



Knowledge Comes in Visions

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know — the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me — nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

"Visions" and "pictures" may be used here to emphasize that knowledge from **above** comes as a unit, a hologram, or synthesis.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

The Eternal **THAT**

Without the word **THAT**, the Lord, the word **THOU** (individual soul) hath no subsistence; hear then again regarding the word **THAT**.

He who is *Param Atma*, or Supreme Spirit; *Maha Vishnu*, or the Great Per-vader; *Adi Purusha*, the Primordial Soul;

[CONTINUED ON P. 27]

CONSCIOUSNESS AND SELF-CONSCIOUSNESS

The *cycle* of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than *seven* distinct impressions, and even pass them into memory.

This can be proved by striking at the same time seven keys of the scale of an instrument — say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds, one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is

TABLE OF CONTENTS

Knowledge Comes in Visions	1
Consciousness and Self-Consciousness	1
The Eternal THAT	1
Vinobha Bhave on Politics	2
Sai Baba on Mind	3
The Wish of the Coconut Tree	3
Correspondence	5
The Coffee Klatch	13
A Spice takes on Alzheimer's Disease	15
Dnyaneshvari — XIV	16
The Global Village	18
The Big Blue Umbrella	21
Point out the Way — XIV	22
Thoughts for Thinkers	24
Ethics as a Power	25
Samvritti	27
Key Notebook — III	[see <i>Supplement</i>]
[<i>Supplement</i> follows in three days]	

fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are:

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperceptions — which carries it to
4. Vital perceptions.

These are the four lower scales and belong to the psycho-physical man. Then come

5. Manasic discernment;
6. Will perception and
7. Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dull-est to the brightest.

What consciousness *is* can never be defined psychologically. We can analyze and classify its work and effects — we cannot define it, unless we postulate an **Ego distinct from the body**. The septenary scale of states of consciousness is reflected in the heart, or rather its aura, which vibrates and illumines the *seven brains* of the heart as it does the seven divisions or rays around the pineal gland.

This consciousness shows to us the difference between the nature and essence of, say, astral body and Ego. One

molecular, invisible unless condensed, the other atomic-spiritual....

Idea of Ego the only one compatible with the facts of physiological observation.

The mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consciousness are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

Every one of the five recognized senses was primarily a mental sense. A fish born in cave is blind — let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in his own way. Knowing, feeling, willing, not faculties of mind — its **colleagues**.

[From a MS. in HPB's handwriting in Adyar Archives, printed in *The Theosophist*, Vol. XLVI, Aug. 1925; and reprinted in *Collected Works*, Vol. XIII, pp. 288-89]



Vinoba Bhave on Politics

Inaugurating the Sarvodaya Samaj Conference at his Ashram at Paunar, near Wardha in Central India, in the last week of December [1976], Acharya Vinoba Bhave advised the Sarvodaya workers to keep aloof from politics and lead a pure life based on the principles of truth, love and compassion. He added that through the various constructive work programmes that Gandhiji chalked for us, the workers can spread the message of love and compassion not only in India, but in countries abroad. This has to be done with great patience, discipline, determination and mutual discussions. Governments come and

go, but the lasting one is the love and friendship silently developed amongst all. To achieve the desired goal, Sarvodaya workers will have to eschew politics altogether.

[From *Sarvodaya*, Jan-Feb 1977, p. 197, Pungkunnam, Trichur 680 002, KERALA STATE (INDIA)]



Sai Baba on Mind

The Mind Binds, the Mind Releases

The thorn it is that pricks; the thorn it is that removes the thorn. The mind binds; the mind releases.

Transform the mind into an instrument of progress for liberation. Clarity of mind can be earned only by withdrawing it from external objects and teaching it through meditation to concentrate on the One behind the many. When you see the One and not the many, you are liberated from the coils of delusion. Egoism is a doctrine that binds; but the ego as the reflection of God in you liberates. However many trials and tribulations come in the way, look upon them as an unconcerned witness, with detachment, and do not let your mind be affected. Teach it this witness attitude. Man has all the capabilities in him, but he is unaware of his glory; he knows only a fraction of his power, and even that faintly and falteringly. He is degrading himself by yielding to three temptations: physical, worldly and scholastic. The scholastic temptation attracts people who are learned; it prompts them into controversy and competitive exhibitionism and ruins them by bloating their ego. The worldly temptation leads man to seek cheap renown and gain fame and favor through all means available. The physical temptation insists on beautifying the body and resorts to measures which will hide the oncoming of age.

Foster divine thought; cultivate non-attachment; remember the fleeting nature of things. Then the work of resistance will be easy. Mind grows in strength every time you yield to desire. So in order to

subdue it and shape it into a useful tool, reduce desire.

SAI BABA

Spirit and the Mind, p. 144, Samuel H. Sandweiss, MD, Birth Day Publishing Company, San Diego, Calif. USA

The Wish of the Cocoanut Tree

A tree in the cocoanut grove.
An old man passing by.

The Tree: Dear Old Man, whither are you going in the hot sun? Sit in my shade and rest a while; you and I may talk for some time. I am an old tree. You too are old.

The old man sits in the grove under the shade of the tree.

The Old Man: Cocoanut trees! Are you all keeping well? There were many big groves here before. What happened to them? Or, have I lost my way? I was living many years with my son in Kandy and I returned only a few days ago.

The Tree: Do you ask about the cocoanut groves? What shall I say? They have all been cut down. In their place, people have put up houses and garages of brick and mortar and cement. The roads of red mud have been tarred in black.

The Old Man: I went to Mylapore and Triplicane. All the streets round the temples are now lined by shops. People, it appears, live behind these shops.

The Tree: They are not the house-owners, Old Man, but tenants. Look, there comes one like the very Death. He is going to measure this grove. He is going to cut all of us also.

(A crow comes flying and perches on another tree).

The Crow: Caw! Caw! What are you complaining to that old man?

The Tree: Nothing, brother Crow. Where are you going to perch tomorrow?

The Crow: On you, you are my old friend.

The Tree: They are going to cut me down.

The Crow: If they destroy every grove like this, what will they do for cocoanuts?

The Tree: They will import them from elsewhere. Moreover, why do they need cocoanuts?

The Old Man: The other day I saw that in Mylapore; people have built rows of shops breaking the temple walls.

The Crow: No, Old man. The Temple has not yet been destroyed. It lies hidden behind the shops. The outer courtyards have now become shops, that is all.

The Old Man: Why so many shops?

The Crow: They earn revenue for the temple. Devotion decreases, income increases. The prices of the articles sold in the shops rise. Nothing is left for us even in the drains or in the dustbins.

The Old Man: If the whole town becomes a bazaar, who will be there to buy the wares?

The Crow: Don't ask me about all this. There comes my brother. Ask him. He knows all. His abode is the tamarind tree on the fort.

Second Crow: Brother! Brother! An interesting piece of news!

First Crow: What is it? Good or bad?

Second Crow: Very bad news. At ten this morning those villains, the fuel depot men, cut down our tamarind tree, hewed it to pieces and carried them all in a big lorry.

First Crow: But I saw it standing only this morning!

Second Crow: Yes, but the whole thing was finished quickly. It appears fuel wood fetches a good price now. Only the traders in fuel nowadays build many big houses.

First Crow: If they hew down all the trees like this, what will they do for tamarind?

Second Crow: Who knows? Perhaps the Government will plant seeds to grow new trees.

The Tree: How funny! How many years will it take for the new tamarind trees to grow and yield! And, will the goats let them grow?

The Old Man: I don't like this place. I shall go back to Kandy.

Second Crow: They will not let you in there.

The Old Man: Oh, what shall I do? It is there that my son lives.

First Crow: Don't weep, Old Man! What is the connection between son and father? Learn from us. Where is our father, or mother?

The Tree: You are a bird, you will fly anywhere, but what can we poor trees do? We can do nothing to prevent the man who comes to cut us. Nor can we run away and escape. Our fate is to fall down and wither. One feels like falling on the woodcutters and crushing them to death—but these devils secure us firmly by a rope.

First Crow: Don't cry Tree! In the next life you may be born a man.

The Tree: No. No. I do not want such a sinful birth.

Second Crow: Would you like to be born a bird like us?

The Tree: That certainly is better.

CORRESPONDENCE

[A comment from Florida and a response from Bangalore on the Afghanistan events.]

Hello every one,

Now that we can be certain that Afghanistan is getting rid of its foreign menace called Taliban (it may still take long time), it is highly likely that the outcome of it will be a reasonably modern government in Kabul.

The leaders will be democratic and the western governments and people will not let the Afghans treat women like they did in the past 20 years.

The Burqua (the horrible veil) may be a thing of the past allotted only to the old and conservative tribes. There will be schools, colleges, elections and so on that we take for granted in our societies. (I wish the world community push this idea to the other Arab countries, Saudis in particular.)

One of the most horrific things that the Taliban have done was to blow up the statues. Wouldn't it be great if they are rebuilt (not tomorrow but within a reasonable period of time). That will be immensely satisfying to HPB and the Masters as well. This is a task that all of the Theosophy minded people can join in and accomplish it as a single minded task.

I remember that when Aswan Dam was being built in Egypt in the mid 1900's Israel (I believe with the help of UN) saved the Colossal by moving them to a higher ground.

I wish all the Theosophists (ULT,T/S and so on) can join in. I would not be surprised if Dalai Lama and the Governments would bless this task.

Any ideas!!!

Gopi

Dear Gopi,

Do you think that the Afghan problem is really solved? Is the Taliban fundamentalism really eliminated? It may appear to be so far as appearances go but we have learnt enough from our great Gurus that there are no violent solutions to any problem and that's precisely what is being resorted to. America may have bombed them out of existence, physically, but what about the deep-rooted religious misconceptions and their violent manifestations in the form of intolerance, the raging fire of hatred and revenge burning in the minds of the vanquished? What about the causes of these hatred and intolerance in the minds of their enemies? Have these also have been bombed out of existence? If that were really possible then bombing would have been the best remedy but is it really so?

What is the reality?

Though our misguided brothers are bombed out of life physical their misconceptions remain, their rage, anger and burning desire for revenge remain. Can these be obliterated? We know pretty well they cannot be obliterated but remain as potent force with destructive potentialities which is sure to come back to life with a ten-fold worse form whenever appropriate conditions are furnished Karmically. In the meantime, their thoughts and impulses, born of fanaticism and violence are already wreaking havoc in the world, are they not? Can they be contained? We cannot see them nor hear them but they are there injecting and poisoning the minds prone to these tendencies and sowing seeds of more and more violence. The very pictures of violence, war and bloodshed our mass media subject their billions of viewers to each day — are these not inducing thoughts of violence and rousing base human passions in the billions of minds, many of which are tender young minds, which in turn are projecting them into the Astral Light which is reflecting back on humanity with unimaginably dark consequences?

Teachers whom we revere have shown us that no matter what the provocation is violence breeds more violence, hatred breeds more hatred. They have shown one more important truth--how Karma acts. That is: If we punish the one who offends us, what have we done? Instead of leaving "Punishment" to the implacably just and wise Law ("Vengeance is mine" — *Revelations*) we have taken the law into our hands and punished the offender. What is the Karmic result? Karma, being the highest aspect of *Atma--its working agent* so-to-speak-- is no respecter of persons. It can neither be prayed to nor deflected from its course, for the *result* is wrapped up in the *cause*. Taking the law into our hands and punishing our offender only continues the circle-of-blood with degradation and detriment on all sides. The law acts automatically and takes no notice of our sentiments or our justifications or our vain rationalizations.

Trying to remove evil in society by violence — whether it is hanging a criminal or waging war to eliminate an enemy, however much the enemy may seem to deserve it — is like trying to cut off the poisonous weeds from the surface of the ground of our garden leaving the prolific roots below the ground intact; the roots will throw up the poisonous weeds with a vengeance and with greater vigor and choke up our garden again. [*vide* "Is Denunciation a Duty?"]

So the lesson is: perhaps there were non-violent, and for all that very effective, solutions to the problem. One of which was a little heart-searching on the part of the powers who thought that they would eliminate the evil and see what they themselves have done — their policies and attitudes, their national greed and their international political games — to generate the evil. So ingenious a civilization which has invented weapons of mass destruction can surely find very effective non-violent and lasting solutions to the kind of problem Afghanistan posed.

HH the Dalai Lama in his message of sympathy to the Americans put it like this:

"I am confident that the United States as a great and powerful nation will be able to overcome this present tragedy. The American people have shown their resilience, courage and determination when faced with such difficult and sad situation.

"It may seem presumptuous on my part, but I personally believe we need to think seriously whether a violent action is the right thing to do and in the greater interest of the nation and the people in the long run. I believe violence will only increase the cycle of violence. But how do we deal with hatred and anger, which are often the root-causes of such senseless violence? This is a very difficult question, especially when it concerns a nation and we have certain fixed conceptions of how to deal with such attacks. I hope you will make the right decision." (From *Tibetan Bulletin* for Sept. 2001.)

What do we as students of Theosophy do? What is our duty? Should we expend the time and energy we have in tinkering with outer effects or should we work to remove the root-cause? If we really honor our great Teachers then let us do what they taught.

The Magic of November 17th

"I think the first reason that we should love our enemies, and I think this is at the very center of Jesus' thinking, is this: that hate for hate only intensifies the existence of hate and evil in the universe. If I hit you and you hit me and I hit you back and you hit me back and go on, you see, that goes on ad infinitum. It just never ends. Somewhere somebody must have a little sense, and that's the strong person. The strong person is the person who can cut off the chain of hate, the chain of evil. And that is

the tragedy of hate, that it doesn't cut it off. It only intensifies the existence of hate and evil in the universe. Somebody must have religion enough and morality enough to cut it off, and inject within the very structure of the universe that strong and powerful element of love."

[Excerpt from "Loving Your Enemies", a sermon delivered by Martin Luther King, Jr. on November 17, 1957 at Dexter Avenue Baptist Church in Montgomery, Ala.]

A Christmas Sermon on Peace

"Now let me suggest first that if we are to have peace on earth, our loyalties must become ecumenical rather than sectional. Our loyalties must transcend our race, our tribe, our class, and our nation; and this means we must develop a world perspective. No individual can live alone; no nation can live alone, and as long as we try, the more we are going to have war in this world. Now the judgement of God is upon us, and we must either learn to live together as brothers or we are all going to perish together as fools."

[Excerpt from "A Christmas Sermon on Peace", delivered December 24, 1967 at Ebenezer Baptist Church, Atlanta, Ga.]



[One of the best modern critics of violence is a British war reporter for the *Independent News of London*: John Fisk. He rises to such eloquence and clearness of thought that I wonder if he's Count Tolstoy returned in a fresh suit and British accent. His grandfather was a much decorated warrior of WWI, and the largest medal in his possession was inscribed on the reverse: "The war to save civilization — 1914-18." If I can get a tape of an interview with him, I will use all or part of it. In the meantime we will use an interview with Count Tolstoy which appeared in *Lucifer*, September 1887. It was used in the June 2001 Issue of *The Aquarian Theosophist*, but the Afghanistan War makes it a useful item to repeat:

AN INTERVIEW ON NON-VIOLENCE

A Theosophist is one who gives you a theory of the works of God, which has not a revelation, but an inspiration of his own for its basis.

THOMAS VAUGHAN

A man once abandoning the old pathway of routine and entering on the solitary pathway of independent thought — Godward — he is a Theosophist, an original thinker, a seeker after the Eternal Truth, with an inspiration of his own to solve the Eternal problems.

Such a one as this is Count Tolstoy, the Russian novelist, and his words are taken from an interview with him by Mr. George Kennan (Century, June 1887). The interview first describes the surroundings amidst which Count Tolstoy lives, and gives also a description of the Count's appearance.

Apparently the first thing which impressed Mr. Kennan was the sight of "a wealthy Russian noble, and the greatest of living novelists, shaking hands upon terms of perfect equality with a poor, ragged, and not over clean droshky driver," who had been engaged in the streets.

Then follows a description of the rooms, the furniture, etc., which was observed during the time that Mr. Kennan's host had retired — not, indeed, to change his coat, but to put one on after a morning's labor in the fields. Mr. Kennan, it seems, had journeyed through Siberia, and had there promised several of the exiles to visit Count Tolstoy on his return, and to tell him of their condition.

In the course of conversation on these matters, Mr. Kennan asked Count Tolstoy whether he did not think that resistance to such oppression as the exiles had experienced was justifiable.

“That depends,” he replied, “upon what you mean by resistance; if you mean persuasion, argument, protest, I answer yes; if you mean violence — no. I do not believe that violent resistance to evil is ever justifiable under any circumstances.”

He then set forth clearly, eloquently, and with more feeling than he had yet shown, the views with regard to man's duty as a member of society which are contained in his book entitled *My Religion*....

He laid particular stress upon the doctrine of non-resistance to evil, which, he said, is in accordance with both the teachings of Christ and the result of human experience. He declared that violence, as a means of redressing wrongs, is not only futile, but an aggravation of the original evil, since it is the nature of violence to multiply and reproduce itself in all directions. “The Revolutionists,” he said, “whom you have seen in Siberia, undertook to resist evil by violence, and what has been the result? Bitterness, and misery, and hatred, and bloodshed! The evils against which they took up arms still exist, and to them has been added a mass of previously non-existent human suffering. It is not in that way that the kingdom of God is to be realized on earth.”

For a long time I did not suggest any difficulties or raise any objections. It is one thing to ask a man in a general way whether he would use violence to resist evil, and quite another thing to ask him specifically whether he would knock down a burglar who was about to cut the throat of his mother. Many men would say “no” to the first question but would hesitate at the second. Count Tolstoy, however, was consistent.

I related to him many cases of cruelty, brutality, and oppression which had come to my knowledge in Siberia, and at the end of every recital I said to him, “Count Tolstoy, if you had been there and had witnessed that transaction, would you

not have interfered with violence?” He invariably answered, “No.” I asked him the direct question whether he would kill a highwayman who was about to murder an innocent traveller, provided there were no other way to save the traveller's life. He replied, “If I should see a bear about to kill a peasant — in the forest, I would sink an axe in the bear's head but I would not kill a man who was about to do the same thing.”

There finally came into my mind a case which, although really not worse than many that I had already presented to him, would, I thought, appeal with peculiar force to a brave, sensitive, chivalrous man.³

This was a case of most brutal treatment of a young girl who was exiled to Siberia. At a certain town on her journey the governor ordered that she was to put on the clothing of an ordinary convict. This she declined to do on the ground that administrative exiles had the right to wear their own clothing. Furthermore, the clothing supplied to convicts is not always new, and it is quite possible that it is of the filthiest description and full of vermin: She argued that she would have been compelled to change at Moscow had it been necessary, and again declined. The local governor persisted and ordered that force should be used to effect the change. Accordingly, in the presence of nine or ten men, the change of clothing was effected — she was stripped naked, forcibly re clothed, and left bleeding and exhausted after ineffectual resistance.

“Now,” I said, “suppose all this had occurred in your presence; suppose that this bleeding, defenseless, half-naked girl had appealed to you for protection, and had thrown herself into your arms; suppose that it had been your daughter, would you still have refused to interfere by an act of violence?”

He was silent. Finally, ignoring my direct question as to what he personally would have done in such a case, Count

Tolstoy said, "Even under such circumstances violence would not be justifiable. Let us analyze that situation carefully. I will grant, for the sake of argument, that the local governor who ordered the act of violence was an ignorant man, a cruel man, a brutal man — what you will; but he probably had an idea that he was doing his duty; he probably believed that he was enforcing a law of the Government to which he owed obedience and service. You suddenly appear and set yourself up as a judge in the case; you assume that he is not doing his duty — that he is committing an act of unjustifiable violence — and then, with strange inconsistency, you proceed to aggravate and complicate the evil by yourself committing another act of unjustifiable violence. One wrong added to another wrong does not make a right; it merely extends the area of wrong. Furthermore, your resistance, in order to be effective — in order to accomplish anything — must be directed against the soldiers who are committing the assault. But those soldiers are not free agents; they are subject to military discipline and are acting under orders which they dare not disobey. To prevent the execution of the orders you must kill or maim two or three of the soldiers — that is, kill or wound the only parties to the transaction who are certainly innocent, who are manifestly acting without malice and without evil intention. Is that just? Is it rational? But go a step further. Suppose that you do kill or wound two or three of the soldiers. You may or may not thus succeed in preventing the completion of the act against which your violence is a protest. But one thing you certainly will do, and that is, extend the area of enmity, injustice and misery. Every one of the soldiers whom you kill or maim has a family, and upon every such family you bring grief and suffering which would not have come to it but for your act. In the hearts of perhaps a score of people you rouse the anti-Christian and anti-social emotions of hatred and revenge, and thus sow broadcast the seeds of further violence

and strife. At the time when you interposed there was only one center of evil and suffering. By your violent interference you have created half a dozen such centers. It does not seem to me, Mr. Kennan, that is the way to bring about the reign of peace and goodwill on earth."

Mr. Kennan had a manuscript written by one of those prisoners who took part in the desperate 'hunger-strike' of 1884, which he had been entrusted to hand on to Count Tolstoy. He read two or three pages of it, and then, alluding to the Nihilists, condemned their methods most heartily. Mr. Kennan appeared rather to sympathize with their motives. Count Tolstoy appears only to do so partially, and, while he earnestly desires a revolution, declines to have anything to do with one brought about by violence. Mr. Kennan objected that violence might close the mouth of the peaceable revolutionist and prevent his teaching and thoughts from ever becoming public.

"But do you not see," replied the Count, "that if you claim and exercise the right to resist by an act of violence what you regard as evil, every other man will insist upon his right to resist in the same way what he regards as evil, and the world will continue to be filled with violence? It is your duty to show that there is a better way."

"But," I objected, "you cannot show anything if somebody smites you on the mouth every time you open it to speak the truth."

"You can at least refrain from striking back," replied the Count; "you can show by your peaceable behavior that you are not governed by the barbarous law of retaliation, and your adversary will not continue to strike a man who neither resists nor tries to defend himself. It is by those who have suffered, not by those who have inflicted suffering, that the world has been advanced."

I said it seemed to me that the advancement of the world had been promoted not a little by the protests — and often the violent and bloody protests — of its inhabitants against wrong and outrage, and that all history goes to show that a people which tamely submits to oppression never acquires either liberty or happiness.

“The whole history of the world,” replied the Count, “is a history of violence, and you can of course cite violence in support of violence; but do you not see that there is in human society an endless variety of opinions as to what constitutes wrong and oppression, and that if you once concede the right of any man to resort to violence to resist what he regards as wrong, he being the judge, you authorize every other man to enforce his opinion in the same way, and you have a universal reign of violence?”

Count Tolstoy considers it necessary to labor for and help the poor by whom he is surrounded. But he is keenly alive to the danger of pauperizing them. In doing this he runs counter to the ideas of organized society and the existing traits of human character. He declines to regard these as sacred and immutable, and is doing what he can to change them....

Count Tolstoy's views as to his own action and practice have been... published in an authorized interview which appeared in a Russian journal. He said:

“People say to me, 'Well, Lef Nikolaivitch, as far as preaching goes, you preach; but how about your practice?' The question is a perfectly natural one; it is always put to me, and it always shuts my mouth. 'You preach,' it is said, 'but how do you live?' I can only reply that I do not preach — passionately as I desire to do so. I might preach through my actions, but my actions are bad. That which I say is not preaching; it is only an attempt to find out the meaning and the significance of life. People often say to me, 'If you think that there is no reasonable life outside the

teaching of Christ, and if you love a reasonable life, why do you not fulfill the Christian precepts?' I am guilty and blameworthy and contemptible because I do not fulfill them; but at the same time I say — not in justification, but in explanation, of my inconsistency: Compare my previous life with the life I am now living, and you will see that I am trying to fulfill. I have not, it is true, fulfilled one eighty-thousandth part, and I am to blame for it. But it is not because I do not wish to fulfill all, but because I am unable. Teach me how to extricate myself from the meshes of temptation in which I am entangled — help me — and I will fulfill all. I wish and hope to do it even without help. Condemn me if you choose — I do that myself — but condemn me, and not the path which I am following, and which I point out to those who ask me where, in my opinion, the path is. If I know the road home, and if I go along it drunk, and staggering from side to side, does that prove that the road is not the right one? If it is not the right one, show me another. If I stagger and wander, come to my help, and support and guide me in the right path. Do not yourselves confuse and mislead me, and then rejoice over it and cry, 'Look at him! He says he is going home, and he is floundering into the swamp!' You are not evil spirits from the swamp; you are also human beings, and you also are going home. You know that I am alone — you know that I cannot wish or intend to go into the swamp — then help me! My heart is breaking with despair because we have all lost the road; and while I struggle with all my strength to find it and keep in it, you, instead of pitying me when I go astray, cry triumphantly, 'See! He is in the swamp with us!'”

In this report of Count Tolstoy it is impossible not to recognize the generous, just, and sympathetic man — the true Theosophist.... He is endeavoring to carry out the precepts of Christ. Not indeed, doctrinal Christianity, but to put in practice

the actual precepts of the Master he follows. He does this as far as he can; and even with this little (as he says) he is accused of quixotism, and is obliged to stay his hand in order to keep up the example he affords.

Why is this? For fear of interested relatives and the lunatic asylum. Here we have a man endeavoring to carry out “under an inspiration of his own” the precepts laid down by the last of the world's great teachers. What is the result of his endeavors? That he is in danger of... the lunatic asylum. Nothing is so intolerable to modern minds as an example of what they (unconsciously to themselves) recognize as that which they ought to follow, but do not. Therefore it has to be put out of sight. Since madness has been defined as a mental state which is in contradiction to the average mental state, it is evident that all religious reformers ought to be put away in a lunatic asylum....

There is a power which impels Count Tolstoy to protest against the reign of violence, and he truly replies that the readiest means of continuing this reign is to meet violence by violence. Therefore he, by his writings, and his words and life, endeavors to place before men the noblest philosophy of life that he recognizes, in answer to the appeal which is silently uttered from the hearts of many men and women in the world. [From “A True Theosophist,” by A.I.R. *Lucifer*, September 1887.]

¹ This is what the Theosophists call “living the life” — in a nut-shell. — H.P.B.

² Emphasis added. The Count must have read that jewel of Theosophical literature “Love With an Object”! *Fohat*, Universal Love, or the “electric power of affinity and sympathy,” is the key to making Theosophy a *living* power in one’s life. — L.O.S.

³ Count Tolstoy was not only the world's most famous living novelist, but a father of five children, and a distinguished military officer. He was, for the Russian intelligentsia of that period, what Albert Einstein was for the scientific world of the West. He has had an enormous influence on the Non-Violence movement. The Count saw clearly that teachings like “The Sermon on the Mount” in the

West and the *Asvamedha Sacrifice* in the East were essential if Compassion were to grow and each of us enjoy “that blissful state of love” springing from the heart.

H.P.B. Commentary on Tolstoy

[HPB comments on a remark of Tolstoy’s about the disappearance of his childhood faith.]

As he says himself, his faith vanished, he knew not how. But his youthful striving after ethical perfection survived for some ten years, to die out by degrees, finally disappearing utterly. Seeing everywhere around him ambition, love of power, selfishness and sensuality triumphant; seeing all that is called virtue, goodness, purity, altruism, scorned and flouted, failing to give either inward happiness and content or outward success; Tolstoy went the way of the world, did as he saw others do, practising all the vices and meannesses of the “polite world.” Then he turned to literature, became a great poet, a most successful author, seeking ever, he tells us, to hide his own ignorance from himself by teaching others. For some years he succeeded in thus stifling his inner discontent, but ever more frequently, more poignantly, the question forced itself upon him: What am I living for? What do I know? And daily he saw more clearly that he had no answer to give. He was fifty years old when his despair reached its height. At the summit of his fame, a happy husband and father, author of many splendid poems full of the deepest knowledge of man and of the wisdom of life, Tolstoy realized the utter impossibility of going on living. “Man cannot imagine life, without the desire for well-being. To *desire* and attain that well-being — is to *live*. Man probes life only that he may improve it.” Our science, on the contrary, investigates only the *shadows* of things, not their realities; and under the delusion that this unimportant secondary is the essential, science distorts the idea of life and forgets her true destiny, which is to fathom *this* very secret, *not* what to-day is discovered and to-morrow is forgotten.

You must co-operate in the development of Humanity and in the realizing of its ideals; your life’s goal coincides with that of all other men.” But how does it help me to know that I live for that for which all Humanity lives, when I am *not* told *what it is for which that very Humanity does live?* Why

does the world exist? What is the outcome of the fact that it does exist and will exist? Philosophy gives *no* answer....

Studying the Gospels, he came to find the kernel, the essence of Jesus' teaching in the Sermon on the Mount, understood in its literal, simple sense, "even as a little child would understand it." He considers as the perfect expression of Christ's law of Charity and Peace, the command, "Resist not evil," which to him is the most perfect rendering of *true* Christianity, and this command he describes as "the sole and eternal law of God and of men." He also points out that long before the appearance of the historical Jesus, this law was known and recognized by all the leaders and benefactors of the human race. "The progress of mankind towards good," he writes, "is brought about by those who suffer, *not* by those who inflict, martyrdom."

.... True life, therefore also true happiness, consists — not in the preservation of one's personality, but — in absorption into the All, into God and Humanity. Since God is Reason, the Christian teaching may be formulated thus: subordinate thy personal life to reason, which demands of thee unconditional love for all beings.¹

The personal life, that which recognizes and wills only one's own "I," is the animal life; the life of reason is the human, the existence proper to man according to his nature as man. From the remotest times onwards, Humanity has ever been conscious of the torturing inner contradiction, wherein all who seek after personal well-being find themselves. As, unfortunately, there is no other solution of this contradiction except to transfer the center of attraction of one's existence² *from* the personality, which can never be saved from destruction, *to* the everlasting All, it is intelligible that all the sages of the past, and with them also the greatest thinkers of later centuries, have established doctrines and moral laws identical in their general meaning because they saw more clearly than other men both this contradiction and its solution. It is not discovered by logical deduction, but intuitively. The spiritually awakened or regenerated man suddenly finds himself transported into the eternal, timeless condition of the life of pure "Reason."

Another Look at the Big Bang Theory

Editor, The Aquarian Theosophist:

I read Peter's comments on the Big Bang theory and wish to present another view. I consider this theory to be an intuitive approach by modern cosmologists and astronomers to certain concepts of Occult Science. We cannot expect wholesale acceptance by modern scientists of the theosophical teachings of seven planes and seven principles, but I think we should rejoice if any scientist accepts some portion of our theosophical teachings.

Theosophists accept HPB's teachings intuitively, but scientists demand rigorous proof. I think HPB had at least two good reasons for not providing such proofs. First, we must make the effort to discover those proofs for ourselves rather than have them handed to us on a platter. Second, she could not reveal certain powerful occult truths because we would almost certainly misuse them. Mr. Judge gave the same reason in the first chapter of the *Ocean of Theosophy* for sometimes keeping knowledge of the sevenfold nature of man and the universe secret.

Prominent British physicists R. Penrose and S. Hawking have theorized that the origin of the Big Bang is a singularity (a point without physical dimensions). In occult terms this would be a *laya* center, which is a very metaphysical (higher plane) idea. The motion of celestial island universes away from each other is also occult. It reflects the outbreathing of Brahmâ, which is half of the cycle of inbreathing and outbreathing. In a pulsating universe, pulsation indicates the duality of manifestation. The heart, breathing, and the very cells of our body have dual motion.

The concept of a singularity might also represent the existence of an Absolute Principle behind manifestation, or perhaps the existence of a Universal Oversoul, or perhaps both. In either case, Oneness prevails at all levels under the rule of Cyclic



Law. This brings together the three fundamental propositions of the *Secret Doctrine*.

The Big Bang Theory does not rest on exact mathematics or logic but rather on observations of the shifting of spectral signatures. Let me explain briefly for those not familiar with this aspect of physics. Each element produces one or more light or dark lines in the visible spectrum of light at exact, measurable frequencies. If a frequency is absorbed by the element the line is dark; if rejected, it is bright. The assumption is made that basic identifiable elements (hydrogen and helium, for example) are found throughout the solar system and the cosmos. If this assumption is false, then the whole theory collapses. If true, then we can draw certain conclusions about far-away regions of the universe and the motion of galaxies.

The law of analogy (the microcosm and the macrocosm follow the same universal patterns, or “as above, so below”) is a truism in occult science. It therefore seems reasonable to assume that the astral building blocks of matter might be the same everywhere even though conditions may differ widely. The physical plane is modeled on its astral prototype. We have observed that the structure of galaxies and star systems is similar, and it has been postulated that the atom is similarly structured. The structure contains a dense nucleus surrounded by whirling lighter particles—a central high-energy star with planets circling around it. Why not extend the pattern to the pulsating motion of cosmic entities (galaxies) to or from each other? The two kinds of pulsation are similar mathematically. Mathematics, queen of the sciences, was an important part of education in the schools of Pythagoras and Plato.

A shift in the spectral signatures of basic elements indicates that these elements are moving either toward or away from our solar system. The evidence indicates that they are currently moving away

at what seems to us a high speed. This is like the Doppler effect any of us can witness as a moving train travels toward and away from us. The train’s whistle changes pitch to our ears, and from that pitch we can tell whether the train is coming toward us or going away from us. The medium in this case is sound, but it could be light or any other kind of wave.

Incidentally, the term “big bang” was coined by Hoyle, who opposed the concept. Almost all other astronomers have accepted it.

G.E.N.



THE COFFEE KLATCH

Coffee Maker: My customers should have some excitement in their mental life. They are looking a little moss-eaten and stench driven by undigested tid-bits. Ah! Here comes a mental heavyweight.

My good sir, What will you be a caring for today, and while you’re weighing the pros and cons of the season, I shall unveil to you the latest news surrounding the “Brazil Nut Quandary”!

The Brazil nut effect gets more jumbled

Shake a can of mixed nuts long enough and the biggest nuts end up on top. Studied since the 1930s but still poorly understood, this phenomenon — called the Brazil nut effect — also occurs in batches of particles ranging from stones to powders.

The phenomenon is of more than academic interest. In drug manufacturing, for instance, such separations could lead to unevenly blended powders. That could

throw off dosages in pills made from the mixtures.

In recent years, researchers found that the weights of particles in a granular mix — not just the grains' different sizes — are important factors in the Brazil nut effect.

Now, a new experiment shows that the nature of the particles alone isn't enough to explain what's going on.

Sidney R. Nagel and Heinrich M. Jaeger, both of the University of Chicago, and their colleagues find that the air around the grains also plays a vital role. What's more, the effect of a particle's weight is more complex than previously reported, the researchers say.

They've issued "a wake-up call," comments Robert P. Behringer of Duke University in Durham, N.C. The Brazil nut effect was already "a pretty perplexing problem, and they've upped the ante of what we'll have to unravel if we ever hope to understand it," he says. The Chicago team reports its findings in the Nov. 15 *NATURE*.

Around a decade ago, the prevailing account of the Brazil nut effect held that smaller particles in a shaking container fill in transient gaps that open beneath the larger particles. This makes the big guys rise (SN: 3/28/87, p. 201). To be sure, that's still part of the explanation.

Experiments by Nagel, Jaeger, and their collaborators in the early 1990s revealed that granular materials in a shaken cylinder undergo a convective flow, rising at the middle and falling at the sides (SN: 6/26/93, p. 405). This churning strands big bits at the top. Experiments indicating that heavier bits rise faster than lighter ones of the same size have more recently demonstrated that particle density also plays a role.

To look deeper into the contribution of particle density to the Brazil nut effect,

the Chicago researchers shook a gum-ball-size acrylic shell that they had placed in a mug-size cylinder filled with smaller particles, such as glass beads or poppy seeds. To vary the acrylic ball's density, the researchers filled it with varying amounts of lead shot, explains team member Matthias E. Möbius.

After pushing the big ball down into the surrounding particles, the researchers sealed the container, placed it on a mechanical shaker, and measured the ball's motion. Much to their surprise, the researchers found that at normal pressure both the heaviest and the lightest of the big balls moved to the top ahead of balls of intermediate weight, Möbius says.

The scientists also pulled increasing amounts of air out of the cylinder to see how the gas in the system affected the results. The weight-dependent variation eventually vanished. Moreover, in the evacuated cylinder, a ball of almost any weight rose faster than it would in normal pressure.

No one has yet explained the new results, Nagel says. His team is planning additional experiments to determine how air affects the movement of the small particles. For now, anyway, the Brazil nut effect continues to vex scientists.

— P. WEISS
[*Science News*, Vol. 160, Nov. 17, 2001, p.309]

Person sipping tea at the back: I shall never be able to look another nut in the face after this.

Pompous man in the back complaining bitterly about the taste of his tea: Aye say Sir, but this tea is not freshly drawn! Nothing could taste like this straight from the simmer.

Collected lady in the right center booth: Haven't we enough bad news for the day?! Put a smile on your face and *tip* the "house." Coffeemaker scrimps to keep the lights on, and lets us hang-out

for precious little. Besides I've been reading about Karma lately. Did you know that good deeds force all of us to choose the fork in the road? We should watch our skirts and mind our steps lest some peripatetic saint wander in and force us to change our ways.

Smart Aleck: Madam you are the one that made you what you are, don't blame it on the saints!

Collected Lady: Have you not heard of the "Inductive Power of a good example"? Listen to this and see for yourself!

Not all the commandos are in Afghanistan by any means. There's more than one army on this planet and their "principles" of action are not the same:

Sometimes we are slow to realize that "service to others" is a **power** in itself. The more universal and unhindered the motive the faster the connection to higher states of consciousness, or in Mr. Crosbie's words:

You have the right attitude, I believe, and as time goes on, more and more light will come and other steps appear. It is just to keep moving, with face turned in the right direction. Masters do not elect their disciples; **the disciples elect to serve**, and thus constitute themselves disciples to the extent of the completeness of their self-abnegation and service. (*The Friendly Philosopher*, p. 201)

The experience of the Ego in its progress on this plane is a series of progressive awakenings, and awakening means "awareness." It knows the landmarks on its way back to Divinity. ... We are surrounded by an "invisible escort" as long as our faces are set toward the goal and we remain staunch to Their program. They neither push, pull, nor hinder voluntary action. To do so would prevent true self-reliance. ...

We are all links in the chain; what affects one affects all, in degree. Every one

who endeavors to help others in any real way puts himself in the place where he must take reactions. (*Ibid.*, p. 206)

By refusing to denigrate the exoteric work and do whatever in good conscience we are able to do, we bring more light into the *wheel* of ULT's destiny. Light by its very nature is universal — "From the effulgency of light — the Ray of the Ever-Darkness — sprung in space the re-awakened energies." Karmic law becomes active rather than passive when a Self-sacrificer arises and *change is in the air*. "Choosers," whether they be *Kurus* or *Pandus* can no longer evade the issue.

There are **elite troops** even in the "Army of the Voice," but the *Commandos* in this Army get their boot camp in the world of Service. Their **Object of Service** is what the *Anugita* calls "the first entity" — *Space*. [Chap. 28, p. 337] Being a battalion of candles, their personal life reveals itself as fuel for the *flame*.

A SPICE TAKES ON ALZHEIMER'S DISEASE

India has one of the lowest rates of Alzheimer's disease in the world. A diet rich in curcumin, a spice used in yellow curry, may offer a potential explanation and a new therapy for the brain disorder, according to a new study.

Research over the past few years has documented that regular use of non-steroidal anti-inflammatory drugs (NSAIDs), such as ibuprofen, significantly reduces a person's chance of developing Alzheimer's disease (SN: 8/12/00, p. 101). Yet physicians hesitate to recommend regular use of NSAIDs because the drugs can have serious side effects, including liver and kidney damage, when taken for extended periods.

Looking for a safer and perhaps better, option Greg M. Cole and Sally A. Frautschy of the University of California, Los Angeles (UCLA) have turned to curcumin. The spice has well-known anti-inflammatory properties and is safe even when people regularly ingest large amounts. Unlike NSAIDs, curcumin is also an antioxidant--it thwarts the damage caused by reactive molecules called free radicals. Such damage may contribute to Alzheimer's disease, the researchers note.

The UCLA scientists have tested curcumin on mice genetically engineered to develop the brain lesions called amyloid plaques, which characterize Alzheimer's disease. In one experiment, the plaque burden in mice eating food laced with curcumin was 43 percent less compared with that in mice not ingesting the spice. Eating curcumin also reduced inflammation and free radical damage in the mouse brains, the researchers report.

— J.T.

[*Science News*, 12-08-01, Vol. 160, No. 23, p. 362]

DNYANESHVARI

XIV

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

Chapter VI

[Continued from Vol. II, #2]

Shri Krishna says to Arjuna: In the philosophy of unity (*Advaita*), no one gives anything. The dream of birth and death arises when the soul is sleeping in ignorance in the bed of doubt and desire. Then comes awakening, which reveals that the

whole thing is false. All this lies within oneself. Man's ruin arises from the false importance given to his body. A man who feels this affection for his body, is like an insect building the cocoon which will kill him. It is pure blindness and mental confusion of a person, who says "I am not myself and have been stolen." The truth is that he is **THAT**.

Does one die by a wound inflicted in a dream? A parrot holds on to a rod it is sitting upon, though it is free and could fly off except for mental doubts. The notion that one is fettered makes one fall deeper into the bonds. Tell me how he, who is actually free, could be in bonds? A man, bound by his own false notions, is his own enemy, but he who turns his back on doubt, may be said to know himself. From such a Yogi, who has controlled his own mind and eliminated all desires, the great Self (Paramatma) is not distant. When the alloy is removed, gold acquires full value. So all beings can reach Brahman when the false notions are eliminated. The space enclosed in a vessel is not different from space as a whole, when the vessel is destroyed. When the false feeling regarding the body has been eliminated, the great Self (Paramatma) is already there. Heat and cold, pain and pleasure are notions. There is no question in these of respect or disrespect. Wherever the sun goes there is light. So whatever appears before the Yogi is Brahman. Just as rain falling from the clouds does not hurt the ocean, so good and evil do not affect the Yogi. Constant reflection on the world discloses to him, that this is unreal and that true knowledge resides within himself. There can be no question of limits where *oneness* resides. The Yogi, though inhabiting this body, brings himself to the level of Para-Brahman. He has subdued the senses and reached perfection in Yoga, because he makes no distinction between the small and the great, between a heap of coal the size of mount Meru and a plot of earth. If he finds a jewel equal to the value of the whole earth, he still regards it with the

same eyes that he would a piece of stone. He does not feel, even in imagination, the difference between a friend or foe, a well-wisher or otherwise. Having got the fixed realization that he is everything, who can be his relation and who can be his enemy and on what account? To him, the meanest is the same as the highest. How can gold be different when it has been tested by the same process, viz., the touchstone? His attitude towards everyone is the same, and he regards everyone constituted by Para. Brahman, just as ornaments of different shapes cast in different molds all consist of the same gold. Different appearances and varieties in this world do not confuse him, when he has got this supreme knowledge. He finds the Supreme Being is every one just as in looking at a piece of cloth, one finds threads in it everywhere. His balanced intelligence has come to regard the world as ONE. In him reside the virtues of the holy places. In his presence arises mental satisfaction. Through his association, doubts disappear and conversation becomes the quintessence of philosophy.

Arjuna says to Shri Krishna: These saintly qualities are not in me. I am incapable of achieving them, but I may acquire the necessary qualification, if you undertake to advise me. I will strive hard if I can become Brahman myself. In the meanwhile, what you have described fills me with wonder. What a great thing this perfection must be. Will you enable me to reach it?

Shri Krishna says to Arjuna: Yes. Under the tree of Yoga are lying fruits in the form of salvation. The Lord Shiva himself still treads the path of pilgrimage to this tree.

Not all ascetics find this Tree. Many wander in the bylanes of their heart, but by constant practice, they reach the proper path. When this high road of the wisdom of **Self** is seen, the Yogis leave all other paths of ignorance and pursue it. The sages have followed this path. The wise men as well as the great teachers have all

reached attainment on this path. Reaching this **Self**, a man forgets hunger and thirst and does not even remember the difference between day and night. Wherever he sets foot, he strikes on a mine of liberation. Even if one strays from the path a little, the Bliss of heaven is near at hand. Like the sun that moves from the east to the west without flinching, one should tread this path for the sake of liberation, with firmness. Wherever this path leads, there is nothing but Self. It is no use talking about this. You will experience this yourself.

Arjuna says to Shri Krishna: When will this happen? I am drowning in the ocean of anticipation!

Shri Krishna says to Arjuna: Don't be impatient. You need not ask for what I am about to describe to you.

For practicing Yoga, one should find a quiet and attractive place, from where one would be reluctant to leave and where the feeling of renunciation would grow. The place would be such as to secure association of sages and general contentment of the mind, where one can maintain enthusiasm with firmness. This place should be such as to induce practice and to secure experiences reaching right down to the heart. In such a place beauty remains unbroken and so firm is the faith in asceticism that even the non-believer, if he comes there, he should desire to stay there. Such a place detains him, who wishes to go away, fixes the wanderer and encourages the feeling of asceticism. Even a sportive monarch, if he passes through such a place, would desire to live there by himself, giving up his kingdom. In such a beautiful and pure spot, the eyes see the true form of Brahman. A place like this is to be occupied by the seeker, away from the dust of populace. Trees bearing sweet fruits are there. At every corner there are streams of pure water offering plenty of drink even outside the rainy season. In such a spot the heat of the sun should be moderate and sweet breezes constant. Quietness should reign there, and there

should not be too many beasts, birds or insects. But the swan's "chakrawak," the cuckoo, and the peacock might be there. In such a place there might be a secret convent or a temple of Shiva, permitting quiet and undisturbed practice of Yoga. Select a place where the mind is happy. Reject a place where the mind is disturbed. Then establish a seat of grass and on that the buckskin and in the middle of that a clean cloth. The seat should be neither too high nor too low.

Then concentrating the mind, remember the greatness of the teacher (Guru) and practice Yoga. Even then respectful memory of the teacher Guru destroys personal pride and produces purity in the heart. The objects of sense will be forgotten. The storm of the senses will not be there and the mind will find rest.

[TO BE CONTINUED]

The Global Village

Sarasota, Florida Theosophy Group

Meets Weekly on:

WEDNESDAYS: — 7 – 8:15 P.M.

SUNDAYS — 11 AM – 12:30 PM

We are a very friendly group of students with various religious and philosophical backgrounds. Our goals are to discuss and understand the universal truths of Theosophy.

On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

We structure our meetings so that anyone who is visiting for the first time will feel comfortable and easily follow along.

Most topics include: The Absolute, Karma, Evolution, Reincarnation, Universal Truths and Eastern/Western esoteric philosophies. Meetings are free and all are welcome.

Our address is: 2700 S. Tamiami Tr. Suite #14 (we're moving to Suite #11 in October), Sarasota Florida, and our phone number is: 941-312-9494.

Please feel free to call Bob Waxman anytime if you need any additional information.

United Lodge of Theosophists

**Theosophy Hall
77 W. Encanto Blvd.
Phoenix, Arizona 85003**

Telephone (602) 301-8363
Email: phxultlodge@hotmail.com

**Study Classes Sunday Evenings
7:30 - 8:30 pm**

***The Key to Theosophy* by H.P. Blavatsky**

All welcome No collections

Thoughts for Thinkers

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically different aspects of itself to the perception of finite Minds. Now the collective Mind -- the Universal -- composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect.



SD-II, 487

If you were to destroy in mankind the belief in immortality, not only love but also every living force maintaining the life of the world would at once be dried up.

The Brothers Karamazov
FEDOR M. DOSTOEVSKI

Theosophy Discovery Circle

**Ancient Wisdom tradition
From the Writings of**

H. P. Blavatsky & W. Q. Judge



Schedule:

Classes-- 11:a.m. – 12:45 p.m.
Every other Sunday

September 23,2001 through June, 2002

Currently studying –

**The Secret Doctrine
A Synthesis of Religion, Science,
and Philosophy
By H.P. Blavatsky.**



Located at:

TRS Professional Suites, 11th floor
44 East 32nd Street (between Park & Madison)
New York, N.Y.

Near subway and bus lines.

Contacts:

Mirror1@optonline.net
Tmwriters@mindspring.com
Davidgro@webspan.net

Phone:

David – (718) 438 – 5021
Amedeo – (973) 697 - 5938

All are welcome

United Lodge of Theosophists

Robert Crosbie House
62 Queens Gardens
London W23AH, England
Tel +(44) 20 7723 0688
Fax +(44) 20 7262 8639

Contact us: ult@ultlon.freeserve.co.uk
SUNDAYS 8.00 - 9.00 p.m.

U.L.T. Meetings are free and open to all.

**SCHEDULE FOR —
{Being Obtained}**

**Sundays 8.00 - 9.00 p.m.
INFORMAL MEETINGS**

**All are welcome to attend the meetings: they are
held in an impersonal, friendly atmosphere.**

**THEOSOPHICAL STUDY CLASS
Wednesdays 7 - 8 p.m.**

raja yoga, karm a, dream s, ethics, spiritual worlds

Monday 7:30-9:00 - Secret Doctrine Class
Wednesday 7:30-8:45 - Study Class - Basic Theosophy
7:30-8:45 - Theosophy in Daily Life (October)
Friday 10:30-12:00 - Morning Discussion (October)
Sunday 7:30-8:45 - Talks, Panel Discussions, Q & A

Theosophy Hall All Classes Free - No collec-
tions

FALL 2001

"There is no religion higher than truth."

dreams, meditation, spirituality, soul memory

THE SECRET DOCTRINE CLASS Mondays 7:30-9pm

Weekly 7:30 - 9:00 Discussion Class: "Where Was the Mind?"
Sunday 7:30 - 8:45 Talk of Panel Discussions Followed by Questions

Theosophy Hall All classes free
except materials provided

347 East 72 Street, NY NY 10021 • 535-2230

THEOSOPHY

Secret Doctrine Classes

Wednesday 2 to 4 pm — Antwerp

Wednesday 7:30 to 8:45 pm — Los Angeles

Long Beach — Monthly S.D. class.

First Saturday of every month (Jan. 6th,
Feb. 3rd, etc.)



**LOTUS
CIRCLE**

**SUNDAYS
10:30 AM**

*Not to do any evil, To cultivate good
To purify one's own mind:
This is the teaching of the Buddhas.
-- Dhammapada 183*

10:30 AM– WELCOME

Keynote Readings, Songbook

10:45 – 11:15 – TEACHINGS OF BUDDHA

Text: *The Dhammapada*
Readings, Discussion, Q & A.

11:15 – 11:50 - REINCARNATION & KARMA

Texts: *The Scope of Reincarnation &
Reincarnation: The Phoenix Fire Mystery*
Readings, Discussion, Q & A.

12:00 – 12:15 – ASSEMBLY

**FREE CLASS
ALL WELCOME – START ANYTIME
-No fees or collections-**

THEOSOPHY HALL
347 East 72 Street

New York, NY 10021
 (212) 535-2230
 e-mail: otownley@excite.com

A **Theosophy study group** has been established in **Taos, New Mexico**. We will get more details for the next issue.

**Den TEOSOFISKA
 Ursprungliga Undervisningen
 UNITED LODGE OF THEOSOPHISTS, Malmögen
 Kungsgatan 16 A, Malmö**

**DHARMAGRUPPEN Höstterminen onsdagar 18.00 - 19.00
 Studiegrupp i Den Hemliga Lärnan av HPB**

I höst studerar vi Den Hemliga Lärnan eller Dzyans Bok som den förmedlades av Helena Blavatsky på uppdrag av Mästarna från den Stora Logen.

Vi kommer att belysa DHL från olika håll, bl.a. från dagens vetenskapliga upptäckter. Det kommer att ges stort utrymme för frågor och samtal kring den teosofiska filosofin.

Den Hemliga Lärnan kan betraktas som den teosofiska filosofins ryggrad. Det mesta som finns i denna bok speglar kärnan i teosofins esoteriska lära.

"Det finns ingen Religion högre än Sanningen"

Välkomna!

**ULT-FÖREDRAG kl. 19.30 - 20.30
 November**

den 7 november....Vad innebär kollektiv karma?
 den 14 november....Tibet, Panchen Lama & Blavatsky
 den 21 november....Spinoza (stora teosofier genom tiderna)
 den 28 november....Esoteriska Samtal: Teosofi & Channeling

Välkomna!

T.K.s BOKHANDEL

Teosofiska Kompaniets Bokhandel är öppen på **ONSDAGAR** före och efter föredraget 18.00-19.00 och 20.30-21.00 på Kungsgatan 16 A, II vån.

Litteratur: Boklista skickas gratis. Böcker kan beställas per post, telefon, Internet eller köpas direkt hos:

Teosofiska Kompaniet, Roslins väg 6, 217 55 Malmö • tfn **040-26 22 11 • 0709-26 22 12**

E-post: redaktionen@teosofiskakompaniet.net
 Internet: www.teosofiskakompaniet.net

TEOSOFISKA RÖRELSEN (ISSN 0281-1103) är en U.L.T.- tidskrift som behandlar den grundläggande teosofiska filosofin. Den återspeglar teosofiska tankar och utforskar de filosofiska grunderna och det terapeutiska användandet av tidsåldrarnas samlade visdom. Den innehåller forntida texter och översättningar ur den teosofiska rörelsens arkiv. Artiklarna i tidskriften vänder sig till deras intuition "**vars visshet om Visdomens Mästare är levande i hjärtat**". Den innehåller också artiklar av olika nutida författare som vill dela med sig resultatet av sina individuella reflektioner och erfarenheter.

Teosofiska Rörelsen har övergått till att bli en **gratis Online-tidskrift** och kommer att ges ut löpande med under 2001. Samtliga äldre årgångar av TR kommer att publiceras på vår hemsida framöver.

T.R. Arkivet. Gamla tidskrifter kan i den mån det finns några kvar i lager fortfarande köpas årgångsvis för **60:-/årgång plus frakt**

Stiftelsen Teosofiska Kompaniet TKs verksamhet drivs helt och hållet på ideell basis. Alla donationer i form av gåvor, arbetsinsatser eller dylikt som stödjer vårt fortsatta arbete är därför varmt välkomna.

Postgiro: 444 58 09-9

Bankgiro: 5271-7972

Antwerp — BELGIUM
 [Will try to obtain new schedule]

LOGIE UNIE DES THÉOSOPHES
 Loge Unie des Théosophes
 11 bis, rue Kepler – 75116 Paris

Conferences — Panels

[Schedule being obtained]

Los Angeles
245 West 33rd Street
Los Angeles, CA 90007

Wednesday 1:00 p.m. — 2:15 p.m.
Studying *Bhagavad Gita*

Loge Unie des Théosophes Douala
Cameroon

B.P. 11372 Douala Localisation Ndog - Bong

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

Toutes les activités de la Loge sont libres et gratuites

Les reunions commencent et se terminent aux heures précises indiquées

La Loge est maintenue en activité par des participations bénévoles

Tel: 40-76-72

SEND AN Email OF YOUR MEETING SCHEDULE FOR POSTING (ultinla@juno.com)

THE BIG BLUE UMBRELLA

THIRD FUNDAMENTAL

Brotherhood: The Entrance to the Inner Life

In order that we may be able to effect this work..., we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time.

Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS?

Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: — "I am of Paul, I of Apollo's," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "In hoc signo vinces" which should be our watchword, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you: —

* * * Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared

by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit." * * * There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. * How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. * * * * * [Five Messages, pp. 16-17 & 19-20]

[SECOND READING given in Mumbai, INDIA at the T.M. Day meeting, 11-16-01.]

POINT OUT THE WAY

[Continued from Vol. II, Issue #2]

XIV

Chapter III

IV. — Rounds of Evolution

Question: In the Table of Contents for Chapter Three, we read: —

A mass of Egos for each chain. The number, though incalculable, is definite. Their course of evolution through the seven globes. In each a certain part of our nature is developed.

The question is, what parts of our nature are to be developed in the remaining three globes?

Answer: All parts of our nature, not just *Atma-Buddhi-Manas*, but all those lives which make up all seven principles. They progress, also, Matter evolves from the crudest stage to the finest, both from glove to globe

through every Round, and from Round to Round throughout the Maha-Manvantara — until, finally, the highest possible development has been attained. There is a perfected crop of matter: a perfected astral crop, a perfected chemical or mineral crop, a perfected vegetable crop, a perfected animal crop, in every Manvantara. They correspond to what, for the human kingdom, are called the *Sishta*, the seeds, the pioneers, which start the new evolution in every kingdom.

Question: If evolution in the first three and a-half Rounds is on the descending scale before the turning-point, which I understand was 18 million years ago, does that mean that the Night of Brahma set in 18 million years ago?

Answer: No; that is a misconception. There is evolution of the whole solar system, then of our planetary chain, then of our earth, then of the mineral, vegetable and animal kingdoms. When earth had reached the point where it was possible to combine them all in a single astral form, at the middle of the Fourth Round, and not till then — precipitation took place, and we have the matter we know now.

Eighteen million years ago was the time when man and nature became as they now are. The Night of Brahma is a long, long way off. How far off? Well, if a Day of Brahma, including the evolution of the whole solar system, is 4,320,000,000 years, how much of that time has already elapsed? Just a trifle less than half as regards the Solar system as a whole. So we still have over two billion years to go, as regards the solar system. But how about our particular race of humanity, meaning by that, the Fifth Race? We have hundred of millenniums to go before our Night of Brahma

comes, and that will be a **shorter night** than the Great Night.

Question: “Venus Mars, Mercury and other visible planets are all fourth-plane globes of distinct planetary masses and for that reason are visible to us, their companion six centers of energy and consciousness being invisible” the same as our own other six globes. Is it to be inferred that Venus is in the fourth state of consciousness, corresponding to our globe, of her seventh round?

Answer: In this chapter it shows not only that there are seven Great Races, but that each race has seven gradations. So there are seven Great Races and seven sub-races in each, really, 49. Apply the same thing, then, to the seven states of matter called the seven “globes.” Each state of matter has seven substates. So there are 49 globes and sub-globes; that is, states and sub-states of matter. Now, according to the teachings, Venus — both as regards her humanity and as regards the globe itself, that is, the Venus “earth” — is in its seventh round. What does that mean? Perhaps it means that the Venus humanity are all Masters of Wisdom. And what does it mean as regards the planet Venus? That it is seventh-state matter, but it is the fourth subdivision of seventh-state matter; and so we see it, just as we see light. The sub-states of matter are what fool our scientists as to whether light is substantial or whether it is simply a rate of motion. Visible light is the fourth sub-state of astral matter, and they have one lovely time trying to decipher it either in terms of physical substance or physical energy.

Question: Does conscious physical existence correspond with the planetary center of consciousness?

Answer: Let us consider what is meant by conscious existence. It means the state of knowingness, or awareness; it does not make any difference whether it is awareness in physical existence, awareness in astral existence, awareness in planetary existence, awareness in cosmic existence: consciousness is awareness. When we are aware, we are conscious; when we not only exercise power, as does everything in nature, but are aware that we have powers, that we do exercise them, that we are experiencing the consequences of our exercising, then we are in self-conscious existence, whether in matter, that is, darkness; in astral life, that is, in twilight; or in spiritual life, that is, sunlight or full self-consciousness.

Question: On p. 27, *The Ocean* speaks of the fact that when the middle of the Fourth Round is reached no more monads will emerge into the human kingdom. Does that apply to the lower kingdoms as well, or will there always be monads to supply those forms? I am thinking also of the quotation from Mr. Judge’s article on “Reincarnation of Animals” (reprinted in *The Heart Doctrine*, p. 135): —

While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe.

Answer: “After the middle of the Fourth Round” means only after the period of evolution has passed half-way through the Fourth Round, or that which declares that any monads have passed permanently after the middle of the Fourth Round from the mineral to the vegetable, or passed permanently from the vegetable to

the animal. We know as a matter of fact that they are incessantly rising from the mineral to the human and going back; that is their cycle. So every monad in the kingdoms below keeps right on going through its own monadic cycle, which is from mineral to human and back again. This is not human consciousness, but human *matter*.

[TO BE CONTINUED]

Frequently Asked Questions

How do I subscribe?

Send email request to ultinla@juno.com

Cost?

There is no charge for a subscription.

What if Aquarian Theosophist won't open properly?

Write ultinla@juno.com

Is The Aquarian Theosophist Archived on the Internet?

Yes: www.blavatsky.net and
www.teosofia.com

If I cannot open an issue, can I get a free hardcopy?

Yes, give us your snail-mail address.

It is the nature of violence to multiply and reproduce itself in all directions.

Tolstoy

Thoughts
for
thinkers

When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds: Your mind transcends limitations, your consciousness expands in every direction and you find yourself in a new, great and wonderful world. Dormant forces faculties and talents become alive, and you discover yourself to be greater than you ever dreamed yourself to be.

Patanjali

A steady mind and heart stands still and quiet until the muddy stream rolls clear. The body is like the heart; it has to have time to get to some other condition. The wise man learns to assume in the body an attitude of carelessness that is more careful than any other.

WM. Q. JUDGE



ETHICS AS A POWER

Gregg Braden started off as a scientist and engineer, before he began pursuing these larger questions.

EXPERIMENT #1

The first experiment he reported was done by Dr. Vladimir Poponin, a quantum-biologist. In this experiment, first a container was emptied (ie a vacuum was created within it), and then the only thing left in it were photons (particles of light).

They measured the distribution (ie the location) of the photons and found they were completely random inside the container. This was the expected result. Then some DNA was placed inside the container and the distribution (location) of the photons was remeasured. This time the photons were LINED UP in an ORDERED way and aligned with the DNA. In other words the physical DNA had an effect on the non-physical photons.

After that, the DNA was removed from the container, and the distribution of the photons was remeasured again. The photons REMAINED ORDERED and lined up where the DNA had been. What are the light particles connected to?

Gregg Braden says we are forced to accept the possibility that some NEW field of energy, a web of energy, is there and the DNA is communicating with the photons through this energy.

EXPERIMENT #2

These were experiments done by the military. Leukocytes (white blood cells) were collected for DNA from donors and placed into chambers so they could be measure electrical changes. In this experiment, the donor was placed in one room and subjected to "emotional stimulation" consisting of video clips, which generated different emotions in the donor.

The DNA was placed in a different room in the same building. Both the donor and his DNA were monitored and as the

donor exhibited emotional peaks or valleys (measured by electrical responses), the DNA exhibited the IDENTICAL RESPONSES AT THE EXACT SAME TIME. There was no lag time, no transmission time. The DNA peaks and valleys EXACTLY MATCHED the peaks and valleys of the donor in time.

The military wanted to see how far away they could separate the donor from his DNA and still get this effect. They stopped testing after they separated the DNA and the donor by 50 miles and STILL had the SAME result. No lag time; no transmission time.

The DNA and the donor had the same identical responses in time. What can this mean?

Gregg Braden says it means that living cells communicate through a previously unrecognized form of energy. This energy is not affected by time and distance. This is a non-local form of energy, an energy that already exists everywhere, all the time.

EXPERIMENT #3

The third experiment was done by the Institute of Heart Math and the paper that was written about this was titled: Local and Non local Effects of Coherent Heart Frequencies on Conformational Changes of DNA. (Disregard the title! The info is incredible.)

This is the experiment that relates directly to the anthrax situation. In this experiment, some human placenta DNA (the most pristine form of DNA) was placed in a container from which they could measure changes in the DNA. Twenty-eight vials of DNA were given (one each) to 28 trained researchers. Each researcher had been trained how to generate and FEEL feelings, and they each had strong emotions.

What was discovered was that the DNA CHANGED ITS SHAPE according to the feelings of the researchers:

1. When the researchers FELT gratitude, love and appreciation, the DNA responded by RELAXING and the strands unwound. The length of the DNA became longer.
2. When the researchers FELT anger, fear, frustration, or stress, the DNA responded by TIGHTENING UP. It became shorter and SWITCHED OFF many of our DNA codes! If you've ever felt "shut down" by negative emotions, now you know why your body was equally shut down too. The shut down of the DNA codes was reversed and the codes were switched back on again when feelings of love, joy, gratitude and appreciation were felt by the researchers.

This experiment was later followed up by testing HIV positive patients. They discovered that feelings of love, gratitude and appreciation created 300,000 TIMES the RESISTANCE they had without those feelings. So here's the answer to what can help you stay well, no matter what dreadful virus or bacteria may be floating around. Stay in feelings of joy, love, gratitude and appreciation!

The Eternal THAT

[CONTINUED FROM PAGE 1.]

Bhagavana, the Glorious One; *Sachchid-ananda-ghana*, the solidarity of Being, Thought, and Joy in one. He has been before declared unto thee.

He who is the All-Spirit, the All-Witness, the All-Lord, who is present within the bosom of every creature, who is never indifferent to his own servants;

That God without beginning and subtle [inapprehensible or unsearchable], who exhibits this universe, which is not; who again hideth it as a thing departed, though still in the same place.

Who, without ears, heareth; without eyes, seeth; without tongue, tasteth every flavour;

Who, without feet, walketh everywhere; without hands, taketh and giveth; who by a wish alone emancipates the soul;

Who, being close, is yet afar off; standing afar off, is yet within the soul; through whose power the organs are quickened to perform their own offices;

As the one sun shineth in every country, so the same Supreme Spirit illumineth every creature — life, or soul.

This delicate word THAT is a body of pure intelligence — without form, pervading all things; yet, for the sake of his own worshippers, assuming an external shape.

There the When is an eternal Now.
The Where an eternal Here.

The What and the Who are one. — A universal “That — I” — [So-Ham] — impersonal merging into personal, personal returning into impersonal, and feeling its identity with it.

But True Being is broken by the prism of Maya into a multitudinous phenomenal development, and it is then only it can be contemplated by Spirit become fractional itself, and fallen into finite intellect. As it is sung by the virgin poetess of Alandi —

A change, a mirage ariseth in True Being;
From the ONE, the many are evolving.

In this evolution, which is phenomenal only, the seed germinates into a thousand roots and shoots; the monad of light breaks into ten thousand rays. The sphere is spun out into an infinite thread; the lump of gold becomes broken into ten millions of jewels of infinite variety of make and pattern.

The SAT, Being, or substance of the Primordial Triad, is spread out into the phenomena of infinite material universes.

The one central CHIT, or Consciousness, into infinite personalities and lives.

The unity That-I [So-Ham] which is the experience of the original consciousness, becomes dissevered first into THAT and THOU, and then into infinite I's, and THOUS, and THATS.

The eternal Thought united with this Consciousness, into infinite successive cognitions, and systems of science, philosophy, and literature.

The ANANDA, its harmonious Joy, into infinite tones of sentiment and passion, which produce the result of tragic history.

The infinite Here is rolled into space.

The eternal punctual Now, into successive time.

And the divine, eternal, and round life of True Being becomes evolved and extended, and rolled out, as it were, into successive history

Extract from *Dream of Ravan*

Samvritti

Samvritti, relative truth, is the “origin of all the world’s delusions.”

Voice of the Silence

What can that mean other than this, that whatever I see and know to be true for myself, *is* true. My mistake is that I take that to be truth, the whole truth and nothing but the truth, whereas I need to ask myself: Do I know it all? Can any being know it all? Very well; my knowledge, however vast, is but relative truth. If a Mahatma were to take His knowl-

edge as all the knowledge there is, he would fall into error. Most of us profess to be very humble, admit that we know very little, but when any disagreement comes along with a neighbor, we know it all! That is the kind of relative truth that besets us.

People say there is good in all old religions of past and present. Why, of course there is; what they forget is that there is also bad in them.

Give a thirsty man an eight-ounce glass of water with only a thimbleful of chloral drops in it and he says, "I am thirsty; that is good water: that has allayed my thirst." It **has** quenched his thirst, but it also knocks him out, and it is the chloral that gets the noticeable work in, not the water. We use the Three Fundamentals as a "filter" when hiking in the forest of Comparative Religion and Philosophy.

Leibnitz called every form in the universe a Monad. He saw the eternity of every Monad, but he couldn't tell where those Monads came from, nor where they were going. He could not see that they were but so many differentiated aspects of the **One** of Spinoza; so HPB says that if we take the teachings of Spinoza and Leibnitz and blend them together — that is, find out what is common to both of them, we will have the esoteric doctrine. She said the same thing of Mahayana Buddhism and Advaita Vedanta in India. Take the two teachings, fit them together, and throw away what isn't common to both of them, and you have the truth.

[Extracted from *Point out the Way*]