



## SCIENCE AND THE AKASHIC FIELD

### [An integral theory of Everything]

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##### BOOK REVIEW

[Published by Inner Traditions  
Rochester, Vermont, 2006; \$14.95]

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Ervin Laszlo has published a remarkable new book of the above title. As you will notice on the front cover Dr. Deepak Chopra gives it a high recommendation.

While a student of Madame Blvatsky's *Secret Doctrine* might find themselves slightly uncomfortable with the phrase "Akashic Field," when considering HPB's use of the word "Akasha," this is, after all, a minor inconvenience considering the excellence of the volume. It is "user-friendly."

Great portions of the volume are studies in the mysteries of Karmic LAW. — yet Karma is neither mentioned nor indexed.

With Science, "An Integral theory of Everything" is a little like the fable of searching for the "four-leaf-clover. Laszlo gives a brilliant description of the search

Dr. Deepak Chopra says of thebook: "

"The most brilliant, comprehensive, and intellectually satisfying integral theory of everything that I have ever read. . . . transcends the vision of Darwin, Newton, Einstein, the quantum pioneers, and many other scientific giants of history."

A quote from the book will illustrate the point:

In the beginning of the twentieth century, the much neglected — but now more and more discovered — genius Nikola Tesla, the father of modern communication technologies, spoke of an "original medium" that fills space and compared it to Akasha, the light-carrying ether. In his unpublished 1907 paper "Man's greatest achievement," he wrote that this original medium, a kind of force field, becomes matter whenprana, cosmic energy, acts on it, and when the action ceases, matter vanishes and returns to Akasha. Since this medium fills all of space, everything that takes place in space can be referred to it. The curvature of ,

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Space, said Tesla, which was put forward at the time by Einstein, is not the answer.

However,, by the end of the first decade of the twentieth century, physicists adopted Einstein's mathematically elaborated four-dimensional curved space-time and, with the exception of a few maverick theoreticians, refused to consider any concept of a space-filling ether, medium, or force field. Tesla's insight fell into disrepute, and then into oblivion. Today it is revived. Bohm, Puthoff, and a small but growing group of scientists are rediscovering the role of information in nature, and locating nature's information field in the quantum vacuum, the much discussed if as yet imperfectly understood energy sea that fills cosmic space. ... At the beginning of the twentieth century, space was already believed to be filled with an invisible energy field — the luminiferous ether — that produces friction when bodies move through it and thus slows their motion. But when such friction failed to materialize in the famous Michelson-Morley experiments, the ether was removed from the physicists' world picture. The absolute vacuum — space that is truly empty when not occupied by matter — took its place.

However, the cosmic vacuum turned out to be far from empty space. In the "grand unified theories" (GUTs) developed in the second half of the twentieth century, the concept of the vacuum transformed into the medium that carries the *zero-point field*, or **ZPF**. (The name derives from the fact that in this field energies prove to be present even when all classical forms of energy vanish; at the absolute zero of temperature.) In subsequent unified theories, the roots of all nature's fields and forces were ascribed to the mysterious energy sea known as the "unified vacuum."

...In the 1960s Paul Dirac showed that fluctuations in fermion fields

(fields of matter particles) produce a polarization of the ZPF of the vacuum, whereby the vacuum in turn affects the particles' mass, charge, spin, or angular momentum. At around the same time, Andreei Sakharov proposed that relativistic phenomena (the slowing down of clocks and the shrinking of yardsticks near the speed of light) are the result of effects induced in the vacuum due to the shielding of the zero-point field by charged particles. This is a revolutionary idea, since in this concept the vacuum is more than relativity theory's four-dimensional continuum: it is not just the geometry of space-time, but a real physical field producing real physical effects.

The physical interpretation of the vacuum in terms of the zero-point field was reinforced in the 1970s, when Paul Davis and William Unruh put forward a hypothesis that differentiates between uniform and accelerated motion in the zero-point field. Uniform motion would not disturb the ZPF, leaving it isotropic (the same in all directions), whereas accelerated motion would produce a thermal radiation that breaks open the field's all directional symmetry. ...

Harold Puthoff, Bernard Haisch, and collaborators produced a sophisticated theory according to which the inertial force, the gravitational force, and even mass are consequences of the the interaction of charged particles with the ZPF. Puthoff also noted that electrons orbiting atomic nuclei constantly radiate energy, so that they would move progressively closer to the given nucleus were it not that the quantum of energy they absorb from the vacuum offsets the energy lost due to their orbital motion.

Even the stability of our planet in its orbit around the Sun derives from vacuum-energy inputs. As Earth pursues its orbital path, it loses momentum; given a constant loss of momentum, the gravitational field of the Sun — in the absence of an influx energy from the ZPF — would over

come the centrifugal force that pushes Earth around its orbit and Earth would spiral into the Sun. This means that in addition to inertia, gravity, and mass, the very stability of both atoms and solar systems is due to interaction with the **zero-point field** of the vacuum.

Although much remains to be discovered about the quantum vacuum, it is already clear that it is a superdense cosmic medium. **It carries light, and all the universal forces of nature.** Pressure waves may propagate through it, traversing the universe from one end to the other. This is the finding of the German mathematical physicist Hartmut Mueller, who claims that the observed dimension of all entities, from atoms to galaxies, is determined by interaction with density-pressure waves propagating in the vacuum. According to his “global scaling theory,” the universe is dimensionally limited: on the lower end of the dimensional horizons, matter density is the greatest, and on the upper end it is the least. This is due to vacuum-based pressure waves. Because the universe is finite, at the critical dimension points the waves determine physical interactions by setting the value of the gravitational, the electromagnetic, and the strong and weak nuclear forces. By means of resonance they amplify some vibrations and repress others; they are thus responsible for the distribution of matter throughout the cosmos.<sup>1</sup>

A field that transports light (that is, waves of photons) and density-pressure waves, and replenishes the energy lost by atoms and solar systems, is not an abstract theoretical entity. No wonder that more and more physicists speak of the quantum vacuum as a physically **real cosmic plenum.**

The quantum vacuum, it appears, transports light, energy, pressure, and sound. Could it have a further property by means of which correlates separate and possibly distant events? Could it create the correlations that make for the amazing coherence of the quantum, of the organism, of consciousness — and of the whole universe? The vacuum could indeed have such a property. It could be not just a superdense sea of *energy* but also a sea of *information*....

But could any medium be truly frictionless? The answer is yes: supercooled helium is entirely frictionless, as the Dutch physicist Kammerlingh Onnes discovered in 1911. He took helium — normally a gas — and cooled it degree by degree until it approached the absolute zero of temperature signified by zero on the Kelvin scale. When the temperature of the helium reached 4.2 Kelvin, a dramatic change occurred. Helium lost its gaseous properties: it became liquid. At the same time, under equal pressure, it became 800 times denser! When Onnes cooled this superdense liquid helium still further, at 2.17 Kelvin another major change occurred: the liquid helium became superfluid. Supercooled helium, though it is superdense, does not resist objects passing through it. It flows frictionless through cracks and apertures so tiny that nothing else, not even a much thinner gas, can penetrate them — at least, not without notable friction.

Superfluid helium is a good analogy for the superdense and at the same time frictionless cosmic vacuum. According to John Wheeler’s calculations, the energy density of the vacuum is  $10^{94}$  erg per cubic centimeter — a stupendous amount that is far greater than the energy associated with all the matter particles throughout the universe. (Matter particles are particles that have mass and, as Einstein’s famous equation tells us, mass accelerated to the square of the velocity of light is equivalent to energy.) The

<sup>1</sup> And thus are Karmic Agents. The entire volume can be examined as a study of Karma from the last Manvantara becoming the dowry of the **present** as inherent and universal Law of Nature — or, as Laszlo says of the “quantum vacuum, “it carries light, and all the universal forces of nature..”

fact is that the vacuum is both superfluid and super dense — 'much like helium near the absolute zero of temperature. This is a mind-boggling combination, for how can something be denser than anything else and at the same time more fluid than anything else? The vacuum, just like supercooled helium, may be a mind-boggling medium, **but it is not a supernatural one**

All things in the universe are immersed in the superdense yet superfluid cosmic vacuum, and all things produce waves that move the vacuum). These torsion waves propagate in the vacuum and they interfere. The interference patterns they create integrate the information carried by the individual vortices. As the vortices of individual things merge, the information they carry is not overwritten, for the waves superpose one on the other. And the superposed waves are in a sense everywhere throughout the vacuum. This, too, is a natural phenomenon: it is familiar in the form of holograms.

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<sup>1</sup> *The Secret Doctrine makes some mysterious statements about Hydrogen:* "Now what is that "Spiritual Fire"[mentioned in Tabula Smaragdina]? In alchemy it is HYDROGEN, in general; while in esoteric actuality it is the emanation or the Ray which proceeds from its *noumenon*, the "Dhyan of the first Element." Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen "would be the only existing form of matter, in our sense of the term," (see "*Genesis of the Elements*," by Prof. W. Crookes, p. 21.) and is very nearly allied to *protyle*, which is our *layam*. It is the father and generator, so to say, or rather the *Upadhi* (basis), of both AIR and WATER, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation or matter it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in this region of *noumena*. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the TO ON, the "One" of the Greeks. For as he remarks, Hydrogen is *not* Water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it Air, though air may be regarded as a product of the union of Water and Fire — since Hydrogen is found in the aqueous element of the atmosphere.. It is three in one. (*SDII*, 105-106)

In a holographic recording — created by the interference pattern of two light beams — there is no one-to-one correspondence between points on the surface of the object that is recorded and points in the recording itself. Holograms carry information in a distributed form, so all the information that makes up a hologram is present in every part of it. The points that make up the recording of the object's surface are present throughout the interference patterns recorded on the photographic plate: in a way, the image of the object is enfolded throughout the plate. As a result, when any small piece of the plate is illuminated, the full image of the object appears, though it may be fuzzier than the the image resulting from illuminating the entire plate.

Superposed vacuum-interference patterns are nature's "holograms"; they carry distributed information on all the particles, and on all the ensembles of particles, throughout the reaches of space and time. The hypothesis we can now advance may be daring, but it is logical. *The quantum vacuum generates the holographic field that is the memory of the universe.*

#### NONLOCALITY: The EPR Experiment

The EPR experiment — the first of the revolutionary experiments that prove the nonlocality of the microsphere of physical reality — was put forward by Albert Einstein with his colleagues Boris Podolski and Nathan Rosen in 1935. This "thought experiment" (so called because at the time it could not be empirically. Tested requires that we take two particles in a so-called singlet state where their spins cancel out each other to yield a total spin of zero. We then allow the particles to separate and travel a finite distance. If we could then measure the spin states of both particles, we would know both states at the same time. Einstein believed that

this would show that the strange limitation specified in Heisenberg's principle of uncertainty is not a complete description of physical reality.

When experimental apparatus sophisticated enough to test this possibility could be devised, it turned out that this is not exactly what happens. Suppose that we measure the spin state of one of the particles — particle A — along some direction let us say the Z-axis (the permissible spin states are “up” or “down along axes x, y, and z). Let us say we find that this measurement shows the spin to be in the direction “up.” Because the spins of the particles have to cancel each other, the spin of particle B must definitely be “down.” But the particles are removed from each other, this requirement should not hold, yet it does. Every measurement on one particle yields a complementary outcome in the measurement on the other. It appears that the measurement of particle A has an instantaneous effect on B, causing its spin wave function to collapse into the complementary state. The measurement on A does not merely reveal an already established state of B: it actually *produces* that state.

An instantaneous effect propagates from A to B, conveying precise information on what is being measured. B “knows” when A is measured, for what parameter, and with what result, for it assumes its own state accordingly. *A nonlocal connection links a and b, notwithstanding the distance that separates them.* Empirical experiments performed in the 1980s by Alain Aspect and collaborators and repeated by Nicolas Gisin in 1997 show that the speed with which the effect is transmitted is mind-boggling

In Aspect's experiments, the communication between particles twelve meters apart was estimated at less than one billionth of a second, about twenty

times faster than the speed with which light travels in empty space, while in Gisin's experiment, particles ten kilometers apart appeared to be in communication 20,000 times faster than the velocity of light, relativity theory's supposedly unbreakable speed barrier. The experiments also show that the connection between the particles is not transmitted by conventional means through the measuring apparatus; it is **intrinsic to the particles themselves.** The particles are “entangled”; their correlation is not sensitive either to distance in space or to difference in time.

SUBSEQUENT EXPERIMENTS HAVE INVOLVED MORE PARTICLES OVER EVER-LARGER DISTANCES AT THE TIME OF WRITING, UP TO FORTY-ONE KILOMETERS, WITHOUT MODIFYING THESE SURPRISING RESULTS. IT APPEARS THAT SEPARATION DOES NOT DIVIDE PARTICLES FROM EACH OTHER — OTHERWISE A MEASUREMENT ON ONE WOULD NOT PRODUCE AN EFFECT ON THE OTHER. IT IS NOT EVEN NECESSARY THAT THE PARTICLES HAVE ORIGINATED IN THE SAME QUANTUM STATE, SO THAT THEY ORIGINALLY FORMED ONE SYSTEM. EXPERIMENTS SHOW THAT ANY TWO PARTICLES, BE THEY ELECTRONS, NEUTRONS, OR PHOTONS, CAN ORIGINATE AT DIFFERENT POINTS IN SPACE AND TIME; If they once come together within the same system of coordinates, that is enough for them to continue to act as part of the same quantum system even when they are In the words of physicist Nick Herbert, “The essence of nonlocality is **unmediated action at-a-distance.** . . . A nonlocal interaction links up one location with another **without crossing space, without decay, and without delay.**” This linking, according to the quantum theoretician Henry Stapp, could be the most profound discovery in all of science.”



# The Global Village;

The Global Village

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2 Karma – The Ethical Law of Causation

*Karma is an unerring tendency in life to restore harmony*

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

16 The Symbolic Christ

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

23 The Tree of Life (talk) *A symbol for the underlying unity, order and intelligence of the universe*

30 Intelligence in Nature – Thought in the Amoeba

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

## MAY

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

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

14 The Transmigration of Life Atoms

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

21 The Mysteries of Spiritual Beings (talk)

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

28 The Pantheists – the source of Pantheism

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

## JUNE

4 Is Utopia possible? (talk)

*All conceptions of the perfect society  
involve transforming man himself*

11 Instinct, Intuition and Reason

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

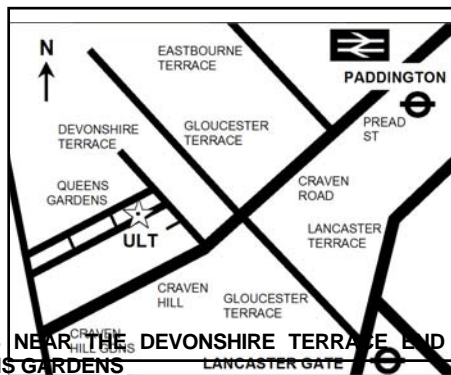
18 Giordano Bruno : Martyr Theosophist  
(talk)

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

25 The ULT : *Special Commemorative  
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“Our effort is to disseminate among Theosophists the idea of

unity regardless of organization.” *the founder of ULT*



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May 25 “The Cause of Sorrow”

June 1 “A league of Humanity”

June 8 Why do we sleep and dream?”

June 15 “The Creative Will

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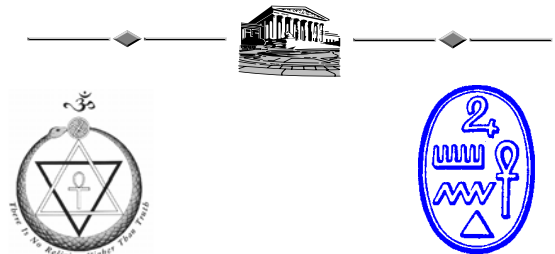
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or unlearned. It is your divinity; it is the divinity  
we all share.

Master's letter to Mr. Judge

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**NOTICE:** Thanks to friends of HPB all over the world, and most recently, *Biosofia* — Centro Lusitano, *Portugal*, The HPB Defense Fund has reached its goal and now stands at 10,157.87 as of May30, 2006. The “forest of ‘helping hands ‘” is 2006. gratefully appreciate. Work can now proceed at a faster pace in the preparation of the MSS. The “Defense Fund Report” will now appear every other month with the assurance that all letters inquiries about the project will be welcome — and answered. Donations are still welcome but the current balance of \$10,157.87 will — we hope, underwrite expenses, as the project moves closer to its stated goal”: “An authentic Vol. I of H. P. Blavatsky’s Letters. The student will then have an alternative to the current Adyar volume. — jw

Cumulative gifts as of April 30, 2006 — \$10,157.87	
ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
PHX	500.00
Anonymous	20.00
Anonymous	20.00
Anonymous	500.00
RD	500.00
GR	1,248.00
CR	50.00
EPB	300.00
Anonymous	20.00
James & Sally Colbert	50.00
Anonymous	100.00
Anonymous	25.00
APGr	500.00
DB	50.00

Friends in India	100.00
Pacific Rim Theosophist	10.00
Anonymous	25.00
GB	30.00
Anonymous	25.00
GLS	500.00
KS	500.00
Anonymous	200.00
Anonymous	200.00
A.B.	50.00
Nati	20.00
E.P.B.	200.00
Anonymous	100.00
From a lodge en Merida, Yucatán,	
Seeking union for all Theosophists.	150.00
Biosofia- — Centro Lusitano	2,400.00
CGB	50.00
A friend to the historical lineage of HPB	134.23
Accrued Interest	118.64
Anonymous	70.00
RH	100.00
A friend of the H.P. Blavatsky lineage	221.00
<b>TOTAL as of April 30., 2006</b>	<b>\$10,157.87</b>

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky’s letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt. A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.* (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T

**“She has no need of any man’s praise;  
 but even she has need of Justice.”**  
**William Q. Judge**



## CORRESPONDENCE

**A TALE OF GOLD  
 AND GREED**

"PerryCOLES"<[p.coles@ecu.edu.au](mailto:p.coles@ecu.edu.au).write s — — Original Message- — .Dear friends who care about our earth. Judge for yourself if you want to take action.

Water is a most precious resource, and wars will be fought for it. Indigenous farmers use the water, there is no unemployment, and they provide the second largest source of income for the area. Under the glaciers has been found a huge deposit of gold, silver and other minerals. To get at these, it would be necessary to break, to destroy the glaciers — something never conceived of in the history of the world — and to make 2 huge holes, each as big as a whole mountain, one for extraction and one for the mine's rubbish tip. The project is called PASCUA LAMA. The company is called Barrick Gold. The operation is planned by a multi-national company, one of whose members is George Bush Senior. The Chilean Government has approved the project to start this year, 2006. The only reason it hasn't started yet is because the farmers have got a temporary stay of execution. If the Glaciers are destroyed, this will not only destroy the source of especially pure water, but will permanently contaminate the 2 rivers so they will never again be fit for human or animal consumption, because of the use of cyanide and sulphuric acid in the extraction process. Every last gram of gold will go abroad to the multi-national company and none will be left with the people whose land it is. They will be left with the poisoned water and the resulting illnesses. The farmers have been fighting a long time for their land, but have been forbidden to make a TV appeal by a ban from the Ministry of the Interior. Their only hope now of putting brakes on this project is to get help from international justice. The world must know what is happening in Chile. The only place to start changing the world is from here. We ask

you to circulate this message amongst your friends.

Please copy this text, paste it into a new email adding your signature and send it to everyone in your address book. Please, will the 100th person to receive and sign the petition, send it to: — [noapascualama@yahoo.ca](mailto:noapascualama@yahoo.ca) to be forwarded to the Chilean Government: — .

### **NO to Pascua Lama Open-cast mine in the Andean Cordillera on the Chilean-Argentine frontier.**

We ask the Chilean Government not to authorize the Pascua Lama project to protect the whole of 3 glaciers, the purity of the water of the San Felix Valley and El Transito, the quality of the agricultural land of the region of Atacama, the quality of life of the Diaguita people, and of the whole population of the region.

Fraternally,

Perry Cole, Australia



NOTE: Thanks to the kind generosity of our industrious friend in Phoenix, Arizona, And Dallas tenBroeck in Los Angeles,d, we will begin reissuing some of William Q. Judge's Oriental Department Papers. We will begin with Issue #14: "Tthe story of Buddha's death as told by the Maha-Parinibbana SUTTA. To give the reader some orientation regarding the original plan for the project, the introductory note by Charles Johnston Has been inserted:

### **THE ORIENTAL DEPARTMENT REPORT.**

When the Oriental Department was entrusted to the present editor by Mr. Judge, two years and a half ago, it was

decided to lay special stress on the Upanishads, and, after them, on the works of Shankara Acharya and Buddha, while giving such space to other religions as might be found advantageous.

The reasons for putting the Upanishads in the first place were these traces of the teachings which have become known to us as Theosophy, are found in the records of all ancient religions in both hemispheres, but nowhere are these teachings so fully, lucidly and profoundly recorded as in the oldest Upanishads and this is true not only of large generalizations, like the doctrines of rebirth and liberation, but also of those more particular and recondite doctrines which come gradually to the knowledge of students who follow a special line of study and work. So that, in the Upanishads, we have an invaluable proof of the antiquity and authenticity of both general and particular doctrines a guarantee at least three thousand years old, and, in all probability, very much older. And if the Upanishads lend this invaluable support to our modern teachings, it is, on the other hand, true, that without these modern teachings, much that is most profound and of greatest value in the Upanishads is hardly intelligible, so that one may read the ordinary translations without gaining any idea of the meaning, or even the presence, of those particular teachings which we have spoken of. It was, therefore, necessary to read and translate, the Upanishads, in the light of Theosophy.

Following out this purpose, seven out of the ten chief Upanishads have already been translated, and very fully commented on ; the eighth is in course of translation, and a considerable part of it has already appeared in the Oriental Department. The greatest and most profound of Upanishads will be translated in the future, and commented on in the light of the Upanishads already translated.

Besides this, its most important part, the Oriental Department has contained portions of three of the Buddhist Suttas three hitherto untranslated works of Shankara Acharya, and a fourth work, already somewhat loosely translated, but only obtainable with great difficulty. Other translations have been taken from the hymns of Rig Veda, Manu's Code, the Mahabharata, and the Puranas ; while the Mohammedan religion has been represented by a tract on the Sufi adepts and their precepts, here for the first time translated into English, and the extremely interesting Mussulman traditions of Issa or Jesus, which show " the son of Mariain " as a master-magician and teacher of pure morality.

Various essays on Oriental subjects have been added; amongst them short accounts of the scholars who brought the sacred books and ancient languages of the east to the west, and this series will shortly be completed.

C. J.<sup>1</sup>

### THE BOOK OF THE GREAT DECEASE.

#### MAHA-PARINIBBANA SUTTA.

No.14(*Concluded from No. 13, June, 1893.*)

#### CHAPTER III.

VERSES 1—3. Now the Blessed One robed himself early in the morning, and taking his bowl in the robe went into Vesali for alms, and when he had returned he sat down on the seat prepared for him, and after he had finished eating the rice he addressed the venerable Ananda and said, "Take up the mat, Ananda; I will go to spend the day at the Chapala

<sup>1</sup> Charles Johnston, though a youth, was already regarded as an eminent Sanskritist. — ED., A. 7.

Chetiya “. Ananda, assenting, took up the mat and followed step for step behind the Blessed One. And when he had come to Vesali he said to Ananda, “How delightful a spot, Ananda, is Vesali and the Udena Chetiya and the Gotamaka Chetiya and the Sattambaka Chetiya and the Bahupatta Chetiya ,and the Sarandada Chetiya and the Chapala Chetiya. “Ananda, whoever has thought out, developed and practiced, accumulated and ascended to the very heights of the four paths to *Iddhi* <sup>1</sup> and so mastered them as to be able to use them as a means of mental advancement and as a basis for edification, he, should

1 Note, *Iddhi* means power, as *Siddhi* in Sanskrit.

he desire it, could remain in the same birth for a kalpa or for that portion of the kalpa which is yet to run. Now the Tathagata has thought them out and thoroughly practised and developed them, and could therefore, should he desire it, live on yet for a kalpa or for that portion of the kalpa which has yet to run.”

Verses 4—6. But even though such an evident suggestion was thus given by the Blessed One to Ananda, the latter was incapable of comprehending it, and he besought not the Blessed One, saying, “Vouchsafe, Lord, to remain during the kalpa. Live on through the kalpa, O Blessed One, for the good and happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men”; so far was his heart possessed by the Evil one. A second and a third time did the Blessed One say the same thing, and so far was

Ananda’s heart thus hardened. And the Blessed One said to the venerable Ananda that he might leave him awhile, and Ananda, saluting him, rose and sat down at the foot of a tree not far off.

Verse 7—10. Not long after Ananda had been gone, Mâra the Evil One approached the Blessed One, and standing there addressed him

“Pass away, Lord, now from existence: let the Blessed One now die, even according to the word which the Blessed One spoke when he said, ‘I shall not die, O Evil One, until the brethren and sisters and the lay disciples of either sex shall become true hearers, wise and well trained, ready and learned, versed in the scriptures, fulfilling all the greater and the lesser duties, correct in life, walking according to the precepts; shall be able to tell it to others, preach it, make it known, establish it, open it minutely, explain it and make it clear; shall, when others start vain doctrine, be able by the truth to vanquish and refute it and to spread the wonder-working truth abroad’. And now, Lord, all these brethren and sisters have become all and are able to do all this. Pass away, therefore, for the time has come, even according to the word of the Blessed One when he said, ‘I shall not die until this pure religion of mine shall have become successful, prosperous, widespread, and popular to its full extent; until, in a word, it shall have been well-proclaimed to all men’, for thy purer religion has now become all this, and the time has come for the Blessed One to pass away”.

And when he had thus spoken, the

Blessed One addressed Mâra and said :  
 “O Evil One, make thyself happy; the  
 final extinction of the Tathagata shall  
 take place before long. At the end of  
 three months from this time the  
 Tathagata will die ‘. Thus the Blessed  
 One while at Chapala deliberately and  
 consciously rejected the rest of his  
 allotted sum of life. And on his so  
 rejecting it there arose a mighty  
 earthquake and the thunders of heaven  
 burst forth. And on beholding this the  
 Blessed One said this hymn of  
 exaltation:

His

sum of life the Sage renounced,

The

cause of life immeasurable or small;

With

inward joy and calm he broke

Like

coat of mail his life’s own cause.

Verses 11—12. Now the venerable  
 Ananda thought: “Wonderful and  
 marvellous is this mighty earthquake,  
 and that the thunders of heaven should  
 burst forth! What may be the proximate  
 and remote cause of this ?” Then he  
 went up to the Blessed One, and after  
 saluting him seated himself respectfully  
 at one side and asked him what was the  
 cause remote and proximate of the  
 earthquake.

Verses 13—16. ‘Eight are the  
 proximate and eight the remote causes  
 for the appearance of a mighty  
 earthquake. What are the eight? This  
 great earth is established on water, the  
 water on wind, and the wind rests on  
 space. And when the mighty winds

blow they shake the mighty waters, and  
 by the moving waters the earth is  
 shaken. These are the first causes,  
 proximate and remote. Again, Ananda,  
 a Samana or a Brahman of great power  
 and who has the feelings of his heart  
 well under control; or a god or *devata*’ of  
 great might and power; who by intense  
 meditation on the finite idea of earth or  
 the infinite idea of earth has succeeded  
 in realizing the real value of things, he  
 can make this earth tremble and be  
 shaken violently.<sup>2</sup> These are the second  
 causes, proximate and remote.

Again, when a Bodhisattva consciously  
 and deliberately leaves his temporary  
 form in the heaven of delight and  
 descends into the womb, then this earth  
 shakes and trembles. These are the third  
 causes. And when a Bodhisattva  
 deliberately and consciously quits his  
 mother’s womb, then also does the earth  
 tremble. This is the fourth cause.

Verses 17—20. Again, Ananda, when a  
 Tathagata arrives at the supreme and  
 perfect enlightenment, then the earth  
 quakes and trembles and is violently  
 shaken, and this is the fifth cause. And  
 when a Tathagata founds the sublime  
 kingdom of righteousness is there a  
 trembling which is the sixth cause.  
 Again, when a Tathagata consciously  
 and deliberately rejects the remainder of  
 his life, the earth quakes, and this is the  
 seventh cause. And

1 Note, *devata* means one of the nature sprites.

2 Note, one of the first practices given to the  
 Buddhist disciple is to meditate on the earth  
 both as an abstract idea and as mere earth.

when a Tathagata passes entirely away  
 with that utter passing away in which

nothing whatever is left behind, then is the earth shaken violently. This is the eighth cause.

(ED. At this point there is a break in connection and the next verse continues abruptly with another subject. The translator says it suggests the manner of composition.)

Verses 21—23. The eight kinds of assemblies are as follows: of nobles, of Brahmanas, of householders, Samanas, the angel hosts of guardian angels, the great thirty-three, Mara, and Brahma. Now, Ananda, I call to mind that when I used to enter into an assembly of many hundred nobles, before I had seated myself or begun conversation, I became like unto them in color and in voice. Then with religious discourse I used to instruct, incite, and fill them with gladness. But they knew me not when I spoke, and would say, “Who may this be who thus speaks, a man or a god?” Then having instructed and gladdened them, I would vanish away, at which they wondered “. And referring to all the other kinds of assemblies, the Blessed One told how he, used to appear there, teach, and vanish away.

Verses 24-32. There are eight positions of mastery over the delusions arising from the apparent permanence of things. When a man having subjectively the idea of form sees externally forms which are finite, pleasant, or unpleasant, and having mastered them is conscious that he sees and knows, that is the first. And when in the same way he sees forms that are boundless, unpleasant, or pleasant, masters them, and is conscious that he sees and knows, that is the second position. When without the idea of form

subjectively, the same as above is the case, these are the third and fourth. When without the idea of form he sees forms that are blue in color, blue in appearance, and reflecting blue as the Umma flower or a piece of fine Benares muslin, and having mastered them and is conscious that he sees and knows, that is the fifth position. The sixth, seventh, and eighth positions are explained in identical words with those for the fifth, except that yellow is substituted with red and white for blue, and for the Umma flower are given the Karika flower, the Bandhu jivaka, and the morning star as examples.

Verses 33—42. Now these stages of deliverance from the hindrance of thought arising from the sensations and ideas due to external forms are eight in number.

First, a man possessed with the idea of form sees form. The second is, without the subjective idea of form he sees form externally. Becoming intent on what he sees, with the thought. “It is well” is the third stage. By passing quite beyond all idea of form, putting an end to all resistance, paying no attention to the idea of distinction, thinking “It is all infinite space”, he mentally reaches and remains in that state of mind in which that idea alone is present, it is the fourth stage. Passing beyond the last stage, thinking “It is all infinite reason”, reaching and remaining mentally in that state of mind, is the fifth stage. Passing quite beyond the stage of infinity of reason, thinking “Nothing at all exists”, he reaches mentally and remains in the state of when nothing at all is specially present, this is the sixth stage. The



seventh is reached by passing beyond the last stage and remaining in the state to which neither ideas nor the absence is present. By passing quite beyond the state of 'neither ideas nor the absence of ideas' he reaches mentally and remains in the state of mind in which both sensations and ideas have ceased to be—this is the eighth stage of deliverance.

Verses 43—55 “On one occasion, Ananda, I was resting under the shepherds' Nogroda tree on the banks of the Nerangara immediately after having reached the great enlightenment, when Mara, the Evil One, came and addressed me, saying that I should pass away from existence, for which the time had come. But I addressed him, Ananda, and said that I should not die until not only the brothers and sisters of the order but all the lay disciples had become true believers (here he repeats what is before). And now again to-day, Ananda, the Evil One came to me and addressed me in the same words, to which I replied that he could make himself happy, as I should die in three months. Thus - I have to-day, at the Kapala Chetiya, consciously and deliberately rejected the rest of my allotted term of life.” And then Ananda addressed the Blessed One and asked him to remain for the rest of the Kalpa for the good and happiness of the world, out of pity, for the gain of gods and men. But the Lord replied: “Enough now, Ananda; beseech not the Tathagata; the time for making such request is past”.

Three times in the same way did Ananda request him to remain on earth, receiving the same reply, until the third

time when the Blessed One asked him if he had faith in the wisdom of the Tathagata, and Ananda saying he had, the Lord asked him why he had asked him to the third time. When Ananda repeated what the Blessed One had told him of the ability of a Tathagata to remain during the Kalpa, or its remaining portion, the Lord asked him again if he had faith, to which Ananda replied, Yes.

“Then,” said the Blessed One, “thine is the fault in that, when a suggestion so evident and a hint so clear were given thee, thou didst not comprehend them and ask me to remain as thou just now hast. If thou should's't then have besought the Tathagata, the appeal might have been rejected to the second time, but at the third time it would have been granted. Thine, therefore, O Ananda, thine is the fault, thine is the offence.”

Verses 56—62. The Tathagata then related to Ananda how once he was dwelling at Rajagraha on the bill Vulture's Peak and had there spoken to him of its pleasantness and then told him how a Tathagata could, if he wished, remain in the world for a Kalpa, and yet that Ananda had not asked him. For that reason, he said, the fault and offence were Ananda's. He then recalled specifically to Ananda's memory nine other occasions when the same remarks had been made about remaining in the world, but that at each Ananda had failed to ask him to remain. Also how at Vesali the same thing took place on five different occasions, and now at the very place, at the Kapala Chetiya, the same

words, had been used and the same hint given with the same result.

Verses 63—64. Then the Tathagata reminded Ananda how he had formerly declared it to be in the very nature of things that we should divide ourselves from them, leave them. "Everything born, brought into being, and organized, contains within itself the inherent necessity of dissolution". And then he said that he having renounced mortality and given up his remaining sum of life, it was impossible that the Tathagata should for the sake of living repent of that saying. Then he requested Ananda to go with him to the Kulagasa Hall to see the Mahavana. They proceeded then to the Mahavana, and when they arrived Ananda was sent to assemble in the Service Hall such of the brethren as resided in the neighborhood of Vesali. And when the brethren were assembled, Ananda said to the Blessed One, "Lord, the assembly of the brethren has met together. Let the Blessed One do even as seemeth to him fit".

Verse 65. Then the Blessed One went to, the Hall, and seated on a mat addressed the brethren. He told them to thoroughly master, to practise, meditate upon, and spread abroad the truths perceived by him which he had made known to them, so as to cause the pure religion to remain and be perpetuated for the benefit of the world, for the good and the gain of gods and men. Then asking him what were those truths so given by him, he repeated them thus:  
The four earnest meditations;

The fourfold great struggle against

sin;

The four roads to saintship;  
The five moral powers;  
The five organs of spiritual sense;  
The seven kinds of wisdom;  
The noble eightfold path.

Verse 66. Exhorting the brethren he said: "All component things must grow old. Work out your salvation with diligence.

The final extinction of the Tathagata will take place before long. At the end of three months from this time the Tathagata will die.

My age is now full ripe, my life draws to its close;

I leave you, I depart, relying on myself alone.

Be earnest then, O Brethren, holy, full of thought.

Be steadfast in resolve. Keep watch o'er your own hearts.

Who wearies not, but holds fast to this truth and law.

Shall cross this sea of life, shall make an end of grief."

#### CHAPTER IV.

Verses 1—4. Early in the morning the Blessed One robed himself, and taking his bowl entered Vesali for alms, and when he had passed through and eaten his meal he gazed at Vesali with an elephant look,<sup>1</sup> saying to Ananda it would be the last time he should see it.

<sup>1</sup> "The Elephant Look" is an Indian metaphor. It is held there that the Sage is so built physically that in order to look back or around he has to turn his whole body majestically as the elephant does: hence the phrase.

He then went to Bhandagama. There he addressed the brethren, saying that he and they had to go so long through transmigrations because they had not understood the four truths of noble conduct of life, noble earnest meditation, noble wisdom, noble salvation of freedom. When all these are known the craving for existence is rooted out, that which leads to rebirth is destroyed, and there is no rebirth. There, too, at Bhandagama the Blessed One discoursed of upright conduct, contemplation, and intelligence. "Great the fruit and advantage of contemplation, of intellect, and of conduct when set round with each other. Thus the mind is freed from sensuality, individualism, and ignorance, — the great evils."

Verses 5—16. From there he went to Hathigama, from there to Ambagama, to Jambugama, to Bhojanagara. At the last place he addressed the brethren to teach them the four great References. The first is when one says the truth is so and he has thus heard from the Master, he must not be scorned nor praised, but with calmness his words are to be compared with the scripture and the rules of the order. If they agree, then it is to be accepted

1

ed; if they do not, you are to say that the brother has wrongly grasped the words. The second is when one says he received it from a company of brethren and elders. The same comparison is to be made as before, and if not accepted you

are to say that the company of brethren and elders has wrongly grasped the truth. The third is when one says the same as to a company of elders, in which the same course is to be pursued. The fourth great reference is when one says he has the truth from a brother well versed and read, in which case the same rule is to be followed as in the others.

And there too he held a comprehensive discourse on conduct and life and intelligence and meditation. He then went to Pava with a great company and stayed in the mango grove of Chunda the smith, who when he heard of the arrival went and saluting the Blessed One sat down at one side. Then the Blessed One instructed Chunda with religious discourse, which being ended, Chunda invited him and the brethren for the next day's meal. By silence the Blessed One consented, seeing which Chunda rose, bowed down, and keeping the Blessed One on his right hand as he passed him departed thence.

Verses 17—23. At the end of the night, Chunda, having made ready sweet rice, cakes, and a quantity of boar's flesh, announced the hour and that the meal was ready. The Blessed One robed himself early and went with the brethren to Chunda's house, and when he was seated he said, "As to the dried boar's flesh you have made ready, serve me with it ; and as to the other food, sweet rice and cakes, serve the brethren with it." This Chunda did. Then the Blessed One said, "Whatever dried boar's flesh is left over, that bury in a hole. I see no one, Chunda, in earth, nor

in Mara's heaven, nor Brahma's, no Samana or Brahmana among gods or men, by whom when he has eaten it that food can be assimilated, save by the Tathagata." And Chunda did as he was told. Then the Blessed One instructed him with religious discourse, after which he departed. Then a dire sickness, dysentery, fell upon the Blessed One, even unto death; but mindful and self-possessed he bore it uncomplainingly. After that he went to Kusinara.

Verses 24—32. The Blessed One went aside from the path to the foot of a tree, and when he was seated asked Ananda to fetch water, as he was thirsty. But Ananda told him that five hundred carts had just gone through the streamlet, making it muddy, and advised going to the river Kakuttha not far off. Three times he did this, and three times the Blessed One asked for drink. Then Ananda went and found that the streamlet where the carts had just passed and fouled was running bright and free. "How wonderful, how marvellous," thought Ananda, "is the great might and power of the Tathagata!" And taking water in the bowl he returned, relating the matter to his Lord.

Verses 33—46. At that time Pukkusa, a young Mallian, a disciple of Alara Kalama, passed along the road, and seeing the Blessed One went up to him, saluted, and sat down. Then, after saying how wonderful it was to be so calm, related a story of Alara Kalama's not being disturbed in the least by not even seeing, though awake, five hundred carts that passed him. The Blessed One

asked him which was the more difficult, to do as Alara Kalama or to do it when the rain was falling and beating and thunder crashing as lightnings flashed; to which Pukkusa replied, the latter was more difficult. Whereupon the Blessed One related how once he was at a threshing-floor in such a storm when two men and four oxen were killed, so that a great multitude of people came who disturbed him, and that he had not known of the storm nor the deaths of the men and was wholly undisturbed. At this Pukkusa said that he gave up his faith in Alara, and asked the Blessed One to accept him as a believer. He then presented a pair of robes of burnished cloth of gold to the Blessed One, who accepted them for himself and Ananda, after which he instructed Pukkusa with religious discourse.

Verse 47—56. Not long after, Ananda placed the burnished robe on the body of the Blessed One, and when it was so placed it appeared to have lost its splendor, his skin was so bright, at which Ananda marvelled. Then the Blessed One explained that on two occasions the body of a Tathagata becomes exceedingly bright. The first is when he attains to supreme, perfect enlightenment, and the other on the night when he passes finally away in that utter passing away which leaves nothing whatever to remain. Then he said that that day, at the third watch of the night, in the Upavattana of Kusinara, between the twin Sala trees in the Sala grove of the Mallians, his utter passing away would take place. Then they went to the river with a great company of brethren, where he bathed and drank,

and on the other side went up to the Mango Grove. Having come there he lay down to rest on his right side, one foot resting on the other, and calm and self-possessed he meditated on the idea of rising again.

Verses 57—58. Then the Blessed One addressed Ananda and said that it might happen some one would stir up remorse in Chunda the smith by saying that when the Tathagata had eaten his last meal with Chunda he had died, but that such remorse should be checked by saying it was good and gain to the smith for the reason: “These two offerings of food are of equal fruit and profit, and more than others. First, that food offered to a Tathagata after which he gains supreme enlightenment; and second, the offering of food after which he passes away with that utter passing away that leaves nothing whatever behind.” Thus Chunda had laid up good karma for length of life, good birth, good fortune, and heaven.

## CHAPTER V.

Verses 1—15. They then went to the Sala Grove of the Malhans on the other side of the river Hiranyavati, with a great company of the brethren, where he lay down to rest. At that time the Sala trees were in full bloom out of season with flowers which dropped over the body of the Tathagata as the successor of all the Buddhas, and heavenly music sounded, with celestial songs, out of reverence to him: heavenly sandal powder fell also from the skies. And the Blessed One said it was for him, to give him reverence as successor to all the

Buddhas. But he said that the right way for the brethren to honor him was not thus, but by following his teachings, walking according to the precepts, fulfilling all the greater and lesser duties of life. And while he was thus saying the venerable Upavana was standing in front of him fanning him, when the Blessed One asked him to stand aside. Ananda asked why he so told him, as Upavana was a good man, long in the service. The Blessed One explained that “For twelve leagues around the grove there is no spot in size even as the pricking of the point of a hair which is not pervaded by powerful spirits,<sup>1</sup> and those complain and say that Tathagatas are few and far between, and now one is to die, and here is this eminent brother Upavana who stands in front of the Tathagata concealing him, so that in his last hour we cannot see him.” He said those spirits were weeping, as they were worldly minded at the approaching death of the Tathagata, and they were both of the sky and the earth; but other spirits calm and self-possessed wept not, as they were mindful of the saying that all component things could not last. Ananda then expressed sorrow that when the Blessed One was gone they could no more receive good and great men and the brethren to audience.

<sup>1</sup> This is just what the religious disputers in the middle ages of Europe discussed, “How many angels could stand on a space as large as the prick of a needle point.”

Verses 16—22. The Blessed One said then that there were four sorts of places a believing man might visit with feelings of reverence : Where the Tathagata was

born where he attained to supreme and perfect enlightenment ; where he set on foot the kingdom of righteousness ; where he passed finally away with that utter passing away which leaves nothing whatever to remain behind. He said that to such spots would come believers, brethren and sisters of the order, relating what took place there ; and those who died while journeying to them would be reborn in the happy realms of heaven.

Verse 23. "How are we to conduct ourselves, Lord, with regard to womankind ?"

"Don't see them, Ananda."

"But if we should see them, what are we to do?"

"Abstain from speech, Ananda."

"But if they should speak to us, Lord, what are we to do?"

"Keep wide awake, Ananda."

Verses 24—31. Ananda asked what was to be done with the remains of the Tathagata, and he replied not to hinder themselves but be zealous in their own behalf, to their own good, intent on it, as there were wise men, nobles, householders who would do honor to the remains. As to the treatment of the remains, he said it should be as with those of a king of kings, and then described that. They should be wrapped in a new cloth, then in cotton wool, then in new cloth, until there were five hundred successive layers of both kinds. Then place the body in an oil vessel of iron, that to be covered with another the same. A funeral pile should then be made of all kinds of perfumes, and then all burned. At the four cross roads a

dagoba should be erected to the Tathagata for people to place perfumes and garlands for their own good. Then he enumerated the four men worthy of a dagoba: A Tathagata, a Paccheka Buddha, a true hearer of the word, and a king of kings. Because at the thought had by persons that at such a place is a dagoba of a Tathagata, they would be calm and happy, leading to a good state in heaven. And the same reasons were given for the other cases.

Verses 32—44. Then the venerable Ananda went into the temple and wept at the thought that he was still a learner and that the Master so kind to him was about to pass away. His absence was noticed by the Buddha, who being told of his weeping called him, and Ananda came, and then the Blessed One comforted him and told him how all component things had to pass away, reminding him how so often that had been taught. He also said how often Ananda had been near and done acts of love for him never varying and beyond measure, the same in word and thought also, and that if he was earnest he would soon be free from all evils and ignorance. Then he told the brethren that in the long past whenever there was a Buddha there were servitors like Ananda, and so it would be in the future. He extolled Ananda's wisdom, how he knew the right time to visit himself and let others visit the Buddha, and that he had four wonderful qualities, bringing joy by his presence and by his words, and people not being at ease if he were silent. Ananda then reminded the Buddha that it was not well to die in a little wattle town, a mere village like Kusinara, as

there were many cities where great, good, and noble men would do honor to his remains. But the Blessed One said that formerly that town was a great city ruled by Maha-Sudasanna under the name of Kusavati; that it was prosperous, full of people, and happy.

Verses 45—69. The Blessed One then sent Ananda to the Mallas of Kusinara to tell them that in the last watch of the night he would finally pass away, and for them to give no occasion to reproach themselves afterwards if they did not visit him. At that time the Mallas were holding a council, and Ananda told them as he was bid. When the people heard it they wept and bewailed the passing away of the Light of the World. They then went in a body to visit the Tathagata, and Ananda arranged it so that they went in groups, presenting the headmen to the Buddha, for fear otherwise all the time would be used. And at the same time a mendicant named Subhadda living there heard the news and thought that as Tathagatas seldom came it would be well to visit him, as he had a doubt whether his teachers were right. So he went to the Sala grove and asked permission of Ananda to see the Buddha, but Ananda refused, as the Blessed One was weary. Buddha heard the request refused three times, and then asked Ananda to admit the man, which he did, as the Buddha said Subhadda would ask from a desire to know and not to annoy, and would understand the answers. Subhadda being admitted referred to many teachers and asked if they had rightly comprehended. To this the Buddha replied that it might be waived

as to whether they had or had not understood, and he would tell the truth. He then said that in whatever doctrine the noble eightfold path was not found there was no true saintliness, but where it was found there was true saintliness. All other systems were void of true saints. Subhadda was convinced and asked to be taken into the order. The Buddha told him there was a four months' probation, but that in his case he recognized a difference in persons. Subhadda offered to go on probation for four months, but the Buddha called Ananda and directed him to receive the mendicant into the order then. So into the higher grade of the order Subhadda was taken, and immediately he remained by himself, very soon attaining to the supreme goal. And he was the last disciple the Blessed One himself converted.

## CHAPTER VI.

Verse I—4. The Blessed One said to Ananda that in some the thought might arise that the word of the Master was ended and they had no teacher, but they should not think so, as the truths and rules of the order were the teacher. Younger brothers might be addressed as friend, but the elders should be called "Lord" or "Venerable Sir." He said too that the lesser and minor precepts might be abolished if the order so wished. And as to a brother named Channa he directed that the higher penalty should be imposed. Ananda then asked what that was,<sup>11</sup> and he said "Let Channa say

<sup>11</sup> 1 From this it seems the higher penalty had not been laid down before.

whatever he may like, the brethren should neither speak to him, nor exhort him, nor admonish him.”

Verses 5—10. Referring to possible doubts, the Buddha asked the brethren to freely inquire so as not to have self-reproach afterwards. This he asked them three times, and each time they were silent, and then he asked them to speak to each other, but they were silent, at which Ananda said no one had any doubts. The Buddha told him he had spoken out of faith, but he himself knew none had doubts and that the most backward had been converted and was sure of final bliss.<sup>2</sup> Then the Blessed One addressed the brethren and said: “Behold now, brethren, I exhort you, saying, ‘Decay is inherent in all component things. Work out your salvation with diligence.’” This was the last word of the Tathagata.

Verses 11—21. Then the Blessed One entered into the first stage of deep meditation, from which he passed into the second, and from that to the third, to the fourth, from that to where infinity of space only was present, then to where but infinity of thought was present, then to where nothing at all was present, and from that into a state between consciousness and unconsciousness; and from that to where consciousness of sensations and ideas had

wholly passed away. Then Ananda said to Anuruddha that the Blessed One was dead, but Anuruddha replied he was not dead but was in the state where sensations and ideas had ceased to be. Then the Blessed One passed out of that state back to between consciousness and unconsciousness, from that to having nothing specially present, from that to infinity of thought alone; passing from that to where the infinity of space was present alone, he entered the fourth state of meditation, from that to the third, to the second, to the first; back again to the second, to the third, to the fourth, and then he immediately expired. And then there arose a mighty awe-inspiring earthquake with thunder from heaven. Brahma-Sahampati uttered verses, and Sakka the king of the gods repeated stanzas on dissolution. So also did Anuruddha, as well as Ananda. Some of the brethren not yet free from passion wept and rolled to and fro in anguish, but those who were free said, “Impermanent are all component things. How is it possible that they should not be dissolved?” And Anuruddha exhorted them all to the same effect, saying that even the spirits would reproach them. On being asked of this he explained it in the same way as before explained by the Master.

Verse 22—41. The rest of the night was spent in religious discourse, and then the Mallas were informed of the Blessed One’s death by Ananda at the council hall where they were assembled on the same matter. And when they heard it they also wept. Taking garlands and music and perfumes they went to where the body of the Blessed One lay,

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<sup>2</sup> It is said that this was said to encourage Ananda who was the most backward.



and passed the day in paying reverence to it and in music and dancing, making canopies and preparing decoration wreaths. This they continued until the sixth day. And on the seventh day they carried the body outside by the south for cremation. Eight chieftains bathed their heads and put on new garments, intending to bear the body, but they could not lift it. Of this they inquired of Anuruddha, who told them that the spirits desired to have the body carried by the north to enter by the north to the midst of the city and then to go out by the eastern gate to the shrine of the Mallas, called Makuta-bandhana to the east of the city for cremation. To this the Mallas consented, and at once there was a rain of Manadarava flowers from the sky, and the body was carried out as directed. There they were told what to do with the remains as told by the Blessed One to Ananda, all of which they carried out. At that time venerable Maha-Kassapa was coming from Pava with five hundred brethren and rested by the road, when an ascetic came along the road with a Mandarava flower he had picked up at Kusinara. And Maha Kassapa asked him if he knew the Master, to which he replied, "Yes, friend, I know him. This day the Samana Gotama has been dead a week".

Then those brethren wept except those free from passion. Subhadda, who had been received in the order in his old age, said not to weep, that they were well rid of the great Samana and would no longer be annoyed by being told what to do and not to do. Now they would not be so annoyed any more.

Verse 42—50. At this time the four chieftains of the Mallas were about to set fire to the funeral pile but were not able to do so, and they asked Anuruddha the reason. He replied that the spirits had the purpose of not letting it be lighted until Maha Kassapa came with his brethren, as now on the road. So they waited. Maha Kassapa then came, and placing his robe on one shoulder he uncovered the feet of the Blessed One and worshipped them, and the five hundred brethren did the same. And when the homage of these brethren was ended the funeral pile caught fire of itself. As the body burned away neither soot nor ash was seen. Only the bones remained behind, and all the raiment was consumed. From the sky fell streams of water when it was consumed and extinguished the fire. And the Malias brought scented water also to extinguish it. And the bones were placed in the Mallas' council hall surrounded with a lattice work of spears and a rampart of bows, homage and respect being paid to them for seven days.

Verse 51—61. Then the king of Maghada and others heard the news and sent asking for portions of the remains from many different quarters, each enumerating reasons, some that as Buddha was of the soldier caste they were entitled to them. When the Mallas had all these requests they said they would give none away, as he died with them. But Dona the Brahmin counselled them, as Buddha had preached moderation, that no strife ought to arise over him, advising that eight portions be made so that in every land *stupas* might arise that mankind might trust the

enlightened one. To this they all agreed, and Dona made the division, asking for himself the vessel.

Verse 61. The Moriyas of Pippalivana having heard the news of the passing away and cremation asked: "The Blessed One belonged to the soldier caste, and we too are of that caste. We are worthy to receive a portion of the relics. Over the remains we will erect a cairn and we will celebrate a feast." And when they heard that no portion of the remains was left, they took away the embers.

Verse 62. At Rajagaha a mound was made over the remains; at Vesali another; one at Allakappa; another at Ramagama; one at Vethadipaka; in Pava another; at Kusinara one. Dona made one over the vessel in which the body was burnt, and the Moriyas of Pippalivana made one over the embers and held a feast. Thus were eight mounds made over the remains, and one for the vessel and one for the embers.

