some one wants salvation merely through favour without practicing Yoga. On this journey towards the city of salvation, he first of all abandons the village of the senses and takes the path of devotion. But before he has reached that city, his life ends halfway, when he cannot turn back. It is like the gathering of clouds in the sky at the wrong season, — clouds which neither remain there nor give rain. What happens, O Lord, to a devotee who has missed both conditions and who has fallen short of salvation and yet foregone the good, which he might have done in active life?

Shri Krishna says to Arjuna: For the man who is anxious for salvation, there is no other end except salvation. On the way, however, there are many occasions, on which he has to take rest. This Ddevachan is, however, full of happiness and it is a rare experience, for which even the angels are anxious. But if one were to tread the path of constant practice, with a quick step, he is sure to realize unity of Self before the evening of life. On the other hand if one does not command so much energy, there is nothing unusual in taking rest, but the final destination is fixed.

The curious point about it is that final liberation, which is not easily attained even by Lord Indra, is within the reach of the ardent seeker. The mind of such a seeker gets bored with the experience even of the incomparable pleasures of heaven. It is a matter of constant regret to him, that these obstacles even in the form of heavenly pleasures should come in his way.

He is then born in this world in a family, where the performance of duty is held in high esteem and where there is prosperity. Where there is such merit, the party, who has been obliged to break off in his path of Yoga, takes birth. Members of such a family keep alight the torch of knowledge and their speech is informed with contentment. Like the dawn before the sun, while he is yet young, the knowledge of Self lights up his heart. He becomes all-knowing even as a child without waiting for his years of upbringing. The impressions on his intelligence acquired in previous birth equip his mind with much learning and spontaneously from his mouth emerges tenets of ethics.

Whatever equipment was gathered in the previous life is secured again in the next birth by the seeker. His intelligence can penetrate truths, which would be difficult for ordinary people to grasp without the assistance of the teacher. The practice of Yoga comes to him without effort and his mind secures concentration. The various stages of Yoga, spiritual experiences and mature feeling of renunciation spring up in his heart. He sets the standard to the world. From him emanate all virtues, like sweet scent from sandalwood. He is the embodiment of contentment and the final model of achievement.

If I were to describe to you the high birth of the Yogi, I would say that he is the god of gods, he is My supreme bliss and he is My very life. So far as he is concerned, I am all the three in one — the object of devotion, the process of devotion and the devotee. The most intimate relationship between Me and the Yogi can be only

compared to the relationship between the soul and the body.

[TO BE CONTINUED]

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POINT OUT THE WAY

[Continued from Vol. II, Issue #3]

XV

Chapter III

V. — The "S. D." Basis

Question: Could the Masters or a Buddha reincarnate in some other solar system?

Answer: No Master or Buddha would want to reincarnate in another solar system. He is called Master, Buddha, Mahatma, Brother, because although he could leave this solar system, he chooses not to. But the question probably means, is it possible for a man to finish evolution here, say, in our earth chain, or in this solar system, and leave the solar system if he chooses to? It is clear that this is possible, and that many egos do it. For example, in the *S.D., I*, p. 213, there is a statement that this solar system contains twelve hierarchies of beings — not seven, as we think of it — *twelve* great hierarchies of being, but only seven of them have anything to do with our system directly. Then on p. 77 in the second volume is the statement that of these twelve orders which relate to the whole solar system, four have already reached liberation to the end of the Great Age; that is, they are no longer in manifestation in this solar system; that the fifth of the Great Orders of the solar system is ready for liberation, but remains active on the highest planes in order to help mankind; and that the other seven great orders are still under the sway of Karmic Law — and we know mighty well who those Egos are!

If we study a subject which is mentioned in *The Voice of the Silence* and in the *Glossary*, we find that

there are three classes of beings who achieve perfection, each of its own kind. One of those classes is called the "Nirmanakayas;" that is, the class of Great Souls to which our Masters and Buddhas and all such beings belong. Another class is called "Dharmakayas," and still a third class is called "Sambhogakayas." While H.P.B. is extremely reticent, both in regard to Sambhogakayas and Dharmakayas, she does show that they have nothing more to do with this earth. Now they may go into Nirvana, or into some other stream of evolution aside from the one that is in our solar system — who can say?

Question: If the most progressed and advanced entities are the ones that start the new evolution, how does that harmonize with the statement that those that come later catch up and travel faster?

Answer: It seems to me that if we look for analogies right around us we could see it easily. This afternoon I saw a dog riding in an automobile making 75 miles an hour; there isn't a dog living that could do it under his own four-legged power. The dog availed himself of the progress of the human race. All of us travel faster than the very great men of a thousand years ago. A school-boy gets more experience in 10 years than Plato had in 80. Why? Because he takes advantage of all the past.

So if you proceed from the physical to the metaphysical, you can see how, not so very long ago, it was, do the best he could, a six-month hard journey for a man on foot from New York to San Francisco. Now, a man travels the entire distance in twelve hours. How is he able to do it? He takes advantage of the progress, not of himself alone, but of all

those who have preceded him, so that the humblest man today gains far more experience, that is, has far more opportunity to learn, than our ancestors did a thousand years ago, ten thousand years ago.

It is simply under the law of unity, the principle of Brotherhood. Any man, if he chooses, may avail himself of the accumulated experience of the whole mass of egos who have preceded him in this Manvantara. So he is able to travel far faster than if left to himself.

Question: In the *S.D.II*, p. 564, it is implied that the length of a Round is approximately 7,000,000,000 years. Does this figure include the Pralaya of the Round, as well as the Manvantara? It is said that the first Round was of enormously greater duration than the Second and Third. Would it follow that Rounds 5, 6 and 7 will increase progressively in length?

Answer: If by a Round is mean the life of a solar system, a full period of 14 Manvantaras, then, according to the *S.D.*, the years of manifestation measured in mortal years are 4,320,000,000; the Pralaya will be of the same length. Add them together, and you have the full cycle. Now the questioner asks, will Rounds 5, 6 and 7 increase progressively in length? We might infer as much from the direct statement in the *S.D.* that the earlier Rounds were longer than this Round; but, as a matter of fact, the same *S.D.* makes another statement showing that such an inference would be erroneous. It says that the later Rounds are much shorter, and that stands to reason.

Question: Why was it just said, "That stands to reason"?

Answer: It means, that's for us to think about.

Question: On p. 26: —

Each one of the globes is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter.

Now, since it says we are on the fourth globe of the Fourth Round, how comes it that we have five senses?

Answer: We are in the Fifth Sub-race of the fourth state; therefore we have four of the senses complete and one of the senses very, very little developed. We have its initial development, but in the next Round — in the next race as far as that is concerned — we shall not only have five senses; we shall have six, and all of them will be incomparably greater in their range than they now are.

Question: Which sens is not developed?

Answer: It varies in different people, but in most people it is their sense of smell or their sense of taste or their sense of touch. Just think we can distinguish clearly only three tastes; we can only distinguish clearly four touches; and in smell, some persons can only make two distinctions — I like it and I don't like; it's sweet or it isn't; it's good or it isn't. Than think of the range of perception we have through the sense of hearing, and that is incomparably less than our range of perception through the sense of sight. Yet all of these senses are interchangeable.

[TO BE CONTINUED]

Two Roads

Two roads diverged in a yellow wood,
 And sorry I could not travel both
 And be one traveler, long I stood
 And looked down one as far as I could
 To where it bent in the undergrowth;
 Then took the other, as just as fair,
 And having perhaps the better claim,
 Because it was grassy and wanted wear;
 Though as for that the passing there
 Had worn them really about the same,
 And both that morning equally lay
 In leaves no step had trodden black.
 Oh, I kept the first for another day!
 Yet knowing how way leads on to way,
 I doubted if I should ever come back.
 I shall be telling this with a sigh
 Somewhere ages and ages hence:
 Two roads diverged in a wood, and I—
 I took the one less traveled by,
 And that has made all the difference.

ROBERT FROST



Silent Night

[*Silent Night*, the story of the WWI Christmas truce, by Stanley Weintraub, The Free Press, a Division of Simon & Schuster, Inc., 2001]

“It was one of history’s most powerful — yet forgotten — Christmas stories. It took place in the improbable setting of the mud, cold rain and senseless killing of the trenches of World War I. It happened in spite of orders to the contrary by superiors; it happened in spite of language barriers. And it still stands as the only time in history that peace spontaneously arose from the lower ranks in a major conflict, bubbling up to the officers and temporarily turning sworn enemies into friends.

“It began when German soldiers lit candles on small Christmas trees, and British, French, Belgian and German troops serenaded each other on Christmas Eve. Soon they were gathering and burying the

dead, in an age-old custom of truces. But as the power of Christmas grew among them, they broke bread, exchanged addresses and letters and expressed deep admiration for one another. When angry superiors ordered them to recommence the shooting, many men aimed harmlessly high overhead.”
 (from book-flap)

An incident or so will illustrate eerie invincibility of the human heart:

“The 1st Battalion of the Bavarian 16th Regiment, opposite the Manchesters and Devonshires, had spent Christmas Night digging connective trenches between Messines and battalion headquarters. As they worked they could hear ‘the whistling and stomping’ of a small locomotive that was shuttling cars of British reinforcements to and from the line. The Bavarians had already been out fraternizing ‘face to face’ with the English on Christmas Day. Normally, wrote Private Rupert Frey of the 7th Company, ‘we only knew of their presence when they sent us their iron greetings.’ Now, ‘from all sides,’ they gathered as if we were friends, as if we were brothers. Well, were we not, after all!’ (p. 143)

“Few units involved in the impromptu truce were eager to return to the war of attrition that seemed endless. Some had agreed to extend the cease-fire into a further day; a few held out for a New Year’s conclusion to the truce. Headquarters on both sides responded with threats of punitive action. Local commanders, whipsawed between higher brass and men whose lives were literally on the line, argued that the continued lull furnished valuable time to drain flooded trenches, repair wire entanglements, and bring up ammunition and supplies. Reluctantly, many battalions on the line recommenced hostilities, if only perfunctorily. In 1st Warwickshires, Private William Tapp noted, an officer cautioned the Germans opposite at 8:40 A.M. to return to their trenches, as British artillery had been ordered to begin shelling at nine. A German joked in return, ‘We will get into your trenches as we shall be safer.’

‘If you had only seen this mob [between the lines],’ Captain F. D. Harris wrote to his family about Boxing Day [*i.e.*, Dec. 26th], ‘you would have thought you were dreaming.’ But the truce had already become precarious. Shots were fired from somewhere on the Saxon side, and everyone scurried for cover. Soon a message was thrown over, on a piece of dirty cardboard attached to a stone: ‘We shot in the air.’ They had been ordered to fire. The happy milling about resumed, but Harris added in his letter, which his wife would send to a Liverpool paper, ‘Of course, war is war, and I expect we shall be at it properly again in a short time.’ (p.137)

In some ways the book is hard to believe even though it is scrupulously documented. Brotherhood blood runs deep in humans if they get half a chance. “Many British and German soldiers, and line officers viewed each other as gentlemen and men of honor. . . . One French warning to the Germans, scrupulously honest, read, ‘Be on guard tomorrow. A general is coming to visit our position. For reasons of shame and honor, we shall have to fire.’ (p. 149-50)

The German baker’s tale will end our tasting of the episode where humans suddenly became *to brave to fight, to upright to obey anything but their inner light*:

“Krüss confided privately that he had been told the story by his uncle Otto, who actually was at the front. Algerian troops faced the Germans on the British right flank, the 45th Division of the *Armée d’Afrique*, which had fought at the Marne to help save Paris in early September. . . . December 24th ‘meant nothing’ to the Algerians, whose faith was Islam. Unaware of a holiday truce elsewhere, they fired at the Germans on Christmas Eve, endangering a determined pastry cook from Berlin, Alfred Kornitzke, who was making marzipan balls, a traditional festive confection, for his company.

‘No one can do this to me,’ Kornitzke exploded. Seizing a *Weihnachtsbaum* (*i.e.*, Christmas tree) as holy protection, he lefited it high and, still wearing his white baker’s cap, ran toward the enemy lines. The Alge-

rians were baffled by the apparition, for the German appeared too crazy to shoot at and too comical to take seriously. Rather,

they watched him in amazement, until, after a while, the telephones began to ring inside the French trenches. . . . Suddenly the Algerians became aware of the cease-fire. . . . In the meantime, Alfred Kornitzke . . . did not stop until he was halfway between the lines. There he set the tree down carefully, calmly took some matches . . . he had intended to use for his petroleum stove, and in the frosty, star-filled night, lit the candles, one by one. . . . ‘Now, you blockheads,’ [he shouted], ‘now you know what’s going on! Merry Christmas!’” (pp. 27-28)

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The *INDUCTIVE* Power of a Good Example

Wizard Jordan shows he can still make magic

By Justin Brown

WASHINGTON - This time around, Michael Jordan is human.

He falls into prolonged slumps, when his shots arch too low and skid off the front of the rim. Sometimes when he drives the lane, he can’t elevate enough, and a quicker, younger opponent rises to swat the ball away.

On defense, he occasionally looks sluggish, with sweat pouring from his brow early in the game and his feet heavy and slow.

He is, after all, going on 39, and the hardwood floors have taken a toll on the greatest basketball player who ever lived.

But there are also times when he is marvelous. Like the Dec. 29 game against the Charlotte Hornets, when he stepped into a time warp and scored 51 points, including 24 in the first quarter, which set a Wizards record.

Or the game last week against his former team, the Chicago Bulls, when at the end of regulation he soared above the rim - and practically walked on air - to simultaneously block and rebound a shot, securing a hard-fought win in dramatic fashion.

Most incredibly of all, though, Jordan, in his miraculous comeback, has taken the once lowly Washington Wizards, a team with frighteningly sparse talent, and transformed it into a winner.

The Wizards have an 18-14 record going into tonight's game against the Milwaukee Bucks and are on an early course to make the playoffs, even though two of their best players, Richard Hamilton and Christian Laettner, are injured. With more than half the season remaining, they are within one game of last year's win total.

To the doubters, to the ones who said Jordan would embarrass himself by returning to the court, the numbers speak for themselves.

Sometimes he does it by scoring (24.6 points per game, eighth in the league), sometimes he does it by passing (5.4 assists per game).

Always, however, he does it by leading. He is an on-the-floor coach, a mentor, and an object of awe to his teammates, who in moments of weakness are guilty of slowing down their own play to watch the man many of them idolized as kids.

"Michael is a player who brings out the best in everyone," says his coach, Doug Collins. "The rest is falling into place."

But more than anything, the new Jordan beats you with his brains, not just his legs. He's a perfectionist with flawless mechanics and a bulletproof work ethic. He's a professor emeritus of confidence.

"I always felt this could be a playoff team," Jordan says. "And I just think the other players are starting to believe that. The overall morale of this team, and I hope the organization, is very positive. That's all I ever ask for."

Last year, when Jordan was in the Wizards' front office as the head of basketball operations, just the opposite was true. The Wizards were a team of overpaid underachievers,

whose specialty was blowing leads late in the game.

At times, Jordan was visibly frustrated as he stewed in the owner's box, and critics questioned some of his personnel decisions.

"The thing that I didn't like was the attitude that the players had, which was an attitude not to lose instead of going out and winning the ballgame," Jordan says about last year's Wizards.

Now, after a rocky start to the season, the new-look Wizards are gaining confidence and open shots.

In crunch time, they know they can put the ball in the hands of the game's greatest closer. That helps.

Meanwhile, they get open looks at the basket because opponents almost always double-team Jordan.

"Michael is there for us every night, but we need to help Michael, too," teammate Hubert Davis says. "We can't expect him to score 50 every night. Trying to help Michael makes us more aggressive."

Ofentimes, weak teams with one great player tend to be dysfunctional - with a splintered locker room and teammates more concerned about statistics than winning. So far, that has not happened with Jordan, who can often be seen jawing to teammates as they run down the court.

"He doesn't really yell at you," says rookie center Brendan Haywood. "He just tells you what you need to do to be successful."

The Jordan effect is also felt off the court. He helps sell out the Wizards' MCI Center for every home game, and on the road he plays to nothing but full houses - at a time when the NBA's popularity is sagging.

He packs the Wizards' locker room with reporters after each game and gets his now-famous teammates on national television almost every time they play. The Washington Post even assigned a reporter to cover him.

The only question remaining: How long can he last?

Will he retire for the third time after this season, in which the Wizards can expect to make the playoffs but not compete for an outright championship? Can he even finish out this season, which has yet to even reach its dog days?

If history is an indicator, Jordan will do what he set out to do: make it through this season, take his team to the playoffs, then think about the future.

"We have bonded well enough and gotten through injuries to the point where we've put ourselves in a real good situation," Jordan says, keeping the focus on the team rather than himself.

"I don't want to jump ahead of ourselves, I don't want us to get full of ourselves, but I think we are playing well. We can be a playoff team."

[*Christian Science Monitor*, January 11, 2002]

Terrorism and Religion

Religious terrorism is a relatively modern phenomenon, according to Bruce Hoffman, and it has certain aspects not present in political and ethnic terrorist activity.

In 1968, none of the 11 international terrorist groups were of a religious nature. Only in 1980, after the Iranian revolution, did the world witness a modern religious terrorist group. By 1992, out of 48 identified terrorist groups, eleven were of a religious nature.

CAPABLE OF MASS DESTRUCTION

What is distinctive and ironic, according to Hoffman, is that the religious terrorists "have come closest to crossing the threshold of terrorist use of bona *fide* weapons of mass destruction" such as poisoning water supplies, dispersing toxic chemicals, bombing busy urban centers, etc.

"That terrorists motivated by a religious imperative can contemplate such massive acts of death and destruction is a reflection of their belief that violence is a sacramental act or a divine duty. Terrorism thus assumes a transcendental dimension, and its perpetrators are seemingly unconstrained by the political, moral or practical constraints that affect other terrorists. Whereas secular terrorists general

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"That terrorists motivated by a religious imperative can contemplate such massive acts of death and destruction is a reflection of their belief that violence is a sacramental act or a divine duty. Terrorism thus assumes a transcendental dimension, and its perpetrators are seemingly unconstrained by the political, moral or practical constraints that affect other terrorists. Whereas secular terrorists generally consider indiscriminate violence immoral and counterproductive, religious terrorists regard such violence as both morally justified and a necessary expedient for the attainment of their goals."

IRONY.

What a paradoxical and ironic twist in world history! For centuries we have assumed that Religion helped bring "peace on earth, goodwill to men," helped bring love and compassion. Here we find that religion has helped instigate terrorism on a scale undreamt of by non-religious terrorists. Here is the sad conclusion of Hoffman:

"Given this constellation of characteristics and convergence of motives and capabilities, religious terrorists therefore appear as the most likely terrorist entity eventually to succeed in affecting some dramatic act of violence using a weapon of mass destruction."

This was written in 1994, seven years before the attack on the World Trade Center.

As members of particular religious groups and traditions, what should you and I do to reverse this trend?

[*Peace Ideas*, No. 35, p.8, Peace Center of the T.S., 1 Iba St., Quezon City, Philippines]
Original Source: Bruce Hoffman. "Responding to Terrorism Across the Technological Spectrum" Reprinted in *Violence and Terrorism 98/99*. Dushkin/McGraw-Hill, Sluice Dock, Guilford, Connecticut 06437