



“Thin Oblong Squares”

Dear Friends,

One of the things I first noticed, many years ago now, when looking at the first page of the “Proem” in *The Secret Doctrine* was the following, the first few lines read:

AN Archaic Manuscript - a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process - is before the writer's eye.....

One couldn't help but notice that 3 lines down, 3 words in, and made up of 3 letters, was the word "eye". It immediately evoked in me the idea that "**the writer's eye**" referred to in the text was the "Third Eye". I hadn't realized at the time that this was indeed how HPB wrote much of the *SD* (and her other works). How curious, I wondered, that this process should be reflected in the very layout of the words on the page. But of course the faculty of clairvoyance that HPB used was not simply that of seeing at a distance, but the faculty of INTUITION, for she was also an 'Initiate' of at least some standing albeit not ranking as 'high' as the Masters M and KH.

Further on in the *Secret Doctrine* we read:

Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things in which no Maya can have any influence." (I, 45)

Maybe it's just coincidence (?) but page 45 = 4 + 5 = 9 (which may reflect the 3+3+3 above, or even 3x3x3 = 27 = 9).

As I write this now I am reminded of the statement made by the Master KH that the *Secret Doctrine* is a TRIPLE production of Himself, the Master M and HPB.... Here we see the 3 + 3 + 3 again.

The three 3s and the 9 are interesting in that when we turn to *The Voice Of The Silence* — on page ix (9) of the Preface — we find HPB writing that the Book of Golden Precepts: "...contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart..." (again we see the 3 and 9 repeated,)

But what are the Golden Precepts referred to in the *Voice Of The Silence* and where are they found? What does it mean to learn them "by heart"? HPB writes:

The original *Precepts* are engraved on thin oblong squares" (Original edition, page vii.)

Unfortunately, the wording of this has been altered in the ULT and 1892 editions wherein the word "squares" has been removed thus rendering the passage:

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The original Precepts are engraved on thin oblongs. (ULT edition)

In the *Collected Writings of HPB* we find an article in which she has used the term “oblong squares” before. So it is somewhat puzzling why this phrase should have been altered (presumably corrected?)¹ in the later editions. Here is the other passage below:

... the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of the “King of Glory,” by whom was meant at first the Sun and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple. It is through this “door of life”—the solemn pathway through which the daily entrance of the luminary into the *oblong square*** of the earth or the Tabernacle of the Sun is effected every morning - that the 'newly born' babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the 'apprentices' and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (*piscinas*) of lustral waters, were placed in the ancient churches, which had been pagan fanes." (*Collected Works*, Vol. XI, p. 78)²

The words “oblong square” are italicized in the above article which suggests HPB wished to draw our attention to its special significance. The footnote to the text suggests that while there may be a literal significance to this term it also has a much deeper meaning. In ref-

¹ This change first occurred in the 1892 edition of the *Voice* issued by G.R.S. Mead and A. Besant. Hence it appears that WQJ based his 1893 edition on the Mead/Besant reprint rather than HPB's original. — EDS.

² Also found in *Theosophical Articles*, Vol. III, 216 as well as the Pamphlet, “The Roots of Ritualism in Church and Masonry,” p. 17.

erence to, “**oblong square**”, HPB writes in the footnote:

**A Masonic term; a symbol of the Arc of Noah, and of the Covenant, of the Temples of Solomon, the Tabernacle, and the Camp of the Israelites, all built as “oblong squares”. Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca." (*Collected Works*, Vol. XI, p.78fn)

So there are also “oblong cubes” used in the symbolism as well as “oblong squares”. Clearly then, this is no mistake, no idle phrase or term that HPB is using in the *Voice*. So again, one might ask why change it in the *Voice Of The Silence*, why remove the word “squares” to leave the phrase “thin oblongs”? For to do so is to delete something very important in the text, or so it seems to me.

In the passage from *Collected Writings*, above, HPB points out this is about Initiation (see reference to ‘candidate’, ‘apprentices’). Thus, we might suppose that the “newly born” is/was the ‘apprentice’ for Initiation who started out at the gloomy north and is now ready to be ushered in through the “door of life” into the next ‘...’, or grade.

At the literal level in the church ritual of baptism the new babe has a godparent who assists with the anointment and agrees to watch over and take responsibility for the spiritual welfare of the child. This symbolizes the first initiation ‘by water’. The second, ‘Confirmation’ is through ‘the holy ghost’ (trial by Fire) and will come later - normally six to seven years. The symbology is suggestive.

We might also reflect on the number 9 (three 3s) from our earlier passages. The relationship of 9 (months) to the period of gestation followed by ‘new birth’ is obvious at the physical level. Yet we should remember the Initiate is also re-

ferred to as the 'twice born', there may well be analogies here for the serious student to explore.

But who is the "godparent" of the "newly born", mentioned above, who assists with the anointment and agrees to watch over and take responsibility for the spiritual welfare of the child? Even at the literal level of the church ritual it is not the physical parent of the individual. It is the 'god-parent'. Esoterically we might say it is the *spiritual* parent, the real 'GOD' parent, or more accurately speaking, the GURU of the disciple, who stands as a *representative* for the unknown Self until the disciple is able to link his consciousness 'at will' to the light which radiates from his own Logos.

And all of this takes place takes place in "the OBLONG SQUARE". So where is the 'oblong square'?

Bhavani Shankar (a chela of Master KH) offers a clue in his *Doctrine of the Bhagavad Gita* where he refers to the disciple who:

...at the proper times receives his first Initiation, It takes place, as HPB says in *The Voice of the Silence*, neither in the physical body, which she calls the hall of ignorance, nor in the astral body which is called by her the hall of learning, but it is in the Karana-sharira, the hall of wisdom, in his own Hridaya (heart), that the disciple sees Him for the first time whose life and peace he was so long feeling in his heart. Therefore does the *Voice Of The Silence* teach the aspirant:

"Seek for Him who is to give thee birth in the hall of wisdom."

We might just pause and reflect on the last line for a moment and then look back at the passage from the Collected Writings:

It is through this 'door of life' - the solemn pathway through which the daily entrance of the luminary into the *oblong*

square of the earth or the Tabernacle of the Sun is effected every morning — that the 'newly born' babe is ushered.

Do we perhaps get a sense that this term "oblong square" is an important one and should have remained untouched as HPB wrote it in her original "Voice of the Silence"?

So again, one might ask, where do we find the "thin oblong squares" upon which the original precepts in THE VOICE OF THE SILENCE are engraved? Is it something to be discovered by a physical journey to a far off land, to a temple room? Perhaps, if it is the "oblong square of the earth". But the "oblong square of the Tabernacle of the Sun" appears to be that which lies within the disciple's "own Hridaya (heart)" where s/he finds:

... Him who is to give thee birth in the hall of wisdom.

Could this be something of what HPB meant when she said she had to learn the *Golden Precepts* of the Voice of the Silence 'by heart'?

The observant reader may have noticed in HPB's passage in the Voice that she states the original precepts were "en- graved". It could be argued this means the oblong squares are simply tablets of stone? Well, at one level this may well be so, as the outer physical level is made to reflect the 'inner reality'. However, as we have seen, elsewhere HPB tells us that "oblong square" is a Masonic term, a symbol of the Ark of Noah, or *the Ark of the covenant*. Part of the symbolism of 'the ark of the covenant' is that it is 'constructed' by the Initiate (Moses, in the Bible) under the command of the Self, the Logos or God 'above'. Within the Ark are kept the precepts or commandments (universal law) carved on tablets of stone. We might note in passing that the rod of the magician along with the

golden vase filled with 'mana from heaven' (Buddhi) is also kept within the Ark.

At one level we might say that what is 'constructed' is the life of purity and compassion of the Initiate which becomes, or is assimilated to, the future Nirmanakaya 'form'. For the average human being we might say it is the spiritual substance of an individual's life which is assimilated by Buddhi and forms the spiritual ego in Devachan, which like the Ark of Noah carries that which is worthy of saving across the gulf between one incarnation and another. For the disciple and conscious adept this is no spiritual illusion (*i.e.*, devachan) that is entered but the Karana Sarira, the Hall of Wisdom, itself.

The term "constructed" might seem an odd one to use, and surely it will have a number of meanings. Along with the symbolism as it applies to 'the Mason' the interested reader may consider that the card of The Magician - in some Occult systems that use the Tarot keys - has ascribed to it the Hebrew letter '*beth*' which means "house". We might also note, in passing that the figure of the High Priestess can be found seated on the cubic stone in some traditions. Also, the *spiritual church* of the Christ (the Christos principle) was built upon Peter, whose name meant 'rock or stone'.

As we might expect, the Secret Doctrine offers us a clue which links the 'oblong square', the 'stone', to that which is at the heart of the human being:

In the old symbolism, man, chiefly the *inner* Spiritual man is called "a stone." Christ is the corner-stone, and Peter refers to all men as "lively" (living) stones. (SD II 627)

So, we see that when an Initiate refers to 'oblong squares' and even 'stones' we must not stop at the literal

meaning but look far deeper. The journey of discovery to that altar on which the oblong squares are placed is not to some temple in a far off land but forever inward to the core of that which makes us what we truly are. For each of us is a 'living stone' and each of us has the task of 'engraving' (perhaps 'impressing' would be a better term) those universal laws, called Golden Precepts, upon the very fabric of our own being. And at the end of our life on earth, or perhaps if one has earned the right to stand before the Master, each of us will find ourselves in the position of the defunct in the Egyptian mysteries where his life's worth is read from the pages of his heart by the Forty Assessors.

In the Bible one of the precepts of the inner 'God' of the Initiate was "to have no false gods before me". We find this tenet echoed in the Secret Doctrine and may sense how this relates to The Voice of the Silence and the Golden Precepts contained therein, in that it points clearly to that place wherein the true shrine and altar is to be found.

The ever unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart -- invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls...(SD I 280)

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POINT OUT THE WAY

[Continued from Vol. II, Issue #8]

XXI

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

Chapter V

III. The Astral Body, Cells and Skandhas

Question: Can the astral man be annihilated?

Answer: He is annihilated at every incarnation; that is why we die and have no recollection of former lives.

Question: Are the terms "atomic lives" and *Skandhas* synonymous?

Answer: No; when we say "atomic lives"¹ we have used a contradictory expression, haven't we, because the word atomic, as understood by us, means "lifeless." We never think of atomic matter as being alive and yet, when we say "atomic" life, we are trying to wed two ideas, the idea of Theosophy, and the

idea of Science that atoms are “lifeless.” By using the word “atomic” — which means, so far as we know, nuclear matter — with the word “lives,” we may help the man who has formed a mental picture of infinitesimal indestructible particles of matter to see that those indestructible particles are *Life*, “atomic lives.”

Now take the word *Skandhas*: the word itself means, in English, collections, or aggregates, or bundles. This audience is a *Skandha*; that is, it is a collection or bundle of beings, but *Skandhas* are bundles of desires — that is, feelings, memories, hopes fears and passions formed by the man. We form them every moment and they constitute the *Kamic* principle in us; after we leave the body the astral body that we use ceases to be because it is no longer inhabited by us. It is inhabited only by these aggregates, by these bundles of thoughts and passions — reflected lights. Remember, Mr. Judge says that the term *Kama-Rupa* should properly apply only after death, because *Kama* and the astral body do not coalesce while we are alive; our presence keeps either one or the other paralyzed. If our passions are active our astral body is passive; if our passions are passive, our astral body is active; but you can't energize them both. Our presence in the body paralyzes one or the other.

When we die; a complete change takes place in that which was our astral body. What is that change? Both positive and negative. Negatively, we have left it; positively, the passions and desires have left it. The moment we have left it the two poles of the astral man — the passions and desires on the one side and the lives that form the substance of the astral body — coalesce and then we have a shell, a *Kama-Rupa*, an elementary. It represents the dark side of the ex-human being. It is the personality minus the Ego. After a while, it dies and when it

dissolves, it does not dissolve into its constituent lives as it should. We have had such fierce passions, such fierce loves and hates and hopes and fears, that we have made *fusible* compounds out of some of these lives, so that each separate compound lasts for ages and ages and ages, and those are the *Skandhas*; they are the bases of our molecular body on the return to a new incarnation.

Question: Is there a distinction between the word *Siddhis* and *Skandhas*?

Answer: Yes, there is all the difference in the world: our *Siddhis* have produced the *Skandhas*. In other words, the elementals of themselves have no power to combine and remain in cohesion, just as a dozen and one chemical elements have no power to hunt each other up and combine. But any man who has intelligence and knowledge of the elements can put these chemical elements together, develop a great heat, and fuse them. Then we have a new substance and it manifests entirely different qualities from the original elements themselves. The word *Siddhis* means powers. Every time we use our power of thought or will or feeling or memory or imagination, we are exercising our *Siddhis*; we either exercise them in a high way or in a low way, up or down. If we exercise them “downward,” we form elementals which persist because of the cohering power of our thought and feeling and those afterwards become the *Skandhas*. *Skandhas* are human elementals; that is, they are collections of elemental beings given a form by our thought. They couldn't have taken that form of themselves; of themselves elementals have no forms; **we give them forms**, forms of hate, forms of fear, forms of doubt, forms of suspicion, and good forms, cheerful forms, optimistic forms and beautiful forms. These constitute the *Skandhas*.

Question: Does one pick up all of his *Skandhas* at each incarnation, or do some of them wait?

Answer: Well, if we picked them all up at once we would be sunk. We have here to refer to the "Aphorisms on Karma" and notice — "stop, look and listen." It says that all our life long we are making mental deposits. "Mental deposits" is only another phrase for *Skandhas*. All our life long we are "colouring" human elementals of one grade or another, which, after the break-up of the *Kama-Rupa*, become the *Skandhas*. Now the Aphorisms say that in any given life those only of our mental deposits — the old elementals that we have used and misused in any given incarnation — can become active which are appropriate to the environment provided. Mr. Judge goes on to show how everyone of us is at one and the same time doing three things: first, we are absorbing into our system (using in our mind and four lower principles) the elementals or mental deposits of a former lifetime which are now awake, alive, active, ripe and constitute our mind and nature and tendency. Secondly, and at the same time, we are going right on thinking; we are going right on wishing, feeling, hoping, fearing, and so on; so all the time we are making *new* mental deposits which will come to fructification in some future life, if not in this. Thirdly, and at the same time, since we have lived myriads of lives and since we have million feelings for a given action — (think of the millions of feelings we have every day and how few of them we act out!) we are facing not only those deposits that are now ripe and that we are now experiencing, not only those that we are making or storing up for experience in the future, but also an enormous mass of held-over or suspended mental deposits from former lives awaiting a favourable moment to ripen.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: The brew, the tea, and the tidbits should be passable today as Vaclav Havel has cleaned my mind of its untidy trashbins and unswept carpets. See if it doesn't do the same for you [the interspersed comments are from Laura, the collected lady in the center booth]:

Another "political" outlook from an excellent collection of speeches by Vaclav Havel compiled under the title "Summer Meditations" translated by Paul Wilson ISBN 0-394-28008-3

"Every circle, every aspect of the human home, has to be given its due. It makes no sense to deny or forcibly exclude any one stratum for the sake of another; none should be regarded as less important or inferior. They are part of our natural world, and a properly organized society has to respect them all and give them all the chance to play their roles.

This is the only way that room can be made for people to realize themselves freely as human beings, to exercise their identities. All the circles of our home, indeed our whole natural world, are an inalienable part of us, and an inseparable element of our human identity. Deprived of all the aspects of his home, man would be deprived of himself, of his humanity." pg 31

"Time and time again I have been persuaded that a huge potential of goodwill is slumbering within our society. It's just that it's incoherent, suppressed, confused, crippled and perplexed — as though it does not know what to rely on, where to begin, where or how to find meaningful outlets. (transcending self, comes to mind) In such a state of affairs, politicians have a duty to awaken this slumbering potential, to offer

it direction and ease its passage, to encourage it and give it room or simply hope." pg 4

"I am a naive dreamer who is always trying to combine the incompatible: politics and morality. ... I feel that the dormant goodwill in people needs to be stirred. People need to hear that it makes sense to behave decently or to help others, to place common interest above their own. Goodwill longs to be recognized and cultivated. For it to develop and have an impact it must hear that the world does not ridicule it."

"If I talk here about my political — or, more precisely, my civil — program, about my notion of the kind of politics and values and ideals I wish to struggle for, this is not to say that I am entertaining the naive hope that this struggle may one day be over. A heaven on earth in which people all love each other and everyone is hard-working, well mannered, and virtuous, in which the land flourishes and everything is sweetness and light, working harmoniously to the satisfaction of God: this will never be. On the contrary, the world has had the worst experiences with utopian thinkers who promised all that. Evil will remain with us, no one will ever eliminate human suffering, the political arena will always attract irresponsible and ambitious adventurers and charlatans. And man will not stop destroying the world. In this regard, I have no illusions.

Neither I nor anyone else will ever win this war (outwardly) once and for all. At the very most, we can win a battle or two — and not even that is certain — yet I still think it makes sense to wage this war persistently. It has been waged for centuries, (severe battle) and it will continue to be waged — we hope — for centuries to come. This must be done on principle, because it is the right thing to do. Or, if you like, because God wants it that way. It is an eternal, never ending struggle waged not just by good people (among whom I

count myself, more or less) against evil people by honourable people against dishonourable people, by people who think about the world and eternity against people who think only of themselves and the moment. It takes place inside everyone. It is what makes a person a person, and life, life." ("Politics, Morality, and Civility)

A good family is not without problems, what is important is how the problems are handled. What we see today as violence bullying, greed, war, family breakups, it seems to me could all be traced to being overwhelmed by what the senses present to us. We need the transcending self position in which to view the problem, we cannot wish the problem away, nor blow it up. We need the vehicles mentioned in Micheal Ignatieff's book with which to work things through. (Laura)

What is needed is lively and responsible consideration of every political step, every decision; a constant stress on moral deliberation and moral judgement; continued self-examination and self-analysis; and endless rethinking of our priorities. It is not, in short, something we can simply declare or introduce. It is a way of going about things, and it demands the courage to breathe moral and spiritual motivation into everything, to seek the human dimension in all things. Science, technology, expertise, and so-called professionalism are not enough. Something more is necessary. For the sake of simplicity, it might be called spirit. Or feeling. Or conscience."

We need to grow up out of the adolescent politics we have at present, just as families have to grow out of the habits of defense and denial and getting overwhelmed by events. HPB indicates that solutions in politics must germinate from that which transcends politics.

In another of his talks, Havel speaks of not wishing to belong to one ideology or another, to one party over another, but to move freely between all ideas, looking for the best possible solutions.

Scholastic type: When everyone asserts their rights, what happens to responsibilities?

Michael Ignatieff confronts these questions head-on in his book, *The Rights Revolution*, defending the supposed individualism of rights language against all comers.

“The political and social history of Western society since the French Revolution is the story of the struggle of all human groups to gain inclusion. It is only within the lifetime of all of us here that this vast historical process, begun in the European wars of religion in the 16th century, has been brought to a successful conclusion in the rights revolution of the last 40 years.

All of this is so much part of our lived history that we barely notice its enormous historical significance. We are living in the first human society actually attempting to create a political community on the assumption that everyone — **literally everyone** — has the right to belong. We are all embarked on the same perilous adventure, whether we can live with our differences or die because of them.” **Michael Ignatieff**

More quotes from Michael Ignatieff group interaction:

"Groups should be able to protect their cultures and practices against the intrusions of the majority, but they should not be able to deny their individual members rights of protest and rights of exit. So far so good. The problem is that many groups — aboriginal peoples, religious communities, and so on — don't see themselves as communities of **rights-bearing equals**. They think group purposes should prevail over freedom of choice. This is certainly the case with the Muslim and Orthodox Jewish communities in our midst. They say that if a society protects individual rights of protest and exit, it will end up destroying the group. In the end,

we will have to choose between individual and group rights, and I hope to show, in a later lecture, why we should allow individual rights to prevail."

Is this not the **Transition Age** happening in our very midst? The great discovery that our identity depends on nothing external to ourselves is beginning to find a home in the human family.

Rights are not a language of the good at all. They're just a language of the right.

...

Rights regimes exist not to define how lives should be led, but to define the condition for any kind of life at all, the basic freedoms necessary to the enjoyment of any kind of **agency**. Agency is the key idea in rights. The word "**agency**" means the capacity of individuals to set themselves goals and accomplish them as they see fit. The basic intuition of rights talk is that if individuals have **agency**, if they have the capacity to act in the world with some degree of freedom, they can protect themselves and those they love from abuse, and they can define for themselves the type of life they want to live."

Laura: This brings to mind "*such association calls for no obligation on my part, other than that which I, myself, determine.*"

Such a statement is threatening to “the-group-comes-first” mentality.

On a CBC radio program, Peter Gzowski's "Morningside", during an interview with a Cardinal from the Catholic Church on women in the priesthood and the abortion issue, an unexpected response to a question caused the interviewer to pause for a station-break. On returning, the subject was promptly changed.

The question asked was "Why does the church not allow people to think and choose for themselves?" The Cardinal's response was, "If we al-

lowed people to think and choose for themselves, the church would cease to exist."

Herein lies the dilemma brought to our attention by Odin.

Are all groups willing to allow the **"under no obligation, other than that which you yourself determine"** clause?

Further: —

If rights can't be blamed for inequality, they can't be blamed for disuniting the country (Canada) either. Modern societies are conflictual: class against class, interest against interest, men against women, workers against employers. In this Marx was deeply right. Rights are there to help adjudicate these conflicts, and these adjudications are never final. The longing for finality is a reactionary delusion, as is the longing for national unity, consensus, and a quiet life. Rights bring conflicts out into the open. But there are ways in which they also help us to resolve them. First, rights talk can show opposing groups that there is right on the other side. In this way people's understanding of what is at stake in a conflict slowly changes (evolution of awareness, mindfulness). Instead of a battle between right and wrong, the conflict begins to be seen as a battle between competing rights. At first, this may only reinforce self-righteousness. But after a while, when one side realizes that the other has a rights claim too, compromise can become possible. Rights talk clarifies disagreements and creates the common language in which agreement can eventually be found. Rights consciousness also creates the grounds for understanding what kind of community we are, and in so doing helps us to keep the show on the road. For the key ideas of rights talk are that we are all deliberative equals, that each of us has a right to be heard about the public business of our country, that no one's claims can be silenced and denied simply by the fact of who they are. This ideal of deliberative equality — the commitment to remain in the same room talking until we resolve our disputes, and to

do so without violence — is as much unity, as much community, as modern life can afford.

The key point here is that rights talk, by creating this idea of deliberative equality, has widened the democratic conversation of societies like ours. I grew up in a Canada where the conversation of the country was firmly in the hands of a political and economic elite. Since the 1960's, the rights revolution has brought to the table whole new groups that were never heard before, and the debate about what kind of society this should be has become noisier, less controllable, and more democratic than it was before. For this, we have to thank the rights revolution.

Another part of the book also relates to the "form signed by ULT Associates":

Rights commit us to deliberating together, to agreeing to adjudication when we cannot find a compromise ourselves, and to abstain from violence if we don't get our own way. This teaches us that every right entails an obligation. My right to go about my business without being assaulted or abused goes with an equal obligation to avoid doing the same to others.

There is so much to contemplate in the book, but I will confine myself to one more quote:

"The rights revolution since 1945 has widened the bounds of community so that our obligations no longer cease at our own frontiers. This new culture of obligation, when coupled with the emergence of global media bringing us pictures of the anguish and suffering of strangers beyond our borders, presents us with old moral dilemmas in a new form: Who is my brother? Who is my sister? Whose needs must I make my own? Whose rights, besides my own, must I defend?"

Just one more: —

"...the idea that rights are indivisible. If they come for you, they also come for me.

That means we must stick together."
Universal Brotherhood.

This is to give you a larger glimpse into the *Rights Revolution* by Michael Ignatieff, available from:

House of Anansi Press Limited
 34 Lesmill Road
 Toronto, ON M3B 2T6
 CANADA
 or <http://www.anansi.ca>

other books

A Just Measure of Pain; The Needs of Strangers; Isaiah Berlin: A Life; Virtual War: Kosovo and Beyond

Thank you for the opportunity to share this with you.

LAURA GRAY

Odin: Laura, you awoke a line of thought that has a life of its own: Judge pointed out much of what we are experiencing in his article, "A Transition Age":

There is, first, our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly some enlightenment comes, but not the amount needed for the whole work. We have to watch ourselves so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams.

The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present -- not yet come -- we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.

As to the broader scope of the work, that comes from united effort of the whole mass of units. It embraces the race, and as we cannot escape from the destiny of the race we have to dismiss doubt and continue at work.

The race is, as a whole, in a transition state, and many of its units are kept back by the condition of the whole. We find the path difficult because, being of the race, the general race tendencies very strongly affect us. This we cannot do away with in a moment. It is useless to groan over it: it is also selfish, since we, in the distant past, had a hand in making it what it now is.

The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes "for righteousness," and that is guided by wisdom. From the great power of the general badness we each one have a greater fight to wage the moment we force our inner nature up beyond the dead level of the world.

So before we attempt that forcing we should, on the lower plane, accumulate all that we can of merit by unselfish acts, by kind thoughts, by detaching our minds from the allurements of the world. This will not throw us out of the world, but will make us free from...the immense power of the unconscious and material basis of our nature. That material base being devoid of soul is more inclined on this plane to the lower things of life than to the higher.

Hence, until we have in some degree conquered that, it is useless for us to be wishing, as so many of us do, to see the Masters and to be with Them. They could not help us unless we furnish the conditions, and a mere desire is not the needed condition. The new condition calls for a change in thought and nature.

So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries.

Hence we are not working for some definite organisation of the new years to

come, but for a change in the Manas and Buddhi of the Race.

That is why it may seem indefinite, but it is, nevertheless, very defined and very great in scope. We are working for the new cycles and centuries.

Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up all the light, except for a few bright souls, and then a greater darkness would come on.

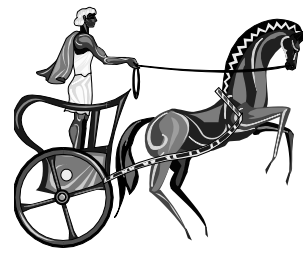
Many of us could not grasp nor understand all that might be given, and to us would result a danger and new difficulty for other lives, to be worked out in pain and sorrow. It is from kindness and love that Masters do not blind us with the electric flash of truth complete.

But concretely there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices. Just now a pall of darkness is over all that no Gnani will be attracted by.

Even in India it is dark, for there, where the truth is hid, the thick veil of theological dogma hides all; and though there is a great hope in it the Masters cannot pierce through to minds below. We have to educate the West so that it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole.

We have, each one of us, to make ourselves a center of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth.

[Collated from "The Transition Age," and *Letters That Have Helped Me*, Letter 2]



DNYANESHVARI

XXI

[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*.]

[Continued from Vol. II, #9]

Chapter VIII

Shri Krishna is speaking: In the course of the day and night of Brahman is the apex of the universe. It is the chief station of those who are eternal, the highest point of the mountain of Triloka. It takes the life of fourteen Indras to make a day of Brahman. When the four great periods (Yugas) have gone around a thousand times, it makes a day of Bramadev and when an equal number passes again, it makes a night. Those who live during this day and night, realize what time is. They really know what is a day and what is a night, who can see and live through the day and night of Brahma. When the sun rises, the universe is filled up with living things and when the night comes, those who are created from the five elements, spontaneously dissolve. It happens in the same way as other spontaneous phenomena, such as a tree growing from the seed and rain dropping from the clouds. Unity is felt, nothing appears dissimilar to anything else. Even the word 'happiness' disappears like curds, which lose the very name of milk, from which they are made.

With the elimination of the form, the character of the world as world disappears and it becomes, what it was at its origin. The undifferentiated (Avyakta) becomes the differentiated (Vyakta), as when ornaments are made from silver which, being melted, loses its cubic form in the first instance and is turned into different shapes. Both the original form and the resulting form were in the colored metal. So both the differentiated and the undifferentiated, reside in Brahman. Brahman is neither differentiated nor undifferentiated, neither eternal nor perishable. Brahman is beyond these two qualities, incomparable, existing without origin. Though he becomes the universe, He is not destroyed when the universe is destroyed, just as the meaning survives in the mind, when the words written on a slate are wiped out.

Brahman is the greatness of men, who have thrown off pride. He is the total knowledge of those, who have gone beyond the qualities (Guna). He is the highroad for His devotees leading to the kingdom of salvation. It is useless to give you further details. In short, a man always attains Him, whichever way he turns. Like warm water cooling at the touch of a breeze, or darkness disappearing when the sun rises, ignorance disappears, when it reaches Brahman. Fuel becomes fire, when it falls into fire and once it has fallen there, it cannot become wood by any effort. Sugar cannot be turned into sugar cane by any amount of exertion. Butter, which comes out of milk, cannot be made into milk again. In the same way, rebirth is not for those who have attained Him. I have told you plainly, O Arjuna, that to attain Me, is to attain this supreme end.

It is very easy to know exactly the condition, which a Yogi achieves on death. Though sometimes it happens, that those who give up the body permanently have got to return to it, those reach Brahman amongst the Yogis, who abandon the body at a proper time. At the time of death, it is the inside fire which goes out. When this

is gone out, the body is merely a mass of matter and a Yogi has to seek this in darkness. At such a time, how is one to retain memory and to attain Brahman? In the mass of matter in the form of body, life is drowned and one forgets everything. It is like the putting out of light, which one is carrying in one's hand, before the object of search is found. In short the mainstay of consciousness is the inside fire.

Those who, having experienced Brahman, come to the end of life with the radiance of vital energy during the bright half of the month, during day time and in any one of the six months of Uttarayana (from the middle of January to middle of July) owing to the advantage of these circumstances, attain Brahman. The conjunction of these circumstances is important. It leads one on the straight path of salvation. This is regarded as the better time for death. Unfavourable death is that, in which towards the end, cough and delirium predominate and cause darkness in the heart. The senses become stiffened, memory confused, mind unsteady and breathing difficult. With the passing of internal energy or fire, there is a cloak over all knowledge. It is like the moon being covered up by clouds in the rainy season, when it is neither dark nor light. In the heart, there is neither death nor life. A percentage becomes a cipher and awaits extinction. So clouded are the mind, intelligence and the senses, that whatever has been acquired from birth is practically wiped out. Such a situation means certain rebirth, and no salvation. Being a Yogi, he may rise as far as the world of the moon, but he must come back to this world.

These two paths are eternal. One is a straight one and the other a roundabout one. You have been told of these, in order that you may be warned. Who will go by the by-lanes, if the high-way is open to him? Who will leave nectar, when he can distinguish between nectar and poison?

[TO BE CONTINUED]

Liquid Light

Light can be turned into a glowing stream of liquid that splits into droplets and splatters off surfaces just like water. The researchers who've worked out how to do this say "liquid light" would be the ideal lifeblood for optical computing, where chips send light around optical "circuits" to process data.

Liquid light sounds like a contradiction, since the three phases - gas, liquid and solid - usually only apply to atomic matter. Although researchers sometimes talk about a light beam as if it's a gas, because the photons move around randomly within the beam and can exert pressure due to their momentum, they don't usually mean it literally - until now.

You really can think of light as a gas, says Humberto Michinel's team at the University of Vigo in Ourense. And like any gas, it can be made to condense into a liquid.

The researchers have been working on "non-linear" materials, which slow light down by an amount that depends on the intensity of the beam rather than simply a fixed amount, as happens in water or glass. In most non-linear materials, the more intense the light, the more it is slowed down. That means the inside of a beam slows more than the outside, as if it were passing through a convex lens, and the beam is focused to a point, rather than transmitted as you'd want in an optical computer.

But this doesn't have to happen, Michinel realised. If you have a material in which the light slows less when the intensity of the beam gets very high, then a high-energy laser beam could be concentrated into a tight column instead. This column behaves just like a liquid, says group member Jose Ramon Salguiero at the University of Santiago de Compostela in Spain.

Shattered drops

The researchers carried out computer simulations of what would happen to a light pulse concentrated in this way. They showed that the pulse had a kind of surface tension, making it stretchy on the outside, and that it would shatter into smaller drops when it bounced off a surface, just like a liquid.

Other researchers aren't convinced, however. "The name is catchy and it's a clever idea, but I'm not sure it's really going to change things," says Demetrios Christodoulides at Lehigh University in Bethlehem, Pennsylvania, part of a competing team also working on non-linear materials.

One problem is whether the material that Michinel wants to use to test his predictions will be up to the task. Michinel reckons a "chalcogenide" glass made by Frédéric Smektala and colleagues at the University of Rennes in France is just right for making liquid light. But Christodoulides says that the material would have to interact so strongly with the light that the droplets would probably be absorbed before they could get anywhere.

But if the researchers can make liquid light, blobs of the stuff could form the heart of an optical computer. The speed of silicon-based processors is limited by the rate at which electrons move round circuits. An optical computer based on photons would be much faster, but it's tough to bounce light around without the beam spreading out and information disappearing. "Liquid drops are optimal candidates to be information bits," says Michinel.

But Christodoulides believes his own approach is a better bet: adjusting the design of optical pathways so that they handle pulses of ordinary light better. "Pulses are discrete things and you can do digital operations with them," he says. "A liquid can end up anywhere and be quite unpredictable." Journal reference: *Physical Review E* (vol 65, p 066604)

CORRESPONDENCE

BREAKFAST TABLE INTERLUDE

ULT's are flexing their "universality" muscles all over the world — timidly perhaps, but nevertheless in a discernable way. Perhaps the phenomena is universal. Even the Saudi population is beginning to wonder if the human family might be more important than servitude to the priests./Eds

The Rights Revolution by Michael Ignatieff. Excerpts from his Public Lecture: Tuesday, November 7, 2000 at the University of Toronto.

<http://masseylectures.cbc.ca/2000live.html>

What space remains in common if each nation insists on its own?"

Since the proclamation of the Universal Declaration of Human Rights in 1948, rights have become the dominant language of the public good around the globe. In Canada, rights have become the trump card in every argument from family life to Parliament Hill. But the notorious fights for aboriginal rights and for the linguistic heritage of French-speaking Canadians have steered Canada into a full-blown rights revolution.

We are living in the first human society actually attempting to create a political community on the assumption that everyone — literally everyone — has the right to belong. We are all embarked on the same perilous adventure, whether we can live with our differences or die because of them.

The idea of rights implies that my rights are equal to yours. If rights aren't equal, they wouldn't be rights, just a set of privileges for separate groups of individuals. The essential purpose of any political community based on rights is to protect that equality on behalf of everyone. What holds a nation together, then, is this commitment we each make to treat all individuals the same.

When we see justice done — for example, when an unjustly imprisoned person walks free, when a person long crushed by oppression stands up and demands her right to be heard — we feel a deep emotion rise within us.

That emotion is the longing to live in a fair world. Rights may be precise, legalistic, and dry, but they are the chief means by which human beings express this longing.

Laura: In reference to the extreme fundamentalism, Michael Ignatieff, states; that the move to unity and globalization is a threat to those who still take their identity from their group. Globalization and the breaking down of barriers depends upon us taking our identity from within.

Fundamentalists feel threatened when asked to see similarity or Universal Brotherhood as a fact. (He likened it to the pressure put upon the south to accept African Americans as equal.) They feel a loss of identity, if their sect is no longer separate. So then, the "severe battle" mentioned by Judge is within each of us. To answer the question, requires a position of the Self of All, or of the Heart.

In practical terms it seems that the Theosophist in all circumstances should disengage from dissensions and differences, while engaging unity and universal brotherhood as fact.

Since we do not live in a vacuum, Ignatieff reminds us that such action will create a backlash — some of which we see in the resurgence of fundamentalism.

It is nature's test to see if we can maintain the truer position outwardly that we have already realized inwardly.

As pupil teachers we are surrounded by psychic materialism (hypnotists, past life regressionists, psychic healers etc.) We meet upon those who

are inclined towards popery and as workers for brotherhood continues quietly in the "motives" of each.

To become a "center of spiritual influence" we need at least some realization of what this means, and as a shadow of the "realization" there will be a gauge for determining what it is not. The struggle to recognize Theosophy is within each student — every day. From this we can infer that true spiritual influence underlies the visible and is not advertised. It brings to mind two approaches to Theosophy —

- a) Behold I know — the Eye Doctrine
- b) Thus I have heard — the Heart Doctrine

At the high school my children attended, a 15 year old girl (Muslim) was severely bludgeoned with an axe, by her father. Her "crime" was being seen talking to boys at school. The father felt (as did the mother) that the family as a unit, was made impure by this act. They do not recognize the daughter as an independant being nor themselves independent from each other.

My son Angus as well, was threatened for sitting beside another Muslim girl in the school cafeteria. He was able to explain his intention was to promote tolerance and not for personal reasons. His would be attackers became friends and a few more walls of separateness came down.

For the Muslim father, no "Declaration of Independence" is realized, all sense of Self is taken from the outer form, and when it is made "impure" it must be corrected in a physical way. It is a view of the world from the position of the five senses. The challenges ahead are many and no one is to be left behind on this evolutionary journey. (Kwan Yin Pledge). The struggle

for parents, students and staff at the high school, was to help each other, not to judge, but to look **directly at the problem** and create a solution. When something bad comes together with something good, it is a moment of creation, that can enlighten all, if we do not judge. The young woman recuperated physically from her injuries and the father has a prison sentence. The family **and their community** blames the young woman. So full resolution will have to wait until another day. My heart goes out to the Muslim people as they go through this painful journey.

Thank you Odin for the moment to contemplate this, and bringing HPB's, "First letter to the American Convention", to my attention .

Laura: If you have a moment to contemplate this I would appreciate your input.

The second object of the TS on the comparative study of religion, sciences and philosophy both ancient and modern.

Many students feel that mentioning the "other" is watering down Theosophy or going off the Path.

It seems though that it is essential to understanding the Secret Doctrine to have this comparative understanding. Would it not be a form of "fundamentalism" to exclude all other expressions of Theosophy from our study? Is it getting away from the original teachings of HPB to bring in these comparisons? Some think so and some do not. Where is the common ground? Many discussions on the internet and in ULT study classes are caught in this loop.

Onlooker: You ask where is the "common ground"? I would say it is in the Associate Card:

...it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

In other words, some Associates do their PATH one way, others do it in another way. The "evil" arises when an Associate or student insists on their way being THE WAY!! The outcome hinges not so much on "what we are doing," but **where we are coming from!** or as the *Voice* says, "

...each failure is success and each sincere attempt wins its reward in time. The holy germs that sprout and grow **unseen** in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but **never** break, nor can they e'er be lost. But when the hour has struck they blossom forth. (p.68-69)

It is one of those dilemmas that have no clear cut answers in the back of the book. It's like that Muslim father now serving a jail term. His right of free movement is destroyed to ensure the girl's "safety," but the "problem" of group versus individual lingers on. If other than the total freedom pointed to on the Associate Card is practiced in the ULT, we get on the slippery slope of sacerdotalism:

I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. [MH, p. 57-8]

Or again:

If in all that is taking place on the physical plane we "hold sway over ourselves", "see far enough" (Emerson) , keep

on with the work of Theosophy pure and simple (and figuring out what that means), Theosophy will become visible in our lives — not eyeball visibility, but that *influence* which lights the fire of hope in another, makes them wonder: "Well if they can do it maybe I can too."

Guest Editorial & Discussion

EFFORT IS GREATER THAN DESTINY

Hi,

I received this discussion at the Lodge e-mail from an SD study group and when I replied they could not accept the reply because of the way their system is set up. Perhaps you could find a slot for it.

Friends,

Using what is said in italics I would like to respond to what has been said. My remarks will follow the italicized portion.

From: L. R. A

Subject: Faith

Hello Friends,

As _____ and _____ pointed out recently, we are humans "wearing coats of skin." I take some of this to mean that in our present state, we are imprisoned, as it were, within our present evolutionary limitations, regardless of the higher Truth and lofty ideals to which we all aspire.

*Thanks to those who gave feedback on the question of meditation and prayer. As was pointed out, comprehensive discussions of both topics appear in the WisdomWorld.org website. This brings us to the question of **faith**. Much is being discussed about the "travesty" that modern religions have become vis-à-vis the SD and ancient wisdom. Those of us who were brought up in the various religions were taught to pray, from early age, to God, to Christ, the Virgin Mary, etc., and to have faith that Deity as we saw it, would make our worldly lives more bearable.*

Now that we are pursuing higher Truth, in What or Whom shall we have faith? The answer might be that we must have faith in Highest Truth, a Truth that ultimately will bring us peace, clarity, certain knowledge that all is well.

But because we are indeed "wearing coats of skin," we get impatient. We don't want to wait an unknown number of reincarnations before we see more light. It is quite human to want at least a little more light NOW.

What can we do? We have discussed "meditation," a rather broad subject it seems to me, because there seem to be so many techniques. What else can we do, aside from exercising our intellects, to gain more light, to expand our awareness, to develop our powers of Intuition perhaps, so that we may carry on with more serenity?

First, a comment on this part:

"As _____ and _____ pointed out recently, we are humans "wearing coats of skin." I take some of this to mean that in our present state, we are imprisoned, as it were, within our present evolutionary limitations-regardless of the higher Truth and lofty ideals to which we all aspire."

Thus have I heard,

We are Spiritual Beings Standing among material things. How could I be any of the things I think myself to be if I am the Power to think? Our present evolutionary limitations are our old habits reasserting themselves, which the devotee sees as being necessary to abandon, because of our lofty ideals and the pursuit of higher Truth.

"[Now that we are pursuing higher Truth, in What or Whom shall we have faith? The answer might be that we must have faith in Highest Truth, a Truth that

ultimately will bring us peace, clarity, certain knowledge that all is well.]"

Thus have I heard,

All that anyone can know of the "Highest" is what he knows in, thru and by himself. To pursue Higher Truth is to pursue your true Self. You must have faith in yourself as a devotee to the Self in All as no other can do this for you. Peace and clarity only come to those who "Act" for and as the Self of all.

"But because we are indeed "wearing coats of skin," we get impatient. We don't want to wait an unknown number of reincarnations before we see more light. It is quite human to want at least a little more light NOW."

"What can we do? We have discussed "meditation," a rather broad subject it seems to me, because there seem to be so many techniques. What else can we do, aside from exercising our intellects, to gain more light, to expand our awareness, to develop our powers of Intuition perhaps, so that we may carry on with more serenity?"

Thus have I heard,

The good news is: If we stop using {the coats of skin} as a reason for not seeing, and Act as a Spiritual Being Standing among material things, then we can self-correct. Why, because, **as the power to perceive**, we look upon all things and their opposites. This is why it is said that "Good" is not the goal but a choice. The "Chooser" is above and beyond the "choices."

So don't Wait anymore Act Now
You are the LIGHT!

The best technique for the development of concentration, and meditation is to "Seek To Render Gentle Service to All that Lives" in every thing you do and think and when you find something that doesn't deserve your Gentle Service stop and look

for the old habit that is holding you to this delusion and self correct from the position as a Spiritual being.

This practice will develop the faculty for the perception of being **self-conscious** of the SELF in all, and the demise of the ability of old habits to affect how you perceive duty.

rob ford

One of the most difficult things to shake off is the idea that "power" comes from outside. Gandhi had it with his people as did Martin Luther King, Jr. with his, and Vinoba Bhave as well. However, the old Egyptians knew too well that an ounce of eternity is worth a ton of evanescence, so they gave people like us one word to work with: **TRY**. Effort to know more about the mystery called "I" is a seed planted for all of us, for no man travels alone.

Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating, and the destroying, are only so many aspects of **the divine spark within man.** (*Transactions*, p. 69)

Or again, there is the absolute necessity of Confidence in the One Self within, or, SELF-CONFIDENCE:

It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish: otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

"To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man."

[HPB in "She Being Dead Yet Speaketh"]

A Few Saudis Defy a Rigid Islam to Debate Their Own Intolerance

July 12, 2002
By NEIL MacFARQUHAR

JIDDA, Saudi Arabia—Prompted by the Sept. 11 attacks on the United States, a cautious debate is taking place in Saudi Arabia's closed society over intolerance toward non-Muslims and attitudes toward the West that are now viewed by some as inspiring unacceptable violence.

The debate appears to represent a significant shift in a society whose Wahhabi branch of Islam tends to make such questioning taboo. Mention that 15 of the 19 hijackers involved in attacking America were Saudis to almost any room full of people here, and denials still pour forth. There is no concrete evidence, people will argue, adding that even if Osama bin Laden, a native son, was somehow involved, he was led astray by his rabid Egyptian coterie.

But cracks are beginning to appear in this facade of disavowal. A small group of intellectuals, academics, journalists and religious scholars are quietly suggesting that change is needed.

"We have to confront a lot of things that we thought were normal," said Khaled M. Batarfi, the managing editor of Al Madina, a daily newspaper pushing the limits of what can be published. "We have to examine the opinions that resulted in these bad actions and see if they are wrong, or people just took them out of context."

"Before Sept. 11, it was just an opinion, 'I think we should hate the others,'" he said. "After Sept. 11, we found out ourselves that some of those thoughts brought actions that hurt us, that put all Muslims on trial."

Such positions remain controversial. After scores of Saudi religious scholars and academics issued a manifesto this spring suggesting that Muslims might find common ground with the West, they were subjected to withering rebuke by those who accept the Wahhabi notion that Islam thrives on hostility toward infidels.

"You give the false impression that many people condemned the war against America," read one such denunciation on a popular Web site, "But the truth is that many people are happy declaring this war, which gave Muslims a sense of relief."

In another, Sheik Hamad Rais al-Rais, an elderly blind scholar, suggested the manifesto writers showed too much sympathy for the victims of Sept. 11 and debased Islam by neglecting to mention that jihad, or holy war, remains a central tenet.

"You cry for what happened to the Americans in their markets and offices and ministries and the disasters they experienced," he wrote, "and you forget the oppression and injustice and aggression of those Americans against the whole Islamic world."

A number of factors have spurred such debate. Since Sept. 11, the monarchy has eased some suppression of free speech.

In addition, a deadly fire at a girl's school in Mecca exposed some of the domestic costs of extremist opinion when trapped students reportedly died because enforcement of modest dress codes kept male rescuers away. In June, the government announced the arrest of a Qaeda cell after months of royal denial that there were any local supporters.

But open discussion of the effects of Wahhabism faces daunting hurdles, not least that hard-line clergy and other scholars with significant influence instantly attack.

The austere teachings of Muhammad bin Abd al-Wahhab, who rejected the worship of saints or idols, have been prevalent in Saudi Arabia for more than

two centuries. The ruling Saud dynasty owes its very control over the peninsula's once fractious tribes to the fact that their ancestors championed his teachings.

Saudis abhor the term Wahhabism, feeling it sets them apart and contradicts the notion that Islam is a monolithic faith. But Wahhabi-inspired xenophobia dominates religious discussion in a way not found elsewhere in the Islamic world.

Bookshops in the holy cities of Mecca and Medina, for example, sell a 1,265-page souvenir tome that is a kind of "greatest hits" of fatwas on modern life. It is strewn with rulings on shunning non-Muslims: don't smile at them, don't wish them well on their holidays, don't address them as "friend."

A fatwa from Sheik Muhammad bin Othaimeen, whose funeral last year attracted hundreds of thousands of mourners, tackles whether good Muslims can live in infidel lands. The faithful who must live abroad should "harbor enmity and hatred for the infidels and refrain from taking them as friends," it reads in part.

Saudis in general, and senior princes in particular, reject the notion that this kind of teaching helps spawns terrorists. "Well, of course I hate you because you are Christian, but that doesn't mean I want to kill you," a professor of Islamic law in Riyadh explains to a visiting reporter.

Prince Sattam bin Abel Aziz, at 61 one of the youngest brothers of King Fahd and the longtime deputy governor of Riyadh, holds audiences in a soaring office half the size of a football field. The walls are of white stone and the carpeting a sort of modern Bedouin — bands of triangles and other geometric shapes executed in pink and blue.

When asked about such fatwas, the courtly prince responds, "You cannot say those people represent Islam," and mentions that he attended a Roman Catholic university in San Diego.

"I am not saying Saudi Arabia has no extremists, but not as many as people

think or the press shows to people," he said, eventually bringing the conversation back to Sept. 11. "They say the 15 people who have done this are from Saudi Arabia. But those people were in Afghanistan, they took their ideas not inside Saudi Arabia, but outside Saudi Arabia."

That is undoubtedly the prevailing view here, despite the widespread perception outside Saudi Arabia that Osama bin Laden tries to justify the violently anti-Western views of his Qaeda organization partly by using Wahhabi teachings.

Some Saudi businessmen, intellectuals and religious figures, however, believe that the clerical establishment does foster intolerance. A Jidda business executive says of the Saudi clergy: "If you are against them, you are against Islam. If

you criticize them, you criticize Islam." Hence no one dares argue directly against the teachings of bin Abd al Wahhab. "He is a larger-than-life figure in Saudi Arabia, like George Washington," said Mushairy al-Zaidy, who writes about religious issues for Al Madina newspaper. "Some scholars in the kingdom try to write that he lived through unique circumstances and since times have changed, practices could be changed in some ways."

The royal family has started to encourage limited discussion. Men jailed during the 1990's for attacking the government on everything from corruption to inviting in American troops have been given license to speak, for example.

Mohsen al-Awaji spent four years in jail and lost his job as a professor of soil sciences in Riyadh. Freed in 1998, his passport was only returned after Sept. 11: This gave him the ability to appear on Al Jazeera satellite broadcasts recorded outside the country. He broached the topic, radical for Saudi Arabia, that the way other schools of Islam look at issues be more widely discussed. "Wahhabism looks at every situation as black and white, there is no 'in between,' no gray area," said Mr. Awaji, who now works as a lawyer. "We have to be more open and

more tolerant inside our sects. If we solve that within our sect, then we can be more tolerant than others."

Mr. Awaji was among some 160 scholars and intellectuals who signed a manifesto this spring suggesting more dialogue with the West. But the outcry was such that a few of the signatories withdrew and others issued a clarification suggesting that they were not ignoring crucial concepts like jihad.

The outcry from the more unbending clergy was believed to be particularly fierce because they were already feeling under assault in the fields they dominate, especially education.

The first two private universities have been authorized, and starting next year English will begin in Grade 4.

Religious conservatives complained that the emphasis on Arabic needed to read holy texts is being diluted. But the most controversial change followed the fire at a Mecca girls' school, which was housed, like many, in a converted apartment building of dubious construction. Press reports said 15 girls had died after men from the country's religious vice squads blocked male rescuers from entering and girls from fleeing because they lacked their enveloping cloaks.

The government denied the reports. But during the ensuing outcry it shifted responsibility for women's education from a special presidency supervised by the clergy to the Ministry of Education, which calls it merely an administrative shift. The kingdom's newspapers, however, announced the change with eight-column banner headlines, "as if Jerusalem itself had been liberated," as one editor put it.

Dear G.

I read this article and feel both hope and incredulity.

Hope that these murmurings of dissent from within Saudi Arabia might catch on and speak to Saudis' humanity.

It is incredible to me that people today on our planet think so rigidly, that an entire nation systematically endorses the concept of hating others. And the tragedy of the girls who died in Mecca...

How important must it be for Theosophists to set an example of a spirit of true brotherhood and cooperation? Theosophy does indeed still have a **"severe battle to fight for recognition"** — even within our own ranks.

One can barely hope just for democracy in the Arab States.

The hatred for the US and Israel is so deep that even democracy would not invite a spirit of coexistence.

best, Odin

Dear Odin,

Tell me about this fight for recognition that Theosophy is engaged in, what **severe battle** are you sighting? Thanks
rob ford

=====

Hi Rob,

The phrase "severe battle" came to mind from HPB's First Letter to the American Convention. The context is quoted below. There is much we can learn from those Letters even today I believe. Compare the result of some extremism in the world today such as Taliban and Wahhabism. Theosophy pure and simple was meant to stem the tide of this and so much other psychic materialism of the age. Anyway, that seemed to be my thought about this particularly. Many applications must be possible to the "new cycle".

Best, Odin

=====

"Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity will leave ample room for individual freedom and exertion in the common cause -- that of helping mankind.

The multiplication of local centers should be a foremost consideration in your minds, and each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher -- one who has no right to dogmatize.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy.

The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter ex-

perience, have pledged themselves to make of the Society a "miracle club" no longer. The fainthearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple.

But there are others among us who realize intuitively that the recognition of pure Theosophy -- the philosophy of the rational explanation of things and not the tenets -- is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission -- namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives -- on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy -- the assimilation of what has been already given -- how much more will be revealed, and

how soon." (H.P. Blavatsky, Letter I — 1888
Second Annual Convention — April 22-23)

LIGHT THERAPY TACKLES EYE INJURIES

July 10, 2002

Exclusive from New Scientist [Print Edition](#)

People blinded by light could be treated with more light. Researchers have found that shining near-infrared radiation on damaged retinal cells can keep them alive and prevent permanent blindness.

The US Defense Advance Research Projects Agency is funding research into the method and hopes to use it to treat people whose eyes are damaged by lasers. A number of US military personnel, including a helicopter pilot over Bosnia in 1998, have suffered laser eye injuries.

If the infrared technique works in people, it could be used to treat a wide range of eye injuries and diseases. And it does not stop there.

Other studies have shown that infrared light can help heal all sorts of injuries and sores, and it is already being used to treat severe mouth ulcers in children undergoing chemotherapy.

Cell powerhouses

In the late 1990s, lab studies on cells showed that near-infrared wavelengths can boost the activity of mitochondria, the crucial powerhouses in cells. That caught the attention of NASA, which hoped it could use the technique to treat astronauts in space, where injuries heal more slowly than on Earth, possibly because mitochondria do not function properly.

The treatment requires high-intensity light, but instead of lasers, NASA has developed powerful light-emitting diodes for the job. Lasers tend to damage cells, whereas LEDs can deliver light in a way

that is less harmful to tissue (New Scientist magazine, 25 September 1999, p 20). Now Harry Whelan, a neurologist at the Medical College of Wisconsin in Milwaukee, and his colleagues have put the LEDs to the test on eye injuries.

The Magnetosphere

July 8, 2002: Astronaut Dan Burbank was floating in the space shuttle's crew quarters when he heard a shout from the flight deck. What was the commotion? Moments later he was there. The lights were out and the rest of the crew were crowded around the windows. Burbank jostled in with the others and peered outside.

What he saw, he'll never forget.

A geomagnetic storm was raging outside, and the shuttle was flying right through it. All around were colorful auroras. "It was indescribable," says Burbank.

The date was Sept. 18, 2000. Burbank was one of seven people orbiting Earth onboard the space shuttle Atlantis (STS-106). They were on a 12-day mission to prepare the space station for its first crew. Burbank and the others connected power, installed a toilet, and delivered 2,993 kilograms (6600 lbs) of supplies. There was lots to do, and no one had much time for stargazing.

But everyone paused for this: Below and around the orbiter danced glowing ribbons of orange, yellow and green light. Above, the sky was red. As Burbank looked on, "bright spots would suddenly appear and fade away again."

Cosmonaut Yuri Malenchenko, a mission specialist on STS-106, had logged more than 137 days in space--most as commander of the Russian space station Mir. He had seen it all, yet even he was

amazed. "Yuri said he'd never seen anything like it," recalls Burbank.



In the picture we see Cosmonaut Yuri Malenchenko (left) and astronaut Dan Burbank (foreground).

A few days before the storm, a giant magnetic loop poking out of the Sun had collapsed. The resulting explosion hurled a coronal mass ejection (CME) toward Earth. CMEs are clouds of super-heated magnetic gas. This one raced toward our planet at 1000 km/s (two million mph) carrying 10 billion or so tons of solar material.

When the CME struck, the auroras began.

The crew was in no danger. They were deep inside the magnetosphere--a magnetic bubble about 200,000 km wide that surrounds our planet and protects us from solar storms. The cloud hit the magnetosphere, not the astronauts.

Imagine going to the refrigerator, opening the door and finding a bowl of jello. (Is it ready to eat?) You thump the surface with your finger. It jiggles. (Yes.) That's exactly what happens to Earth's magnetosphere when a CME strikes. The magnetosphere is briefly compressed; it rebounds and then it quivers, sometimes for days.

FACTS AND IDEATIONS

Astrology, notwithstanding the scorn of the nineteenth century, is not always a vain pretense. Astronomy and astrology are twin-sisters, that were equally respected and studied in antiquity. It is but yesterday that the dogmatic arrogance of Western astronomers reduced the elder sister to the position of the Cinderella in the household of Science: modern astronomy profits by the works of ancient astrology and kicks it out of sight. "The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs" — says Cicero. The West will yet return to astrology and thus vindicate the intuition of the East, where it has been always cultivated.

"The body being only the covering of the soul, at its dissolution, we shall discover all the secrets of nature and darkness shall be dispelled." Such is the "ideation" of the sage Seneca.

MAN is composed of two bodies, the *internal* and the *external*; the inner one being moreover, **double**, *i.e.*, having, in its turn, a semi-physical outer shell which serves as the *astral* being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the "double" — or that covering of the astral form that alone survives — is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called "the dissolution of the *inner* man," and it be-

gins much earlier than the agony or even the final disease of the physical man. ... During and after the dissolution of the "double,"¹ the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity², the nearest events of which, overshadowing the purified "soul," have become to her as the present. The "former-self" is making room for the **actual-self**, the latter to be transformed in its turn, after the final dissolution of both the "double" and the physical body into the "Eternal Ego." Thus the "actual-self" may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying "double," the latter surviving us during a very short period, if at all,³ and through

¹ That such dissolution *has* to precede that of the physical body, is proved to us by several things. One of these is the well ascertained *fact* (to those, of course, who believe in such facts) that the astral double of living men — of *sorcerers* for instance — fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells — whereas the astral bodies of even the "elementary apparitions" — *cannot be hurt*. — Ed. [HPB]

² Mozart wrote his "Requiem" under the firm belief that this *chef-d'oeuvre* of his genius, was written for himself; that it would be heard for the first time over his own remains. When death was fast approaching he called for the *partiture* and addressing those present, musingly asked: "Did I not tell you truly that it was for myself that I composed this death chant!" The order for the latter was given to him as is well known in a strange vision or dream. [CC, vi, p.346]

³ When the "double" of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the "soul" suffers, and *in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth, upon the living* — says the MSS. of the Copt. Terentius. The cases of accidental *deaths* and *suicides* are fairly described in Mr. A. P. Sinnett's "Fragments of Occult Truth" by a

the newly acquired powers of the purified “soul” (the higher *tetraktis* or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane. **Through our “soul” it is then that we see**, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye. Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grandsire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more cor-

rect the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sunshine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

....

To the writer..., Death, before whose majestic stillness and tranquility so many shudder with fear — has no terrors; perhaps, because he does not endow it with any more mystery than needed. Death is “the old, old fashion” that crept to the little Paul Dombey’s rescue; and life, but the swift river that bears us all to that Ocean of rest . . . “Put me quietly in

Lay Chela (See *The Theosophist*). Suicides fare the worst. — Ed. [HPB]

the earth, place a sun-dial over my grave, and let me be forgotten,” prays John Howard, who found, perhaps, as we do, that people make too much fuss over death and too little over the birth of every new candidate for it. Life is at best a play, often a drama, but far more frequently partaking of the element of a low comedy. It “is a phenomenon” after which the curtain is dropped, the lights extinguished, and the hero tired out, drops into his bed with a feeling of delicious relief. As Shakespeare expresses it —

“Life’s but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing . . .”

BETA [HPB]
CW, VI, 352-53, “Facts and Ideations”

MESSAGES IN WATER

The *Spirit of Ma'at* interviews Dr. Masaru Emoto

by Reiko Myamoto Dewey

REIKO: We have read your book *The Message from Water*, and we

introduced it on our website in our August issue (see ["Conscious Water Crystals: The Power of Prayer Made Visible."](#)) It has been our most popular article, with its readership increasing every week, and has raised many questions.

You mentioned in your book how you would type out words on a piece of paper and paste these written words onto a bottle, and see how the water reacted to the

words -- what kind of crystals were formed from the words. From your research, are you able to discern whether the reaction of the water came from the vibration of the actual words that were pasted onto the bottles, or whether the intention of the person who was pasting the words onto the bottle influenced the experiment in any way?

DR. EMOTO: This is one of the more difficult areas to clarify. However, from continuing these experiments we have come to the conclusion that the water is reacting to the actual words. For example, for our trip to Europe we tried using the words "thank you" and "you fool" in German. The people on our team who took the actual photographs of the water crystals did not understand the German for "you fool," and yet we were able to obtain exactly the same kind of results in the different crystal formations based

on the words used.

REIKO: Have you found that distance made any difference when people were praying over water? For example, if people in Japan were to pray over water in Russia, would this be different from people praying over water that is right in front of them?

DR. EMOTO: We have only experimented once with that in the book. But from that experiment, distance did not seem to matter. The intention and prayers of the person still influenced the water. We have not yet tried further experiments from a long distance. However, my feeling is that distance would not make much of a difference. What would make a difference is the purity of intent of the person doing the praying. The higher the purity of intent, the less of a difference the distance itself would make.

REIKO: Have you seen any difference between one person praying over water versus a whole group of people praying over water?

DR. EMOTO: Since the water reflects the composite energy of what is being sent to it, the crystalline structure reflects the composite vibrations of the group. So one person praying reflects the energy or intention of that one person. In terms of how powerful the effect can be, if you have one person praying with a deep sense of clarity and purity, the crystalline structure will be clear and pure. And even though you may have a large group of people, if their intention as a group is not cohesive, you end up with an incohesive structure in the water. However, if everyone is united together, you will find a clear, beautiful crystal, like one created by the prayer of a single person of deep purity.

In one of our experiments, we had some water on a table, and 17

participants all stood in a circle around a table holding hands. Then each of the participants spoke a beautiful word of their choice to the water. Words like unity, love, and friendship. We took before-and-after shots and were able to obtain some beautiful crystalline structures as a result of this. I have some slides that I will be showing of these crystals in my upcoming European tour.

REIKO: Is the water influenced immediately, or is there a time lag?

DR. EMOTO: In these cases we would freeze the water right away, so we could say that the water is changed instantaneously.

REIKO: Have you ever tested other human body fluids, such as saliva, blood, urine etc?

DR. EMOTO: Yes, we certainly have. However, fluids with other elements in them, like seawater, blood and urine, do not form crystals. However, we can dilute them with distilled water to something like 10 to the power of -12 or 20 or so. This dilutes the component of other elements in the fluid to the point where we can freeze the sample and obtain crystals.

REIKO: Could you then see the effect that energetic healing or prayer has on a person by looking at the crystals formed by their blood or urine?

DR. EMOTO: As far as experiments related to the human body are concerned, there are a lot of subtle influences that also

need to be taken into consideration. So although we are looking at this, we have not publicized any information yet. However, you can look forward to hearing about our findings on this in the future

REIKO: If we could imbue water with the energy of various words, for example, with the word, "health," could we then use the water that has that vibration in it and use it to do things like grow food, water plants, etc?

DR. EMOTO: We have not tried this, but some people who have read the book are experimenting with bottling tap water and taping words like "love" and "appreciation" on the bottle and using that water to water their plants, or to put cut flowers in. They are finding that their cut flowers are lasting much longer, and that the plants in the garden are much more radiant.

REIKO: Once a certain vibration is introduced to the water, how long does the water "remember" that crystalline structure?

DR. EMOTO: This will be different depending on the original structure of the water itself. Tap water will lose its memory quickly. We refer to the crystalline structure of water as "clusters." The smaller the clusters, the longer the water will retain its memory. If there is too much space between the clusters, other information could easily infiltrate this space, making it hard for the clusters to hold the integrity of the information. Other microorganisms could also enter this space. A

tight bonding structure is best for maintaining the integrity of information.

REIKO: What kind of words would create smaller clusters and what kind of words would create larger clusters?

DR. EMOTO: Slang words like "you fool" destroy clusters. You would not see any crystals in these cases. Negative phrases and words create large clusters or will not form clusters, and positive, beautiful words and phrases create small, tight clusters.

REIKO: You say that some negatives do not form clusters, but we see from your photos that they do still form characteristic patterns. How would you classify these patterns?

DR. EMOTO: Think of it in terms of vibration. It's easy to understand that language — the spoken word — has a vibration. Well, written words also have a vibration. Anything in existence has a vibration. If I were to draw a circle, the vibration of a circle would be created. Drawing a cross would create the vibration of a cross. So if I write the letters L O V E, then these letters put out the vibration of love. Water can be imprinted with these vibrations. Beautiful words have beautiful, clear vibrations. But negative words put out ugly, incoherent vibrations which do not form clusters. Language is not something artificial, but rather is something that exists naturally. I believe that language is created by nature.

REIKO: Does that mean that every word has its own signature vibration or cluster that is unique to itself?

DR. EMOTO: Yes. During our evolution, we learned what sounds were dangerous, what sounds were soothing and safe, and what sounds were pleasurable, and so on. We slowly learned about various vibrations of the laws of nature. We learned this through instinct and through experience. We accumulated this information over time. We started out with some simple sounds like "a" or "u" or "e," which evolved into more complex sounds like "love." And these positive words create "natural" crystalline structures — which are all **based on the hexagon**.

In fact, the structure of all evolution in nature, from an informational perspective, is **based on the hexagon**. The reason hexagons are formed has to do with the chemical reaction of the benzene ring. I believe that anything that lacks this basic hexagonal structure is out of accord with the laws of nature and holds a destructive vibration. So when we look at things that do not exist naturally — things that have been created artificially — many of them lack this hexagonal structure and so they have, I believe, a destructive vibration.

This principle is what I think makes swearing and slang words destructive. These words are not in accordance with the laws of nature. So, for example, I think you would probably find higher rates of violent crime in areas

where a lot of negative language is being used. Just as the Bible says, first there was the Word, and God created all of Creation from the Word.

So words actually convert the vibrations of nature into sound. And each language is different. Japanese has its own set of vibrations that differs from American. Nature in America is different from nature in Japan. An American cedar is different from a Japanese cedar, so the vibrations coming from these words are different. In this way, nothing else holds the same vibrations as the word *arigato*. In Japanese, *arigato* means "thank you." But even when there is this mutual underlying meaning, *arigato* and *thank you* create different crystalline structures. Every word in every language is unique and exists only in that language.

REIKO: Have you come across a particular word or phrase in your research that you have found to be most helpful in cleaning up the natural waters of the world?

DR. EMOTO: Yes. There is a special combination that seems to be perfect for this, which is *love* plus the combination of thanks and appreciation reflected in the English word *gratitude*. Just one of these is not enough. Love needs to be based in gratitude, and gratitude needs to be based in love. These two words together create the most important vibration. And it is even more important that we understand the value of these words. For example, we know that water is described as H₂O. If we were to

look at love and gratitude as a pair, gratitude is the *H* and love is the *O*. Water is the basis that not only supports but also allows the existence of life. In my understanding of the concept of yin and yang, in the same way that there is one *O* and two *Hs*, we also need one part yang/love to two parts yin/gratitude, in order to come to a place of balance in the equation.

Love is an active word and gratitude is passive. When you think of gratitude — a combination of appreciation and thankfulness — there is an apologetic quality. The Japanese word for gratitude is *kan-sha*, consisting of two Chinese characters: *kan*, which means feeling, and *sha*, apology. It's coming from a reverential space, taking a step or two back. I believe that love coming from this space is optimal love, and may even lead to an end to the wars and conflicts in the world. *Kan-sha* is inherent in the substance H₂O — an essential element for life.

REIKO: So if we were to develop a car that could run on water instead of gasoline, and return the water to the atmosphere and subsequently back into space in this way, would that be one way of fulfilling our task?

DR. EMOTO: I think that would be a wonderful thing, and for the sake of preserving Mother Nature it is the direction that we need to go. However, since water is the mirror reflecting our level of consciousness, a large percentage of the people on the planet, at least 10 percent of the

people, need to have the love and the *kan-sha* awareness. When they do, then the time will come when water can be used to replace gasoline. And the reason I say 10 percent is that this ratio is mirrored in nature. When we look at the world of bacteria, for example, there are 10 percent good bacteria, 10 percent bad, and a majority of 80 percent opportunistic bacteria that could go either way. In looking at the various environmental issues we are faced with, and the tasks that we need to fulfill for the planet, if we could get more than 10 percent of the people consciously aware, then I believe we could pull the 80 percent in that direction, too.

And so I believe that the people who are following a spiritual path are promoting peace for the planet and for other people. If we could only unite on this level of consciousness, then we will be there.

I feel that my book *The Message From Water* has given birth to a convincing message through a common language for the whole world. Not because I wrote it, but because I know it was birthed through *kan-sha* toward mankind. I think this is why so many people from other countries want to interview me about the book. I am being invited to give talks at six different European locations. Things have been coming in non-stop from abroad.

REIKO: Would you tell us your philosophical thoughts about what you believe these water crystals really are?

DR. EMOTO: After the book was published, I was wondering about this, and I came to the realization that these crystals are spirits. There are many parallels. When ice melts, the crystalline structure becomes an illusion. It's there -- and yet it's not there, because you can no longer see it.