

# The Aquarian Theosophist

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SUPPLEMENT

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## Remote viewing Tibetan monks see Extra Terrestrial Powers Saving the World from destroying itself in 2012

N.K. Subramaniam, Special Correspondent

December 26, 2004



[While the Monks may have tailored their response to fit the conceptions of the tourists, or, what is more likely, the author of the article decided to jazz it up with “new age language,” still the basic ideas are not foreign to Theosophy however unusual the mode of presenting them. See *editorial remarks at the end of the article.*]

Remote viewing is nothing new in Tibetan monasteries. For thousands of years remote viewing in the middle of other spiritual activities have dominated Tibetan culture. What some Indian tourists came to learn from a few Tibetan monasteries under the current Chinese rule is extremely alarming and fascinating.

According to these tourists remote viewers are seeing world powers in the course of self-destruction. They also see that the world will not be destroyed. Between now and 2012 the world super powers will continue to engage in regional wars. Terrorism and covert war will be the main problem. In world politics something will happen in and around 2010. At that time the world

powers will threaten to destroy each other.

Between 2010 and 2012, the whole world will get polarized and prepare for the ultimate dooms day. Heavy political maneuvers and negotiations will take place with little progress.

In 2012, the world will start plunging into a total destructive nuclear war.

And at that time something remarkable will happen, says, Buddhist monk of Tibet. Supernatural<sup>1</sup> divine powers will intervene. The destiny of the world is not to self-destruct at this time.

Scientific interpretation of the monks' statements makes it evident that the Extra Terrestrial<sup>2</sup> powers are watching us every step of the way. They will intervene in 2012 and save the world from self-destruction.

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<sup>1</sup> Why “supernatural”??? Why not “advanced humans”? — ED., A.T.

<sup>2</sup> Instead of “Extra” why not say “Higher”? — ED., A.T.

When asked about recent UFO sightings in India and China, the monks smiled and said the divine powers are watching us all. Mankind cannot and will not be allowed to alter the future to that great extent.

Every human being though their current acts in life called “Karma” can alter the future lives to some extent, but changing the destiny in that large extent will not be allowed to that great an extent.

Monks also mentioned that beyond 2012 our current civilization would understand that the final frontier of science and technology is in area of spirituality and not material physics and chemistry. Beyond 2012, our technologies will take a different direction. People will learn the essence of spirituality, the relation between body and the soul, the reincarnation and the fact we are connected with each other are all part of “God”.

In India and China UFO sightings have increased in many folds. Many say the Chinese and Indian Governments are being contacted by the Extra Terrestrials.

In recent days most UFO activities have been seen in those countries who have indigenously developed Nuke capabilities.

When asked if these extra-terrestrials will show up in reality in 2012, the answers remote viewers are giving is: they will reveal themselves in such a way that none of us scared. They will reveal themselves only if they have to. As our science and technology progresses, we are destined to see them and interact with them any way.

According to the remote viewers, our earth is blessed and is being saved continuously from all kinds of hazards all the time that we are not even aware of.

As our technologies progress we will realize how external forces saved us.

<http://www.indiadaily.com/editorial/12-26-04.asp>

*Editorial comments on the above*

Theosophy is basically grounded in self-induced, self-devised effort and advocates a life lived from within-without. Therefore, articles of this nature have to be scrutinized carefully. What does the word “remote viewer” mean? Is it the definition found in pop psychology or does it mean the spiritual faculty of seeing the future?

When the article says, “According to the remote viewers, our earth is blessed and is being saved continuously from all kinds of hazards all the time that we are not even aware of,” is it a contradiction of Karmic Law, or is it repeating what *The Voice of the Silence* says about the ***Guardian Wall?***

We are here to change our internal life (and hence also our external life) for the better. Effort bears results. If individuals had progressed far enough they would eschew the *doomsday mentality* simply by recognizing that *real change* occurs from *within-without* — not *vice versa*. The process of becoming more *universal humans* occurs through inner choice, motive, and effort. It does not require what Krishna would call, “peering about.”

If one reads the concluding paragraphs of “Karmic Visions” it is easy to see so-called “remote viewing” has been used long before it fell into the realm of pop psychology. And yes, there is a reason to have doomsday reveries if one believes *the Self and the physical body are interdependent*. The Self is as free of the body as the carpenter is of the hammer.

Undoubtedly 2012<sup>1</sup> is a year of great importance, but for us profane, we will understand it far better in hindsight, just as 1898-1900 will be understood better a thousand years from now than it is today. Even HPB's mission will be in better perspective in that future day.

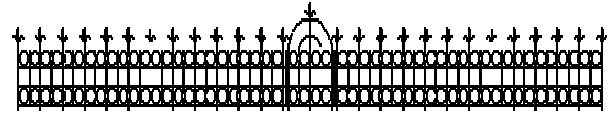
The biggest problem on the planet, today, tomorrow, and next year is each individual human. To change the world we start from that center where we can make a difference — the human heart.

Someday a larger percentage of humans will realize that the worst problem on the planet is not our governments, but our religious institutions who train people to disbelieve in themselves and their own ability to **CHANGE**, to make a **CHOICE**. In fact, one could say that governments are destructive in proportion to their quasi-religious overtone. When encouragement on the external plane to those few souls seeking to blossom from within-without dries up and leaves the *arena* as a vast desert of self-seeking, then, yes, an *Armageddon* is on the way; or in theosophical terminology, the current Root-Race will be cut-in-half by a cataclysm in order to stop its march toward "absolute selfishness." If pop psychology calls this extra-terrestrials avoiding mother earth's total destruction by external means, so be it. They have a right to phrase it along the lines of their own vocabulary and mental vision.

But as the monks put it, we get precisely the karma we deserve and no doubt contact extra-terrestrials every day in the week. In the gone future when we have evolved a new set of eyes, the extra-terrestrials will no longer be external but

<sup>1</sup> The Mayan calendar ends 12-31-12. Theosophical prophecies indicate a cycle is ending and another beginning, so, yes, the decks will be cleared. They were cleared more than once during the Atlantean crisis and decline.

part of the *UNITY!* In that far off day we will see more clearly the *vast power* in the "Nirmanakaya Doctrine" as compared to the "glorious selfishness" called *Nirvana*.



**ATLANTIS REVISTED, DREAMS AND OTHER  
REMEMBRANCES**

**Hurtubise says invention sees  
through walls-BayToday.ca exclusive**

By Phil Novak  
BayToday.ca  
Sunday, January 16, 2005

Photo by Bill Tremblay, Special to BayToday.ca.



Troy Hurtubise has done the seemingly impossible with his newest invention and defied all known rules of physics, he says.

The Angel Light—Hurtubise claims the concept came to him in a recurring dream—can reportedly see through walls, as if there was no barrier at all.

**That's not all, though.**

Hurtubise, 41, said the device detects stealth technology.

And he's done the tests to prove it, with the covert help of scientists at the famed Massachusetts Institute of Technology, Hurtubise said.

If that's not enough, Hurtubise also said the French government sent

representatives to North Bay to witness a demonstration of the Angel Light.

Hurtubise said the reps were so impressed with the eight-foot long device they paid him \$40,000 in cash to put the finishing touches on it.

#### **New universe**

The French, Hurtubise adds, have also agreed to pay him a “substantial” amount of money for the technology if it passes rigorous tests in France.

“They couldn’t believe what they saw,” Hurtubise told BayToday.ca.

“One of them told me it was as if I’d discovered a new universe.”

Gary Dryfoos, a consultant and former long-time instructor at MIT, said “there’s a Nobel Prize” for Hurtubise if the Angel Light really performs as described.

“There are laws of physics waiting to be written for what he’s talking about,” Dryfoos said.

The French aren’t the only ones interested in Hurtubise’s innovations.

BayToday.ca has obtained documentation confirming that the former head of Saudi counter-intelligence, who asked that his name not be used, has been in regular contact with Hurtubise regarding the Angel Light, fire paste, and the Light Infantry Military Blast Cushions (LIMBC).

#### **Ultra-wideband technology**

While Hurtubise’s claims appear, on the surface, to strain credulity, he has now placed himself miles ahead in the quest by high-tech companies to invent something that will do the same thing.

Motorola Inc. for example, has set its sights on emerging technology that could allow first responders and Special

Forces to see through building walls, the Washington Technology Web site reports.

Camero Inc. an Israeli firm founded by technology and intelligence veterans, received \$5 million from Motorola and other investors to develop portable imaging radar that uses ultra-wideband technology to create a 3-D picture of objects that are concealed by walls or other barriers.

#### **Plasma light**

Three units make up the Angel Light. The main unit, which Hurtubise calls the centrifuge, contains the Angel Light’s brains and includes black, white, red and fluorescent light sources, as well as seven industrial lasers.

The second unit, or the deflector grid, contains a large circle of optical glass, a microwave unit and plasma intermixed with carbon dioxide.

The third unit contains eight plasma light rods, CO2 charges, industrial magnets, 108 mirrors, eight ionization cells industrial lights, and other components Hurtubise chooses to remain tight-lipped about.

#### **Just a dream**

Hurtubise said the Angel Light has cost \$30,000 to build — he sold percentages of his other innovations to finance it — as well as 800 to 900 hours of his time.

#### **Recurring Dream**

He credits his subconscious with the idea. “I had a dream about a year and a half ago as I do for most of my innovations, just a dream, and I saw it, saw the whole casing and everything, and I saw what it could do,” Hurtubise said.

“I had the same dream about that three times and by the third time I had it in my head and I started to build it.”

#### **Through the wall**

Troy dreamed the Angel Light would be able to see through walls with window-like efficiency, and then built it with no blueprints, drawings or schematics.

"I turned it on — that was well over a year ago — and it worked and it was really awesome."

Hurtubise said he could see into the garage behind his lab wall, and read the license plate on his wife's car and even see the salt on it.

"I almost broke my knuckles three or four times, because it was almost like you could step through the wall," Hurtubise said.

"You could be fooled into believing that you could actually walk through the wall and go touch the car."

#### **Across the border**

Hurtubise called his MIT contacts with news of what he'd done.

"They told me that I was playing with electromagnetism," Hurtubise said.

The conversation ultimately led to the discovery of the Angel Light's other startling properties.

Hurtubise said "somebody from MIT" shipped him an eight-inch by eight-inch piece of panelling from the latest Comanche helicopter, which was built using radar-resistant stealth technology.

"It's amazing what you can get across the border on a Greyhound bus," Hurtubise said.

#### **Pick it up**

Hurtubise was instructed to set up an outdoor track, which he did on First Nations land. He attached the panel piece to a remote control car that went down the track. Hurtubise then aimed the Angel Light at the panel and turned on a radar

gun. "I was able to pick it up the panel on the radar gun," he said.

#### **Stopped working**

But a strange thing happened to the car, once it was hit by the Angel Light beam: it stopped working.

Hurtubise returned to his lab and began testing the Angel Light on other electronic items including portable radios, TVs and a microwave oven.

"They all stopped working," Hurtubise said. He duly reported this to his MIT contacts. "They said 'Troy, this is unbelievable.'"

#### **To the ground**

Hurtubise purchased a remote-control plane for \$1,800 and took it and the Angel Light to a flying field on the way to Powassan.

He directed the Angel Light beam toward the sky and started the plane flying.

"On the first loop it came around, passed through the beam of light and fell right to the ground," Hurtubise said.

#### **Peeled it back**

Hurtubise continued testing the light on other materials and discovered it could also see through other metals including steel, tin, titanium and, lead. The beam also penetrated ceramic and wood. Then Hurtubise put his hand in the light beam. "I could see my blood vessels, muscles, everything, like I'd taken an Exacto knife, cut into my skin and peeled it back," Hurtubise said.

#### **Bad stuff**

Soon after, Hurtubise discovered the Angel Light had devilish **side-effects**.

He lost feeling in the finger of the exposed hand and began suffering an overall malaise. "MIT told me every time

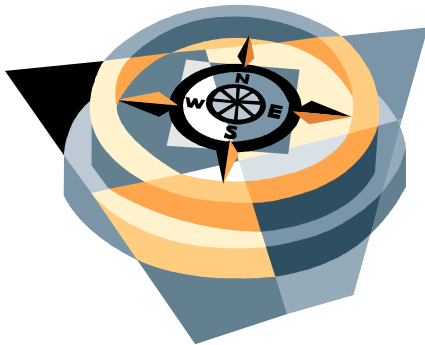
I turned it on there must have been splash-back hitting me,” Hurtubise said.

A test on a tank of goldfish was even more disturbing. “I turned the beam on it and within minutes all the goldfish died,” Hurtubise said.

“That’s when I realized there was a Hyde effect, as in Jekyll and Hyde, and I dismantled the whole thing.”

He didn’t reassemble it until the French called him after seeing a Discovery Channel program about the LIMBC.

Hurtubise believes the Hyde effect can be taken out, but by others who have far more expertise than him.



## POINT OUT THE WAY

### LX

#### Chapter XIII

##### II. — Assimilation in Devachan and Continuing Consciousness

**QUESTION:** — If an ordinary human being, having advanced to Devachan, can in fact affect for good those whom he loves while they are still on earth, what could be done by a Being who had knowledge?

**ANSWER:** — There is no limit to what could be done, save and except that imposed by the Karma of the being whom he would like to help. If we had perfect knowledge of the nature of the other, we might be able to conceive of a thousand ways in which we could help, and still be debarred from helping him because of something in his nature.

**QUESTION:** — Does not the *Ocean* seem to imply that there is a freedom of the soul in Devachan that is not possible to the ordinary soul here on earth?

**ANSWER:** — We should be able to see that from the key statement of the whole chapter, near the top of p. 118 (2nd Indian ed.) (p. 111 Am. Ed.):

“It simply now has gotten the opportunity to make its own world for itself unhampered by the clogs of physical life.” The Ego here does not have the opportunity to make its own world for itself unhampered by the clogs of physical life. Here, whatever it is that we aspire to do, whether good or evil, we are constantly subject to the interruption and interference of our fellow beings.

Earth life is an objective state, one of the two fields for the manifestation of Soul. What does “objective” mean? It means a state in which we, in relation with others, can act out what we think. But Devachan is a *subjective* state; that is, the being is in no conscious contact with any other being. The truth is that after death two things happen: First, in Kama Loka we relive life at its worst, as we thought of living it or as we wanted to live it when on earth, or in the way we were prevented from or afraid of living it. Secondly, in Devachan we relive our life at its best as we thought that life should be lived. How are we able to do that after death? Because there is no interference from other beings. Why can’t we do that

here? Because of interference from other beings.

**QUESTION:** — Does the Ego gain anything from his stay in Devachan?

**ANSWER:** — It is the one place where he does gain something. Do we gain anything by eating our dinner? Not a thing; we only gain from what we assimilate. So Devachan is that stage of assimilation where the Ego absorbs into his own permanent being whatever was assimilable of the life last lived. Spiritually, it is a state of progress. Intellectually, there is no progress; physically, there is no progress — it is neither a physical state nor an intellectual state, but a spiritual and psychic one.

Our analogy is simple: Does the food we eat add anything to the health and strength and energization of the body? Surely it does. So with Devachan. The good experiences of the earth life are assimilated into the very fabric of that portion of our being which we call Buddhi-Manas, and the man comes back better by just that much.

**QUESTION:** — Can there be such a great Karmic influence as to keep a person out of either Kama Loka or Devachan and bring him back immediately into a body?

**ANSWER:** — There could be if he were an Adept; and he wouldn't have to wait for the body to die to do that, either.

**QUESTION:** — Don't we assimilate while we are in the physical body?

**ANSWER:** — We all know that we do, but it is not a state of uninterrupted assimilation. While we are living in the body we are consciously acting, unconsciously assimilating. So, waking human consciousness differs enormously from the spiritual condition. We have a threefold basis of action in the body,

while our basis of action in Devachan is internal and unitary.

**QUESTION:** — Since we pass through dreams into deep sleep, is there no higher resting — place for the soul than Devachan after death?

**ANSWER:** — Devachan is personal Nirvana, and it may last to the end of the Manvantara — it does, for some beings. If you will watch carefully the almost numberless statements about the after-death states, you can not only see that fact recited, but also see the reasonableness of it. Devachan is a state of repose. Now, if there be a state of repose for an almost infinite series of years, it might last to the end of this Manvantara; it would be comparable to a Devachan, but it would be given another name — Nirvana. Any state of repose this side of Nirvana is a Devachan.

There will be no higher state of repose until the whole of humanity goes into repose and our period of evolution for man as a whole is over. There is no higher state than Devachan for the human being, but there is a higher state for those who follow the path of knowledge and of compassion. Just as they become free from the illusions of earth life without leaving the earth, so they become free from the illusions of Devachan without forfeiting their right to repose. Such would be the Adepts.

**QUESTION:** — It is said that the high leanings and aspirations of the soul cannot be worked out on this plane. Why do we have to go to Devachan to work out the noblest aspirations of the Soul?

**ANSWER:** — It is because we haven't got what it takes to work them out here. All of us have lots of good intentions, and you know what the road to a certain place is paved with! We haven't the courage, we haven't the will, to carry our good

intentions into practice here, because there are too many oppositions, too many frictions — it costs too much. But after we die there is no opposition; we work them out to our own satisfaction, because we are not interfered with. The very reason that there is no Devachan for an adept is that his will is the supreme power in him, whether he is asleep or awake, alive or dead, in this body or in any other. He lives in what we might call a will body. There is no Devachan for him; there is repose, but no illusion.

**QUESTION:** — Does not Mr. Judge say that as this state is often entered into and passed through here, it should be a help and not a hindrance?

**ANSWER:** — Why, yes. Devachan as a state of bliss is not absent from earth life. When any one is so happy that he isn't thinking of anything — so happy that his happiness fills him — he is in Devachan; and, *per contra* when any one is so miserable that his will is in abeyance, he is in Kama Loka. Devachan and Kama Loka apply to the soul; they are not geographical locations.

While we are in earth life, then, we experience all the states of consciousness, or their subdivisions, over and over again; but after death we do not. That is the great value of earth life. In it, we do not notice when we pass from a state of bliss — call it Devachan — to a state of mental anxiety and suffering — call it Kama Loka. Afterwards, we look back and say, "It's strange — when I woke up this morning, I was as happy and as cheerful as could be, and at 10 o'clock everything went dead wrong!" But we did not *notice* when we made that shift. Our attention is on objects, sensations, feelings and not on states of consciousness.

**QUESTION:** — The question I had in mind referred to Kama Loka, not Devachan. Wouldn't you say it is possible to

assimilate the joys of Devachan and the woes of Kama Loka while here in earth life?

**ANSWER:** — Well, if we don't, we shall always fall victim to them. If I can't tell a state of consciousness before I am in it, after I am in it and while I am in it, then I shall inevitably fall victim to it. If I can't see the contrast while the contrast is there, I certainly can't see it when it is not there.

We have to learn to understand Devachan, and recognize it when we come into that state. When we get "the blues," when we become full of anxiety and woe and terror and despair and despondency, we are *overwhelmed* by them — just as Arjuna was in the Second Chapter of the Gita Arjuna didn't even suspect that he was in Kama Loka or Avitchi, but that's where he was. Krishna knew it. Arjuna wasn't wise enough to say, "Why, I know what is the matter with me — I have just tumbled over into another state without noticing it."

Unless we understand Kama Loka or Devachan *while we have the opportunity to compare it and contrast it with other states*, we shall fall victim to it after death. As a matter of fact, our very thought and study on this subject — granting that we try to get clear perceptions and conceptions — will inevitably shorten our stay in Kama Loka and Devachan; they will bring us out of both states more quickly than would be possible for the ordinary human being.

**QUESTION:** — What becomes of that ethereal Devachanic vesture — Mr. Judge calls it a "vesture" rather than a form?

**ANSWER:** — It is a vesture of thought. In Devachan the Ego is going over and experiencing, working out in his mind and thought, the best of the life last lived, the ideals that he had and was unable to work



out in actual, physical, waking life but on which his mind dwelt much. He realizes those ideals in Devachan; he has them in his thoughts in that state. So it would seem as if he made that vesture of thought, and it can be assimilated as a part of his own permanent nature. When he has worked it out, there is no longer any vesture. He, as the immortal triad, sees and knows himself, and sees the nature of the incarnation to come; then he is drawn back into incarnation. At least, we can look at it this way; work it out; this is by no means a final answer.

**QUESTION:** — Can a being, born into this world as an idiot, enjoy the Devachanic state after death?

**ANSWER:** — Well, from a certain point of view, it is a form of “idiocy” that makes a man go to Kama Loka and Devachan! But consider: even though the congenital idiot might have a death vision, how could such a being possibly have a Devachan, since it could scarcely have generated any noble aspirations or psychic impulses?

**QUESTION:** — We find this statement on p. 124 (p. 116 Am. Ed.):—

The whole period allotted by the soul's forces being ended in devachan the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to devachan and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not but takes up the cross again — and another soul has come back to earth.

The puzzling part of this passage is the phrase, “it sees for a moment all the causes that led it to Devachan.” Is there not a moment of clear seeing between Kama Loka and Devachan? What takes

place during the passage of the Ego from Kama Loka to Devachan?

**ANSWER:** — Those are two cognate and extremely searching questions, and upon them, as upon many other things, the written statements of the philosophy are, first, exceedingly reticent and, secondly, such statements as are made are scattered far and wide. One has to find them for himself. We can get, however, following H.P.B.'s advice, a very clear analogy. During the day we have our waking activities. Then, when we go to bed at night, we have a vision — everyone does — a backward vision over the day. We think over, we look back over, what we have done, what we thought, what we have said during the day. Some do it carelessly; some do not notice that they do it; some do it thoughtfully, because they realize that it is the analogy in physical life of what takes place at death — the backward vision over things done, things undone and so on.

All of us are aware, or could be aware, that after these few quiet moments something happens to us — a moment of complete unconsciousness. For the time being, the waking life, whatever it was, of today and of every other day, has ceased and been blotted out just as absolutely as if it never existed. This is the barrier between states. Then only do we begin to dream on the outward tide of dreaming, which corresponds to waking up in Kama Loka. We die, we have the backward vision, then comes complete unconsciousness and then comes our experience in Kama Loka.

If we follow the analogy, we know that after our dreaming there comes a prolonged period to which we give the name of sleep, but which, seen from this side, represents total unconsciousness. We all know that in returning from that unknown world that we call deep sleep, there is suddenly a re-entrance on the

incoming tide of the dream world. Then, just as we awake, a moment's obliteration, so that very, very few people bring through anything, you might say, from dreams. We have been in bed 7, 8 or 9 hours, and in one second we can recall all that we did; that is, one second is time enough to recall what we brought through.

Going on with this analogy, there is death; there is the retrospective vision of the life lived; then there is the passage of the barrier that separates the world of the living from the world of the dead, a line of unconsciousness; and, finally, "waking," to use the best term possible, in Kama Loka. But it must follow that the Kama Loka life comes to an end. As it does so, there must be a retrospective glance in Kama Loka, then unconsciousness, then the waking into the Devachanic existence. Again, after the period of Devachanic activity, there must come at its close a retrospective glance over the Devachanic life, then a moment's unconsciousness, and then waking as Atma-Buddhi-Manas on this plane — in which case we see both forwards and backwards: we see what led up to this birth, and what is involved in it. That is, we see the unlearned lessons and the undone things which we are once more to struggle with.

Those who are really interested in this question will find in *The Key to Theosophy* on p. 160 (2nd Indian ed.), two profound statements — the first relating to the retrospective vision and the second, to the prospective vision.

**QUESTION:** — Where does the Ego function during this "unconscious" moment?

**ANSWER:** — We ourselves can see what that means — a change of orientation, a change of direction. No matter what it is that we may be giving our attention to,

when the time comes either that we have to cease giving our attention to that thing, or we ourselves choose to give our attention to a new thing, there is a moment's hiatus when we are looking at nothing. We have ceased to look at A and, before we can look at B, we have to reverse our attention. That's given in the Third Aphorism of Patanjali, and the line of "unconsciousness," the barrier line, is the fundamental meaning of the word "concentration." The Third Aphorism in the First Book of Patanjali says, "At the time of concentration the soul (ourselves) abides in the state of a spectator without a spectacle." Where there is nothing to be perceived, there is no consciousness of perception. The thing is self-evident, when we come to think about it.

**QUESTION:** — Is it just that we should be punished for what we did in a former life, when we do not remember it?

**ANSWER:** — According to the teachings, every night while we are asleep, at the moment just before birth, and in the after-death moment of concentration, we have a perfect consciousness of the past and of the future, as well as of the present — we see their unbroken continuity. Human waking consciousness is *discontinuity*. Our consciousness during this life is discrete, not continuous. That makes earth life what it is.

But the idea that we are punished for our sins of omission and commission carries with it the idea that somebody or something outside of us is doing the punishing; in other words, the idea that we are punished in the evils that befall us is a relic of the Personal-God idea. We may not be aware of the fact, but it colors our thinking a great deal. Why did this befall me? That's a good question to ask. If we understand that, whatever befalls us, we who are the reaper were also the sower, we see that we reward ourselves,

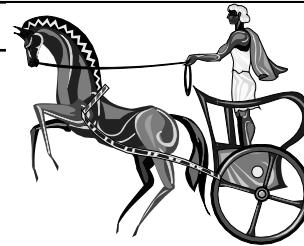
we punish ourselves. But in truth, there is neither reward nor punishment. That question applies to the religious doctrine of salvation and damnation. Whether good or evil happens to us, we have a chance to do something besides enjoy, something besides suffer — we have a chance to learn, to realize our own judgment, our own wisdom in action, our own moral stamina, our own power of cohesion, that is, our power to stand fast in the midst of no matter what circumstances. So if we get rid of the idea that we are punished or rewarded we have a chance to consider the real nature of Karma and to get some better perception of the possible implications of the Third Fundamental Proposition.

**QUESTION:** — How is it possible not to have continuity? Even though we are not aware of it, it must be present.

**ANSWER:** — We may have continuity or discontinuity of states, continuity or discontinuity of mind, continuity or discontinuity of will or judgment, but we ourselves are continuous. The desirable thing is to have the unbroken continuity of the will, of the moral nature, of the discriminating faculty — and that, we know, is not the case with us.

Yet the very study of Theosophy, the very attempt to understand and apply it, restores to us the command of our own faculties, and then these things which now are mysteries will cease to be so to us.

[TO BE CONTINUED]



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## DNYANESHVARI

### LIX

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

#### CHAPTER FOURTEEN

##### Shri Krishna says to Arjuna:

Nature (Prakriti) produces three attributes, which are known as Sattva, Rajas and Tamas. Sattva is supreme, Rajas is the middling and Tamas is the lowest. In the same intelligence, all three arise just as the same body goes through childhood, youth and old age. These three-fold attributes indicate a triple mentality.<sup>1</sup>

<sup>1</sup> "Follow the law of analogy"—the Masters teach *Atma-Buddhi* is dual and *Manas* is triple; inasmuch as the former has two aspects, and the latter three, *i.e.*, as a principle *per se*, which gravitates, in its **higher aspect**, to *Atma-Buddhi*, and follows, in its **lower nature**, *Kama*, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of *Atma-Buddhi*, their passive Spiritual progeny, and the Third Root-Race shows three distinct divisions or aspects physiologically and psychically: the earliest, sinless the middle portions awakening to intelligence; and the third and last decidedly *animal*: *i.e.*, *Manas* succumbs to the temptations of *Kama*. [SDII, 254fn].

The monad — a truly "indivisible thing,"... is here rendered as the *Atma* in conjunction with *Buddhi* and the higher *Manas*. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In *Pralaya*, or the intermediate period between two *manvantaras*, it

How can the Soul have anything to do with it? It is because the self is conscious of the body and acquires self-esteem (Ahankara); then from the birth to the death, he thinks of himself as the body and, hence, undergoes the troubles arising out of the nature of the body. The fisherman gets hold of a fish because he swallows the hook, being tempted by the bait.

**Satva (thought attribute) lays for one the trap of happiness and knowledge.** For the individual (Jiva), who feels elated at things that he gets to know, his glorification itself is his bond. He takes pride in the fact that he is luckier than others and he has more comforts or more pleasurable experiences. Instead of feeling miserable that he has lost sight of true wisdom — the realization of Self — he gets puffed up with the knowledge of physical things. It is like an emperor in a dream begging and rejoicing when he gets a little more. An individual self identified with the body must go through all these experiences. He is clever in activities, clever in rituals, he is well informed, he compares himself to others and rejoices in his excellence. He belauds his own intelligence. All this joy and knowledge become the bonds of the Soul. It is like the lame person leading an ox.

Now let me tell you how the Rajas (physical attribute) binds the body. It is called Rajas because it pleases the mind and keeps alive passions. When this enters the mind, desires become the reins of the self. The mind flies like wind and desires go on even further. It is like butter poured into the fire, which inflames it further and which when inflamed consumes

everything without discrimination. When desires are inflamed, misery takes the appearance of happiness. Discontent overpowers everything else and the accession of nothing gives satisfaction. A man who will risk his life for a trifling game and for two pins will think that he has attained everything. He worries about his personal possessions and what will happen after they are gone. So immersed is he in endless desires that he sets up endless activities. Even if he is sure of heaven, he is worried as to what he will eat there. His anxiety leads him to the performance of rituals, of which he performs many. He builds temples, has tanks dug, but he **does everything with an object.** Quickness has been associated in literature with the fish, lightning and the eyelashes of women. But Rajas is quicker than all of these. It makes an individual attached to the search for comforts and drags him into the fire of activity. The bond of his desire survives even his death.

I will now tell you the characteristics of Tamas (darkness attribute). This is like a dark cloud in a dark night, a screen that prevents even mundane sight from looking at things. Its most intimate relationship is with non-wisdom (Adnyana) and deep delusion is produced therefrom. Thoughtlessness is the dominant note of this attribute. Ignorance is its characteristic fruit. Its immediate result is to surround on all sides the individual (Jiva), who comes to regard the body as the Soul. When Tamas predominates in living beings it leaves room for nothing else. Heaviness of all senses, dullness of mind and intense laziness arise out of it. Stretching out the limbs and a distaste for all work with a plethora of yawns are its visible symptoms. With open eyes, the man of Tamas sees nothing and he talks to himself irreverently. From all his activities, he turns to sleep, just as a stone

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loses its name, as it loses it when the real ONE self of man merges *into Brahm* in cases of high Samadhi (the *Turiya* state) or final Nirvana... (SDI, 570)

when dropped falls straight to the ground. Nothing would make him active. He forgets good things as well as bad. He only desires to lie, where he is. Sleep alone attracts him and nothing else will tempt him. If he were to live for a million years he would want to do nothing else but sleep. Even when he is traveling or resting, he goes to sleep. He does not know how to behave, how to address or how to make out either the rich or the poor. It is like a butterfly plunging into the forest fire hoping to extinguish it with its wings. He rushes into rash actions. He rejoices in wrong deeds and gloats in error. Sleep, laziness and wrong-doing are the three bonds of Tamas, which bind the Soul, that is otherwise without attribute.

A man's self acquires the characteristics of that attribute, by which it is born, in the same manner as fire appears like wood, when wood is burning. Space appears like a vessel when confined in the vessel and the full disk of the moon is seen in the waters of the lake when they are still. Like winter having its sway, when summer and autumn have gone, or like sleep when a man is neither dreaming nor waking, Satva gains in strength when Rajas and Tamas are suppressed and makes people say that they are happy. When Tamas is in the ascendant, there is error and laziness, and when Rajas predominates there is the attraction of worldly and ritualistic activities. Like the fragrance of a lotus flower in spring, knowledge exudes from him, in whom the attitude or thought attribute of Sattva is in the ascendant. Discrimination dwells on the threshold of every one of his senses and even of his physical limbs. As the senses themselves know their way,<sup>1</sup> discipline is, as it were, his guard of honor. The ears decline to hear what they should

not, the eyes to see what they should not and the tongue to speak what it should not. The senses take no cognizance of what is forbidden just as light does not meet darkness.

Like a flood of the river in monsoon, his understanding is full of new thought. His mind takes survey of knowledge as the full moon spreads its light over all things on the horizon. His mind turns away from sensual pleasures. He becomes purposeful and wishes to withdraw himself from worldly happiness. When the Satva is ascending, it is very good fortune, for while maintaining purity in action, the man drops the body. This is alone the means of enjoyment of the fruits. It is like an honored guest arriving accidentally on a festive day when all the good things necessary for the reception are ready. Also, it is like fame being attained by those who have great wealth and who are of charitable disposition. If he is reborn he gets his birth where the means of wisdom are abundant. He never lacks anything, like a king who moves from his capital into the jungle. A lamp that has been moved from one village to another will give the same light as in the previous place. When Satva increases, knowledge is purified and the understanding gets successive new thought waves. This ultimately enables him to distinguish between the five physical elements and his Soul, for the Soul is the thirty-seventh of the thirty-six attributes, and the twenty-fifth of the twenty-four qualities, and the fourth after the three Gunas. Soul is supreme and inimitable — beyond the enumerations, being the *witness* and without which the body could not function.

The dominance of Rajas is marked by intense physical activity. The senses are uncontrolled like the whirlwind that

<sup>1</sup> *i.e.*, have an inherent motion or tendency.

draws everything into its vortex. Like sheep grazing in a field, he turns to everything and he covets his neighbor's wife. His greed encompasses everything that he does not have. If the occasion arises he is ready for any kind of activity. He does not turn back, however big the enterprise might be, whether it is in the building of a temple or the performance of the horse sacrifice (Ashwamedha). The building of new cities, lakes, wells and gardens in the midst of a desert and the performance of projects on a vast scale, do not reduce his desire but increase it. The sharpness of fire or the wideness of the ocean doesn't measure the strength of his ambition. Carried forward by hopes, the whole world is too small for him. If, in this state of mind, a man dies, he will undoubtedly be reborn a man, but he will be accompanied by his greed. If a beggar were to live in a palace, will he ever become a king? Bullocks might carry royalty to their marriage, but they secure nothing except grass as food.

When Tamas is ascending, when the mind is dark as the sky on a new moon day without either light of the sun or the moon, the heart is without discrimination, without energy and lethargic. Error is outside and inside his body and everything he does, therefore, is from ignorance. His understanding becomes dull, harder than stone and memory is scattered to the winds. Evil actions are constantly attendant on his senses and death finds him reborn amongst the wrongdoers. A special point about him is that he rejoices in wrong, just as an owl is glad when it is dark. Evil stimulates him and his senses run there. He is inebriate without drink. He is ignorant without a feeling of real love. His mind is not there and yet it is not Samadhi. Under the influence of pride, he is completely helpless. Death in this condition merely reproduces the same life.

The seed of mustard can only produce mustard. If after a lamp is lighted, the fire is put out, it still exists in the form of a lamp. The mental attitude of Tamas can produce nothing else. It leads to inferior existence.

Whatever leads to the increase of Satva is regarded as good action. It produces unsullied results leading to an increase of happiness as well as knowledge. The product of Rajas is bitter, beautiful outside but bad of taste ending in unhappiness. It is like the fruit of the Neem tree, poisonous inside. Action arising out of Tamas leads to darkness, as a plant from the poisonous root can be nothing but poisonous. Satva lays the foundation of knowledge just as the sun causes the day. Rajas causes greed just as duality is caused by the forgetting of one's own true form. Tamas gives rise to illusion, recklessness and ignorance. Rajas and Tamas are the pitfalls in the path of knowledge. Satva is the only sure means of the knowledge of Self. It is the foundation of discipline. The unbroken observance of Satva secures the kingdom of heaven after death. Rajas only secures a reproduction of this life, that makes for happiness and unhappiness, so that the travails of death are always there. Tamas leads to inferior existence and hell.

It is Brahman who assuming the attributes of the three Gunas, acts in accordance with their particular characteristics. Just as when a king is dreaming of a foreign invasion, he is both the victor and the vanquished. Therefore, the high, the intermediate and the low attributes are merely a matter of appearance. Otherwise, there is nothing but pure Brahman. It is the prowess of Brahman that makes visible in the body the three-fold attributes. When wood burns fire appears in the form of wood.

The tree contains the earth and water that went to make it. Milk alters itself into curds and sugar is nothing but what was contained in sugarcane. So the Soul gets bound through its connection with the body and mind to the three Gunas. **This bondage, however, does not interfere with the process of liberation at the hands of the sages.** These three attributes might appear dominant in the body. Yet they do not affect Brahman who is beyond them. The Soul is untouched by these three attributes and the dawning of wisdom (Dnyana) indicates the Soul as separate from the body. In fact, it is like waking up from a dream. The Soul is, therefore, free from the three attributes and on being recognized, draws into itself all consciousness of individuality. **Wisdom (Dnyana) discloses that the Soul is not doing the activities, but is the witness.** It is the Gunas that produce the actions. Spring is not seen, but the result of it on the trees is evident. Similarly is the Soul, though unseen, separate from the attributes (Gunas).

[TO BE CONTINUED]



November 3<sup>rd</sup> 2004

Kamalia

It is quiet and sadness is everywhere.  
I'm listening to this stillness, where are the familiar sounds this morning?  
I'm listening for our children laughter, the birds to sing.  
I feel quiet and still myself, in this mass stillness.  
Everyone and all is quiet and in disbelief  
I feel the sadness of everyone.  
Mother, sister, brother, and husband, father.  
Still it is. Where is the wind that brings the morning freshness?  
It looks like rain; are the heavens about to cry?  
Sadness and stillness in all our Faces.  
Will I see my child again, my love, my sister and brother?  
Will I ever hold them close, and smell their breath?  
No one speaks today, there is stillness and disbelief.  
We are worrisome and divided in this land WE ALL LOVE.  
All is in stillness, quiet, and deep in thought.  
These thoughts of mine and yours, his and hers, and ours.

Thoughts of betterment, change and life without fear.  
A change is to come, conflict and sorrows, what will happen tomorrow?

You and I in disbelief, what happened yesterday?  
Quiet it is and sadness in the minds of all our thoughts,  
Faith and common belief deep within our hearts.

Oh.... Yes we will soon lift our heads again from sorrows.  
We will bind our thoughts and faith in the stillness of our souls,

For the next tomorrow.  
Then the birds will sing, and the wind will blow, in the hope for our

our  
Child, sister, brother, father, and mother.  
For our children in school, prosperity from  
My sister and brother, respect for our father and mother  
and security for ALL MEN.

We will lift our heads and hold our hands with faith from above.  
And we will carry on, — bringing enhancement to the land  
WE ALL LOVE.

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### San Francisco Chronicle

Animals' alleged sensitivity to signs of catastrophe probed by scientists

Don Oldenburg, Washington Post  
Sunday, January 9, 2005

In Khao Lak, 50 miles north of Phuket along Thailand's western coast, a dozen elephants giving tourists rides began trumpeting hours before the Dec. 26 tsunami — about the time the 9.0-magnitude quake fractured the ocean floor. An hour before the wall of waves slammed the resort area, the elephants reportedly again grew agitated and began wailing. Just before disaster struck, they headed for higher ground — some breaking their chains to flee.

Flamingos that breed this time of year at Point Calimere sanctuary on India's southern coast left for safer forests well before the tsunami hit, forest officials told the India News.

At the hard-hit Yala National Park in Sri Lanka, stunned wildlife officials reported that hundreds of elephants, leopards, tigers, wild boar, deer, water buffalo, monkeys and smaller mammals and reptiles had escaped unscathed.

And while large turtles have been found dead in the debris along the shore of Indonesia's devastated Aceh province, the tsunami's impact on wildlife was limited, said Frank Momberg, coordinator for emergency response in Aceh for the conservation group Fauna & Flora International.

Tales of animals behaving strangely before the quake and of wildlife escaping to safety have abounded in the wake of the tsunami, raising anew questions about what these members of the animal kingdom knew that humans didn't — and what, if anything, can be learned from it.

Seismologists have sophisticated instruments that can measure quake factors during and after the fact, but experts admit no one can predict exactly when one will happen. Some scientists say certain animals have a kind of sensory hardwiring that can detect earthquakes ahead of time, which one day might be replicated with mechanical devices.

Reports of animals' sixth sense in detecting hurricanes, earthquakes, tsunamis and volcanic eruptions long before the earth starts shaking go back centuries. Rats racing from buildings, sparrows taking flight in flocks, dogs howling incessantly: It's an impressive track record -- though anecdotal.

Science is iffy on a subject that, for obvious reasons, is difficult to replicate in a laboratory. And there are always explanations and theories that mitigate the mystery of the anecdotes. In the case of this tsunami, said Ken Grant, project coordinator at the Humane Society International Asia office in Bali, Indonesia, a lot of animals escaped simply because they tend to live inland, in the forest.

Nevertheless, some scientists are looking for explanations of why some species behave strangely before natural catastrophes, by correlating the animals' sensory abilities with microscopic and invisible sensory stimuli.

"I don't know if I'd call this a sixth sense so much as a better sense," Grant said. "Most animals know that when the ground starts to shake, something is wrong."

Animals' sensory physiology — super-sensitive to sound, temperature, touch, vibration, electrostatic and chemical activity and magnetic fields — gives them a head start in the days and hours before natural calamities.

"It appears a lot of animals have sensory organs that detect these micro-tremors and micro-changes that we cannot possibly monitor," said George Pararas-Carayannis, a former University of Hawaii oceanographer and geophysicist who leads the Tsunami Society. "It's a sensitivity that we humans don't have. But animals through millions of years of evolution have developed it,

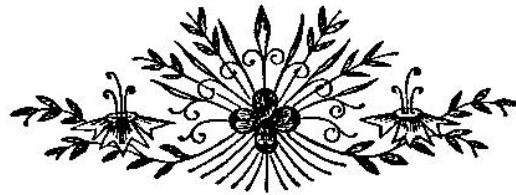
and that's how they have been able to survive as a species. It is run or perish."

Research shows that many fish are sensitive to low-frequency vibrations and detect tremors long before humans. "The bullhead catfish detects magnitude 2 earthquakes — so weak that people can't feel them at the top of 10-story buildings," said John Caprio, a biological sciences professor at Louisiana State University specializing in fish senses.

Other animals are also extremely sensitive to ground vibrations. Lynette Hart, professor of animal behavior at UC Davis, said that's what probably cued the elephants, which most likely felt the quake in their feet and trunks.

With the elephant's intelligence — its brain is the largest of terrestrial creatures — "they can figure out what direction the stimulus is coming from, how strong it is and what evasive action to take," she said.

Some animals may have heard the tsunami coming from the moment the quake erupted under the ocean. Species of birds, dogs, elephants, tigers and other animals can detect infrasound — frequencies in the range of 1 to 3 hertz, compared with humans' 100- to 200-hertz range, said psychobiologist James Walker, director of the Sensory Research Institute at Florida State University. "It's sensitivity to such a low frequency range that most people wouldn't call it sound anymore." ...



## COMMON SENSE

BORN December 10th, 1776

229 years ago Dec 10th, COMMON SENSE was first issued by its author Thomas Paine.

Here is a story about its importance taken from early Theosophical literature<sup>1</sup>:

<sup>1</sup> Our thanks to Dallas TenBroeck for gathering this material, and commenting: "Let me add a bit of personal history:

In 1942, Bombay this article and Paine's pamphlet were reprinted by the INTERNATIONAL



At the time of the publication, Paine had been living in America only two years. He'd grown up in England, where he'd struggled to earn a living as a tax collector. He saw first-hand the corruption of the British government, and had recently been fired from his job when he met Benjamin Franklin in London, who encouraged him to move to America.

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BOOK HOUSE, Bombay which my father Wm. Davis TenBroeck owned and I managed.

In a pamphlet titled

"WHOSE FREEDOM"

Two printings, totaling 10,000 copies were issued. The Indian National Congress (the largest political body that included members who represented persons from every class and sect and from all over India) had declared, by resolution, a boycott of the British Government that ruled India. They said in brief: India and Indians will no longer cooperate.

Britain had promised political independence to India for services given freely in World War I [1914-18] — and had thereafter never fully put into effect. 1942 was some 25 years later — the promises of freedom, and independence, had, during those long 25 years, been subjected to a series of delaying tactics.

The Indian National Congress appealed to the honor of Britain and declared it would give full support providing the delayed promised freedom was given immediately.

In answer the British repressed and, over-night jailed all Indian patriots all over the country. They employed the excuse that World War II and the Japanese incursions in South-East Asia threatened the country — India was inexperienced in ruling herself, etc... Further, a very large contingent of American troops had been landed and were stationed all over North India, particularly in the North East area of Bengal and Assam.

The response from the people (about 400 million then) was immediate. They ceased cooperating with and supporting the government. Colleges and universities closed, transportation was disrupted, and many government departments ground to a trickle of efficiency. The response from the British in government was repressive and punitive.

We felt [my father Wm. Davis TenBroeck and I] we ought to contribute to understanding, by publishing information concerning the responsibilities of freedom. Hence the pamphlet. 10,000 copies were sold at a nominal price, and in India at that time, that was a very large distribution."

He arrived just in time to see the colonies rebelling against problems in the British tax system similar to what he had experienced back in England. He got a job as a journalist, and he immediately began to write about the political situation. After the battle of Lexington and Concord in April of 1775, he decided that the only solution to the conflict would be total independence for the American colonies. But when he expressed those ideas in his newspaper, he lost his job.

He spent the next several months traveling around Pennsylvania, going to various bars and taverns and talking to ordinary people about their opinions on American independence. He used these conversations to develop a writing style that an ordinary person could easily understand, and he used that style to write his pamphlet "Common Sense."

The pamphlet sold more than 500,000 copies, more copies than any other publication had ever sold at that time in America. It helped persuade many Americans to support revolution, and six months later, the colonies officially declared independence.



## THE ADEPTS IN AMERICA IN 1776

by an Ex-Asiatic

The following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent - as far as he knows - of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration

of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government.

We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway.

Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised.

But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and today America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of these efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "nature and nature's god" are referred to. In the 2nd and 3rd paragraphs the natural rights of man are specified, such as life, liberty and the pursuit of happiness. The king is spoken of as being unworthy to be "the head of a civilized nation," nothing being said as to whether he was the head, or worthy to be, of a Christian one.

In appealing to their British brethren, the declaration says the appeal is "made to their native justice and magnanimity." All reference to religion and Christianity or God's commands are left out.

This was for the very good reason that for 1700 years religion had battled against

progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquility and defence, the general good and liberty.

Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

### **Thomas Paine**

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown.

At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "COMMON SENSE," which was the torch to the pile whose blaze burned away the bonds between England and America.

For "COMMON SENSE" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works."

And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time

unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"

In the *Age Of Reason* which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was then offering itself to mankind through their means."

Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those that bolt into the mind of their own accord. I have always made it a rule to treat these voluntary visitors with civility, and it is from them I have acquired all the knowledge that I have."

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine — who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear, — a "vast scene opening itself to Mankind in the affairs of America."

#### **Pyramid And Eye In The U. S. Seal**

[see reverse side of the One Dollar bill ]

The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appears the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading

in his "RIGHTS OF MAN," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive."

In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world...there is a morning of reason rising upon man, on the subject of Government, that has not appeared before."

#### **A "NEW ORDER OF AGES"**

The design "of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages."

That side of the seal has never been cut or used [as of 1883], and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown.(2) When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence."

an EX-ASIATIC  
*Theosophist*, October, 1883



## COMMENTS AND CRITICISM ON THE ABOVE ARTICLE

Letter sent to *The Theosophist* as a result of Mr. Judge's article, "The Adepts in America in 1776."

### ADEPTS AND POLITICS

BY CHHABIGRAM DOLATRAM (*Dikshita.*)

The perusal of an article headed "The Adepts in America in 1776," published in the October number of the *Theosophist*, has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made "without the knowledge and consent — as far as he knows — of the Adepts." The views advanced, however, falls in, entirely with those held in general by the Theosophical Society, and the Editor of the *Theosophist* is the sole authority on a subject of this sort.

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (by the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts.

In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsequent operations, were preconceived in the minds of these Mahatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw,<sup>1</sup> who, in a self-constituted Court of Justice, tried and condemned to death, his lawful sovereign Charles I., under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell<sup>2</sup> then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner?<sup>3</sup>

<sup>1</sup> Later note of HPB calls Bradshaw a "soulless entity" and this paragraph lends credence to Mr. Judge's opinion that this letter originated from one with "royalist" leanings rather than Mr. Dolatram who simply lent his name to the letter as a "cover" for the real author. — ED., A.T.

<sup>2</sup> Active in prosecution of Charles I up to execution and abolition of the monarchy. — ED., A.T.

<sup>3</sup> Cromwell was buried in Westminster Abbey (1660), then remains were disinterred and hung on gallows (1661). — ED., A.T.

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it. Citizen Paine had no doubt long since been prepared for the work; but it was to Danton, Robespierre and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionaries.<sup>1</sup> Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi,<sup>2</sup> while working out the revolution

<sup>1</sup> The letter is reeking with tongue-in-cheek, and even opposed to any idea of mahatmas and adepts by its *literal way of applying and interpreting*. Madame Blavatsky's note and Judge's rejoinder are an education to all serious students of occultism. — ED., A. T.

<sup>2</sup> An Italian Patriot whose most famous exploit from the theosophical point of view was the battle of Mentana, November 3, 1867. "Mentana is a small town in Italy, some 21 kilometers North of Rome. It was the site of a battle between the volunteers of Giuseppe Garibaldi (1807-82) and the troops of the Pope and France. Garibaldi has some 6,000 ill equipped men with two canons taken from the enemy. The Papists had 3,000 under General Kanzler. The French had 3,000 under General Faily, with excellent artillery. Garibaldi was wounded and taken prisoner during the retreat. He lost some 600 men. In 1877 a monument was erected on the battlefield in memory of the Garibaldian dead.

HPB told Col. Olcott of having been present as a volunteer at the battle of Mentana. In proof of this, she showed him where her left arm had been broken in two places by a sabre-stroke and made him feel in her right shoulder a musket-bullet still imbedded in the muscle, and another one in her leg. She also showed him a scar just below the heart where she had been stabbed with a stiletto [ODL, I, 9]. He speaks later (264) of HPB having received five wounds and being "picked out of a ditch for dead."

In a letter of Monsieur C. Bilière, in 1883, HPB states that her Guru "has already twice patched me up. The first time was at the battle of Mentana in 1867." And in her article "Mr Lillie's Delusions,"

in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw "a vast scene opening before him," and in another place that "some thoughts bolt into the mind of their own accord." If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps of Missolonghi? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time appeared in your very interesting journal in proof of the existence of *the Mahatmas*, have failed to bring convictions home to me.

BROACH,

27<sup>th</sup> October 1883

**And HPB replied in this fashion:**

EDITOR'S NOTE. — Our Journal is open to the *personal* views of every theosophist "in good standing," provided he is a tolerably good writer, and forcing his

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she asserts. I was at Mentana during the battle in October, 1867, and left Italy in November of the same year for India. Whether I was sent there, or found myself there by accident, are questions that pertain to my private life...."

opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that “the views advanced fall in entirely with those held in general by the Theosophical Society?” The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation — their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the “Tibetan Mahatmas” at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross — or “Rosicrucians,” so called — did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proof of it are in our possession. But these Rosicrucians were Europeans and American settler, who acted quite independently of the Indian or Tibetan Initiates. And the “Ex-Asiatic” who premises by saying his statements are made entirely upon his own personal responsibility — settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or “Brother Benjamin” as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of

numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17<sup>th</sup> of the Month (January 1706), died on the 17<sup>th</sup> (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18<sup>th</sup> century — as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts — [the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being “*alone* to enjoy or claim extraordinary felicities of personal communication with the Adepts”] — would believe for one moment that any of the cruel, blood-thirsty heroes — the regicides and others of English and French history — could have ever been inspired by any Adept — let alone a Hindu or Buddhist Mahatma.

The inferences drawn from the article “The Adepts in America in 1776,” are a little too far-fetched by our imaginative correspondent. President Bradshaw — if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity — must have been inspired by the “lower Jehovah” of the Old Testament — the Mahatma and Paramatma, or the “personal” god of Calvin and those Puritans who burnt to the greater glory of their deity — “ever ready for a bribe of blood to aid the foulest cause” alleged witches and heretics by hundreds of thousands. Surely it is not the living Mahatmas but “the Biblical one living God,” he who, thousands of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul “in the hill before the Lord”; and who again in our own age had moved Guiteau to shoot President Garfield

— that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from any of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other “historical *charlatans*” (*i.e.*, great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain — who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings — the “elect, and the Lord’s anointed.” And we know also that among the *Carbonari* — the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine “to *supernatural* visitors” is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America, who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in the journal in proof of the existence of our Mahatmas, “have failed to bring conviction home” to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know* — once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, “I, the Lord create evil,” the Mahatma answers — “I, the Initiate try to counteract and destroy it.”

**And this is Mr. Judge’s answer which appeared in the June 1884 issue of the *Theosophist* signed “*Ex Asiatic*”**

#### ADEPTS AND POLITICS

The communication in your December number from Chhabigram Dolatram, headed as above, is a piece of special pleading, directed against the adepts, and flowing from a source not friendly to either the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say, in your comment that I referred in my article to *adepts in general*. But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram’s paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection do some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. Von Steuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced Von Steuben to come over to America and offer his sword to Genl. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows that St.

Germain was *an* Adept, and the fact above detailed is set forth in many publications and letter of authentic force.

Mr. Dolatram picks up the expression "brother Franklin." I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a "brother," so was Washington and also Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the *Bhagavad Gita* of himself, we may hear the Adept saying: "I am manifested in every age for the purpose of restoring duty and destroying evil doing."

EX ASIATIC  
*Theosophist*, June, 1884

## CORRESPONDENCE

Dear Dewdrops,

About 5 p.m. PST (1am UT, Sunday 2 Jan.) Saturday, January 1st, is this planet's annual nearest approach to the sun. Perihelion, on average, falls around January 4th, the Theosophical New Year suggested by HP Blavatsky. It is also the date HPB suggested for a "festival to be held by those who study ancient Wisdom" (CW 12, 76)

As HPB put it: "Every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyze them by indifference, or actively drag them down..."

The Theosophist who is at all in earnest, sees his responsibilities and endeavors to find knowledge, living, in the meantime, up to the highest standard of which he is aware... Man's life is in his own hands, his fate is ordered by himself. Why then should not [2005] be a year of

greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment...

Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored, so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently" (CW 9, 3-5).

"Every man or woman is endowed, more or less, with a magnetic personality, which when helped by a sincere, and especially by an intense and indomitable will — is the most effective of magic levers placed by Nature in human hands — for woe or weal. Let us then, Theosophists, use that will to send a sincere greeting and wish of good luck for the New Year to every living creature under the sun — enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest" (CW 12, 67).

Best,  
Nicholas



Dear Aquarian Theosophist,

Please know that even if I do not write you to thank you, in my heart I always thank you for your kindness.

Do you mind if I make a slight correction ? I am sure it was an inadvertence or perhaps the effects of overwork, but in reminding your readers to celebrate the birthdays of the Dhyanis you gave us a wrong date: instead of February 18th it should have been



February 19th (The Secret Doctrine, II-179).

Cordially from Elinor



Dear Elinor,

Yes, you're right. I should have made it a bit clearer why I used the 18th, but actually the 19th may be the best day anyway!

Usually the beginning of the Kali Yuga and Krishna's death day are pegged on February 18th — THIS MIGHT HAVE BEEN AT MIDNIGHT WHICH WOULD HAVE MADE EITHER DAY EQUALLY VALID. At any rate, here's a relevant paragraph from the SD. You will notice that there are two EPOCHS: a astronomical epoch and the "assigned" or civil epoch:

We notice, first, that the Hindus seem to have combined two epochs together into the year 3102. The Tirvalour Brahmins reckon primarily from the first moment of the Kali-Yug; but they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali-Yug had no reality, and was the mere result of a calculation, why should it be thus divided? Their calculated astronomical epoch would have become that of the Kali-Yug, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other tables. They must have had some reason for distinguishing between the two; and this reason can only be due to the circumstances and the time of the epoch; which therefore could not be the result of calculation. This is not all; starting from the solar epoch determined by the rising of the sun on February 18th, 3102, and

tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th, which is the instant of the beginning of Kali-Yuga. It is curious that this age has not been made to commence at one of the four great divisions of the day. It might be suspected that the epoch should be midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, it is plain that were this epoch the result of calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by the fraction of a day. (SDI, 662)

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Probably we will print something in an upcoming issue expanding on this. There is a secondary reason, but it was not in my mind when writing the letter — The ULT was founded on February 18th.

Thanks for pointing this out, and have a fulfilling cycle, & stay in touch!

jerome



Comments culled from Vol. xiv by DTB —

Notwithstanding widespread misconceptions and errors ... Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practice the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary — because so evanescent and unreal — body and physical self.

#### VIRTUE

And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds

the causes[1] of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more — then the whole system is idiotic, and Epicureanism is far more philosophical than such Buddhism.

### SPIRITUAL EXISTENCE

He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence — Spirit or "Soul-life" — will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism.

If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it make in the spiritual perceptions of an Ego whether he enter Nirvana loaded with the recollections only of his own personal lives — tens of thousands according to the modern reincarnationists — or whether merged entirely in the Parabrahmic state, it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities?

### MEMORY OF PAST LIVES

Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed up — merged, so to say — with these ten selves. It really seems that so long as this great mystery remains a dead letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it, the better for Truth.

### ESOTERICISM

Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists — still less of the Western public. ....

It is quite true that the primitive Sravakas (listeners or hearers) and the Sramanas (the "thought-restrainers" and the "pure") have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism.

Like every other Esoteric, half-suppressed teaching, the words of the Buddha convey a double meaning, and every sect has gradually come to claim to be the only one knowing the

correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism.

Nagarjuna's Mahayana ("Great Vehicle") School was opposed by the Hinayana (or "Little Vehicle") System, and even the Yogacharya of Aryasanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work.

### HATHA-YOGA and PRANAYAMA

An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquility of mind or meditation, have brought this school within the region of Hatha-Yoga, and have made it heir to the Brahmanical Tirthikas. And though its Srotapatti, its Sakridagamin, Anagamin, and Arhats, [2] bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñās (the supernatural abnormal five powers).

### DEGREES OF BUDDHASHIP and INITIATION

One of the chief mistakes of the Orientalists when judging on "internal(?) evidence," as they express it, was that they assumed that the Pratyeka-Buddhas, the Bodhisattvas, and the "Perfect" Buddhas were a later development of Buddhism.

For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adepts.

- (1) The first [Pratyeka] are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers.
- (2) The human Bodhisattvas are candidates, so to say, for perfect Buddhahood (in Kalpas to come), and with the option of using their powers now if need be.
- (3) "Perfect" Buddhas are simply "perfect" Initiates. All these are men, and not disembodied Beings, as is given out in the Hinayana exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nagarjuna, the founder of the Mahayana system, who is said to have been initiated by the Nagas (fabulous "Serpents," the veiled name for an Initiate or Mahatma).

### ESOTERIC SCHOOLS: Brahmanical and Buddhas'

The fabled report found in Chinese records that Nagarjuna considered his doctrine to be in

opposition to that of Gautama Buddha, until he discovered from the Nagas that it was precisely the doctrine that had been secretly taught by Sakyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brahmanical secret Schools in the Himalayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other.

The former [Brahmanical secret Schools in the Himalayas], the parent of all others, had been established beyond the Himalayas for ages before the appearance of Sakyamuni.

Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sunyata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajñā-Paramita, or "knowledge across the River," which finally lands the "Perfect One" in the regions of the One Reality.

But His Arhats were not Himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India.

#### YOGACHARYA SCHOOL — Aryasangha

But when finally most of them submitted to the guidance and control of the chief Ashramas, then the Yogacharya of Aryasanga was merged into the oldest Lodge. For it is there from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind.

Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land nevertheless, that the Hindu expects his Kalki-Avatarā, the Buddhist his Maitreya, the Parsi his Saoshyant and the Jew his Messiah, and so would the Christian expect thence his Christ — if he only knew of it. [see also: ISIS UNVEILED II pp. 98-103]

There, and there alone, reigns Parinishpanna (Yong-Grüb), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a **Non-Ego** because he has become the **Perfect Ego**. Their voidness is "self-existent and perfect" — if there were profane eyes to sense and perceive it — because it has become absolute; the unreal being

transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air.

The "Absolute Truth" (Don-dampa'i-den pa; Sanskrit: Paramarthasatya), having conquered "relative truth" (Kun zab chi-den pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedana (the "self-analyzing reflection") and Paramartha, or that absolute consciousness of the **personal merged into the impersonal Ego**, which is above all, hence above illusion in every sense. [see these terms as defined in the Theos. Glossary, by HPB.]

Its "Perfect" Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial — therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane.

What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth!

Above Them there is but one class of Nirvanis, namely, the Cho-ku (Dharmakaya), or the Nirvanis "without remains" — the pure Arupa, the formless Breaths. [3]

Thence emerge occasionally the Bodhisattvas in their Tulpa'i-Ku (or Nirmanakaya) body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations. "

— H P B

[Extracted from Blavatsky: Collected Works, XIV, p. 432-37]

This article seems to me to clear up many difficulties and clarify the difference between Brahmanism and Buddhism.

Best wishes,  
Dallas

[1] The twelve Nidanas, called in Tibetan Ten-brel Chugnyi, which are based upon the "Four Truths."

[2] The Srotapatti is one who has attained the first Path of comprehension in the real and the unreal; the Sakridagamin is the candidate for one of the higher Initiations: "one who is to receive birth once more"; the Anagamin is he who has attained the "third Path," or literally, "he who will not be reborn again" unless he so wishes it, having the option of being reborn in any of the "worlds of the Gods," or of remaining in Devachan, or of choosing an earthly body with a philanthropic object. An Arhat is one who has

reached the highest Path; he may merge into Nirvana at will, while here on earth.

[3] It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahayana School about the three different kinds of bodies, namely, the Tul-pa'i-Ku, the Long-chod-Dzog-pa'i-Ku, and the Cho-Ku, as all pertaining to the Nirvaṣic condition. There are two kinds of Nirvaṣa: the earthly, and that of the purely disembodied Spirits. These three "bodies" are the three envelopes — all more or less physical — which are at the disposal of the Adept who has entered and crossed the six Paramitas, or "Paths" of Buddha. Once He enters upon the seventh, He can return no more to earth.



### Alexander did not go to India

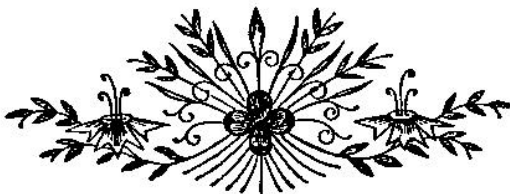
Alexander confused Nile and Indus — He got as far as Attock on the west side of the Indus [SD II 417-8fn] — almost impassible at certain times of the year when snows melt in Himalayas. (Similar to the flooding of the Nile.)

British army of Indian occupation put in a large bridge over the Indus, as the river runs through a deep and narrow gorge there. They wanted to have a road and railway connection to Peshawar near the North-east Afghan border. They invaded Af. three times in succession — all ended in disaster to them. Similar to Russian fiasco, and now, we are enduring the same erosive force of continual warfare (insurgency) and of fanaticism and tribalism.

Then when they found they could not control or conquer Afghanistan, they established a small series of forts in the Khyber pass to guard against any invasion from the North — they feared Russia might do that — went South and controlled the Indus all the way to a new town they named Karachi at its mouth.

Thanks as always,

DTB



Ghafur & Felice Peretti

### THE AHKOOND OF SWAT THE FOUNDER OF MANY MYSTICAL SOCIETIES.

H. P. Blavatsky

[From the New York Echo, 1878.]

OF the many remarkable characters of this century, Ghafur was one of the most conspicuous.

If there be truth in the Eastern doctrine that souls, powerful whether for good or bad, who had not time in one existence to work out their plans, are reïncarnated, the fierceness of their yearnings to continue on earth thrusting them back into the current of their attractions, then Ghafur was a rebirth of that Felice Peretti, who is known in history as Pope Sixtus V., of crafty and odious memory.

Both were born in the lowest class of society, being ignorant peasant boys and beginning life as herdsmen. Both reached the apex of power through craft and stealth and by imposing upon the superstitions of the masses. Sixtus, author of mystical books and himself a practitioner of the forbidden sciences to satisfy his lust for power and ensure impunity, became Inquisitor-General. Made Pope, he hurled his anathemas alike against Elizabeth of England, the King of Navarre, and other important personages. Abdul Ghafur, endowed with an iron will, had educated himself without colleges or professors except through association with the "wise men" of Khuttuk.

He was as well versed in the Arabic and Persian literature of alchemy and astronomy as Sixtus was in Aristotle, and like him knew how to fabricate mesmerized talismans and amulets containing either life or death for those to whom they were presented. Each held millions of devotees under the subjection of their psychological influence, though both were more dreaded than beloved.

Ghafur had been a warrior and an ambitious leader of fanatics, but becoming a dervish and finally a pope, so to say, his blessing or curse made him as effectually the master of the Ameers and other Mussulmans as Sixtus was of the Catholic potentates of Europe.

Only the salient features of his career are known to Christendom. Watched, as he may have been, his private life, ambitions, aspirations for temporal as well as religious power, are almost a sealed book. But the one certain thing is, that he was the founder and chief of nearly every secret society worth speaking of among Mussulmans, and the dominant spirit in all the rest. His apparent antagonism to the Wahabees was but a mask, and the murderous hand that struck Lord Mayo was certainly guided by the old Abdul.

The Biktashee Dervishes<sup>1</sup> and the howling, dancing, and other Moslem religious mendicants recognize his supremacy as far above that of the Sheik-ul-Islam of the faithful. Hardly a political order of any importance issued from Constantinople or Teheran—heretics though the Persians are—without his having a finger in the pie directly or indirectly. As fanatical as Sixtus, but more cunning yet, if possible, instead of giving direct orders for the extermination of the Huguenots of Islam, the Wahabees, he directed his curses and pointed his finger only at those among them whom he found in his way, keeping on the best, though secret, terms with the rest.

The title of Nasr-ed-Din (defender of the faith) he impartially applied to both the Sultan and the Shah, though one is a Sunnite and the other a Shiah. He sweetened the stronger religious intolerance of the Osman dynasty by adding to the old title of Nasr-ed-Din those of Saif-ed-Din (scimitar of faith) and Emir-el-Mumminiah (prince of the faithful). Every Emir-el-Sourey, or leader of the sacred caravan of pilgrims to Mekka, brought or sent messages to, and received advice and instructions from, Abdul, the latter in the shape of mysterious oracles, for which was left the full equivalent in money, presents and other offerings, as the Catholic pilgrims have recently done at Rome.

In 1847-8 the Prince Mirza, uncle of the young Shah and ex-governor of a great

<sup>1</sup> To this day, no Biktashee would be recognized as such unless he could claim possession of a certain medal with the seal of this "high-pontiff" of all the Dervishes, whether they belong to one sect or the other

province in Persia, appeared in Tiflis, seeking Russian protection at the hands of Prince Woronzof, Viceroy of the Caucasus. Having helped himself to the crown jewels and ready money in the treasury, he had run away from the jurisdiction of his loving nephew, who was anxious to put out his eyes.

Popular rumour asserted that his reason for what he had done was that the great dervish, Ahkoond, had thrice appeared to him in dreams, prompting him to take what he had and share his booty with the protectors of the faith of his principal wife (he brought twelve with him to Tiflis), a native of Cabul.

The secret, though, perhaps, indirect influence he exercised on the Begum of Bhopal, during the Sepoy rebellion of 1857 was a mystery only to the English, whom the old schemer knew so well how to hoodwink.

During his long career of Macchiavellism, friendly with the British, and yet striking them constantly in secret; venerated as a new prophet by millions of orthodox, as well as heretic Mussulmans; managing to preserve his influence over friend and foe, the old "Teacher" had one enemy whom he feared, for he knew that no amount of craft would ever win it over to his side.

This enemy was the once mighty nation of the Sikhs, ex-sovereign rulers of the Punjab and masters of the Peshawur Valley. Reduced from their high estate, this warrior people are now under the rule of a single Maharajah — Puttiala — who is himself the helpless vassal of the British. From the beginning the Ahkoond had continually encountered the Sikhs in his path. Scarce would he feel himself conqueror over one obstacle, before his hereditary enemy would appear between him and the realization of his hopes.

If the Sikhs remained faithful to the British in 1857, it was not through hearty loyalty or political convictions, so much as through sheer opposition to the Mohammedans, whom they knew to be secretly prompted by the Ahkoond.

Since the days of the great Nanak, of the Kshatriya caste, founder of the Sikh Brotherhood in the second half of the fifteenth century, these brave and warlike tribes have ever been the thorn in the side of the Mogul dynasty, the terror of the Moslems of India. Originating, as we may say, in a religious Brotherhood, whose object was to make away alike with Islamism, Brâhmanism, and other isms, including later Christianity, this sect evolved a pure monotheism in the abstract idea of an ever unknown Principle, and elaborated it into the doctrine of the "Brotherhood of Man."

In their view, we have but one Father-Mother Principle, with "neither form, shape, nor colour," and we ought all to be, if we are not, brothers irrespective of distinctions of race or colour. The sacerdotal Brâhman, fanatical in his observance of dead-letter forms, thus became in the opinion of the Sikh as much the enemy of truth as the Mussulman wallowing in a sensual heaven with his houris, the joss-worshipping Buddhist grinding out prayers at his wheel, or yet the Roman Catholic adoring his jewelled Madonnas, whose complexion the priests change from white to brown and black to suit climates and prejudices.

Later on, Arjuna, son of Ramdas, the fourth in the succession after Nanak, gathering together the doctrines of the founder and his son Angad, brought out a sacred volume, called *Adi-garunth*, and largely supplemented it with selections from forty-five *Sûtras* of the Jains. While adopting equally the religious figures of the Vedas and Koran, after sifting them and explaining their symbolism, the *Âdi-garunth* yet presents a greater similarity of ideas respecting the most elaborate metaphysical conceptions with those of the Jain school of Gurus.

The notions of Astrology, or the influence of the starry spheres upon ourselves, were evidently adopted from that most prominent school of antiquity. This will be readily ascertained by comparing the commentaries of Abhayadeva Surî upon the

original forty-five *Sûtras* in the Magadhi or Balabasha language<sup>1</sup> with the *Âdi-garunth*.

An old Jain Guru, who is said to have drawn the horoscope of Runjeet Singh, at the time of his greatest power, had foretold the downfall of the kingdom of Lahore. It was the learned Arjuna who retired into Amritsir, changed the sect into a politico-religious community, and instituted within the same another and more esoteric body of Gurus, scholars and metaphysicians, of which he became sole chief. He died in prison, under torture, by the order of Aurungzebe, into whose hands he had fallen, at the beginning of the seventeenth century.

His son Govinda, a Guru (religious teacher) of great renown, vowed revenge against the race of his father's murderers, and after various changes of fortune the Afghans were finally driven from the Punjab by the Sikhs in 1764.

This triumph only made their hatred more bitter still, and from that moment until the death of Runjeet Singh, in 1839, we find them constantly aiming their blows at the Moslems. Mahâ Singh, the father of Runjeet, had set off the Sikhs into twelve mizals or divisions, each having its own chief (Sirdar), whose secret Council of State consisted of learned Gurus.

Among these were Masters in spiritual Science, and they might, if they had had a mind, have exhibited as astonishing "miracles" and divine legerdemain as the old Mussulman Ahkoond. He knew it well, and for this reason dreaded them even more than he hated them for his defeat and that of his Ameer by Runjeet Singh.

One highly dramatic incident in the life of the "Pope of Sydoo" is the following well-authenticated case, which was much commented upon in his part of India about

<sup>1</sup> This valuable work is now being republished by Ookerdhabhoy Shewgee, and has been received by the Theosophical Society from the Editor through the President of the Bombay branch. When finished it will be the first edition of the Jain Bible, *Sûtra-Sangraha* or *Vihiva Punnuttî Sûtra*, in existence, as all their sacred books are kept in secret by the Jains.

twenty years ago. One day, in 1858, when the Ahkoond, squatting on his carpet, was distributing amulets, blessings and prophecies among his pious congregation of pilgrims, a tall Hindû, who had silently approached and mingled in the crowd without having been noticed, suddenly addressed him thus: "Tell me, prophet, thou who prophesiest so well for others, whether thou knowest what will be thine own fate, and that of the 'Defender of the Faith,' thy Sultan of Stamboul, twenty years hence?"

The old Ghafur, overcome with violent surprise, stared at his interlocutor, but no answer came. In recognizing the Sikh he seemed to have lost all power of speech, and the crowd was under a spell.

"If not," continued the intruder, "then I will tell thee. Twenty years more and your 'Prince of the Faithful' will fall by the hand of an assassin of his own house. Two old men, one the Dalai Lama of the Christians, the other the great prophet of the Moslems—thymself — will be simultaneously crushed under the heel of death. Then, the first hour will strike of the downfall of those twin foes of truth — Christianity and Islam. The first, as the more powerful, will survive the second, but both will soon crumble into fragmentary sects, which will mutually exterminate each other's faith. See, thy followers are powerless, and I might kill thee now, but thou art in the hands of Destiny, and that knows its own hour."

Before a hand could be lifted the speaker had disappeared. This incident of itself sufficiently proves that the Sikhs might have assassinated Abdul Ghafur at any time had they chosen so to do. And it may be that The Mayfair Gazette, which in June, 1877, prophetically observed that the rival pontiffs of Rome and Swat might die simultaneously, had heard from some "old Indian" this story, which the writer also heard from an informant at Lahore.

H. P. BLAVATSKY.



## MAN CAUSED EARTHQUAKES AND TSUNAMI

The historical occurrences of phenomena such as earthquakes, volcano eruptions, hurricanes, tornado, tsunami, and various other types of natural calamities are for the most part reciprocal to man's own actions. Some of these phenomena and the catastrophic devastation that ensues are natural in the sense of being an act of nature that naturally and periodically occurs. Nature has always had its unique way of weeding and maintaining its garden. But these would be natural phenomena are increasingly becoming unnatural in the way of there being the irresponsible ill actions of man added and traced to the root cause of the phenomena. Through an educated and close examination of the global activities of the Corporate Industry with its systematic depletion of the earth's natural resources mans role as a causative agent in the destructive phenomena is very clear, e.g., deforestation, air and water pollution, strip mining, and especially oil mining under the guise of seismic research. The action and re-action (karma) of these atrocities is tentative and obviously becomes a major scientific evidence of the causation of the worldwide phenomena of earthquakes, volcanic eruptions, tsunami floods, and etc.

The non-ceasing and wholesale destruction of the earths 'rain forest' is a depletion of the earth's natural ability to maintain a healthy atmosphere (oxygen). Industrial and technological toxic waste further pollutes the air and the water. Conclusively, the constant bombarding of "sound waves" (sound bombing) into the ocean floor (seismic testing) in search of oil and natural gas resources, all create and contribute to the development of a toxic and un-natural eco-system; a eco-system that consequently will have a violent response in its effort to balance itself and survive. Paramount of mans destructive role in distorting the balance of the eco-system is the electro-magnetic and kinetic wave vibrations of *seismic testing* which disrupts the natural flora of the ocean and destroys the sonar instincts of marine life causing their death by the thousands and thus in part adversely effecting the entire oceanic and climatic system of the planet. The delicate ecological balance of the oceans and ocean life directly affects the weather, vegetation, animal and human life. Seismic testing disrupts and

causes an un-natural shifting in the earth's mantle layers and its crust, directly causing earthquakes, tsunamis, and other environmental calamities.

Is it possible that mankind is so naive, arrogant, and callous, or just plain stupid enough to believe that his atrocities against nature and his destructive manipulation of the entire ecology will go un-noticed or without reprisal. If so, then what if any benefit or value has all the great philosophy, religion, science, or mundane life of man.

The term *Tsunami* is derived from three 'Hiragana characters' of the native Japanese language. The literal meaning is "*Harbor Wave*", originally a coined term to describe the mass destruction caused when a tidal wave floods the confined harbor area of a fishing community. A harbor is the safe docking refuge or port for a ship or boat. Metaphysically water represents potential consciousness. Thereby the metaphor is that a harbored or complacent body/mind that has become anchored in any mode of existence will be periodically moved or shaken by a changing flood of consciousness. The regenerative character of nature is destructive and creative as an inherent part of the life cycle. Nature is purely reactive and is without judgment or discrimination, therefore nature can be called good or evil - nature just is. There is no permanence, so there is no safe.

The collective karma of man's gross material travesties against himself and nature are reactively and globally taking a toll on all life on the planet and surely even affecting the cosmos. Hundreds of thousands of species of vegetable, animal, insect, and mineral life are and have been forced into extinction by man's callous greed. Third world nations and their geographical vicinity (most abundant in natural resources) form the weakest link in the karmic chain of man's material endeavors (i.e., Indonesia, India, Thailand, Sri Lanka, India, Africa, Iraq, Iran, Afghanistan, etc.) and are the most recent, first hit and most devastated in the destructive cycle of collective karma. Know that these tragedies are not just a dismissive case of (so-called) "bad karma vs. good karma" nor are they happening by mere chance, misfortune, or any fluke of coincidence, but rather caused by the diabolical designs of a greed based Corporate interest, with its ecologically destructive activities focused in the geographical areas of third world nations. Since the advancement of technological development there's been an ever-growing disruptive encroachment on the world's ecology. The secular ideals of the "Corporate Industry" have increasingly become an all-influencing capital monarch, which is interpolating and negatively redesigning the social, political, economical and spiritual standards of the world. The empirical, interpolative, and conquering psyche of the Western World and the Corporate Industry may have even covertly developed a militarily orchestrated contingency, which manipulates and uses the forces of nature as a weapon against adversarial or reluctantly co-operative nations or societies.

From a religious and scriptural perspective, it is written and said that man will be and has ever been the fall and destruction of man. The diabolical and

demonic "*beast*" of the Biblical book of Apocalypse (Revelations) is none other than man himself. It is Biblically prophesized as a sign that: "...*Ye shall hear of wars and rumors of wars*" ... "*For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places*" ... "*And these are the beginning of sorrows*" (Matthew 24:6-8).

Christians expected Savior, i.e., the return of Jesus the Christ, speaks as a rectifier in reference to man's material decadence and spiritual negligence by saying: "*Think not that I am come to send peace on earth: I came not to send peace, but a sword*" ... "*For I am come to set man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law*" ... "*And a man's foes shall be they of his own household*" (Matthew 10:34-39).

According to Buddhism, as the result of the devolvement of Dharma and man's declining consciousness, with his secular and promiscuous activities becoming the accepted normality of life, there will be the great appearance of a "*Maitreya*" Buddha symbolized by a "*white elephant*", that will usher in a new dispensation of consciousness on the planet. This appearance is also a prophetic metaphor representing a karmic (cyclic) and conscious transformation through mass suffering and peril. ... "*Salvation is by taking refuge in the Buddha*", i.e. refuge in an Awakened Consciousness – our Buddha Nature (Buddhist Sutra). The Sanskrit root of the term Buddha is '*budh*' meaning to awake, thus Buddha literally means the Awakened One. This is a synonym to Spirit/ God-Self Awareness or Consciousness.

In Hinduism the ancient prophecy is that in this present '*Age of Kali*' there will be great spiritual nescience (ignorance), gross immorality guided by sensual and material proclivities causing immense suffering and pain culminating in mass destruction by "*Kalki*", i.e., God in the personage of a great rectifier, balancer and destroyer of despot rulers and kings. The World is presided over by the triad of Brahma (creator), Vishnu (preserver), and Shiva (destroyer). Maya (illusion) is the means by which the material world was formulated and through which it shall be cyclically reabsorbed into Brahman (spiritual absoluteness). (Vedic and Puranic Scriptures).

In Islam a Qur'anic commentary states that: "*Evil consorts evil. The good have all the more reason for drawing together and not only living in mutual harmony, but also being ready at all times to protect each other -struggle against injustice, i.e., "Jihad". Otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish Allah's (Gods) Peace and to strengthen all the forces of truth and righteousness*" (Holy Qur'an, Sura 8:73 - Commentary 1242).

"...*Those who (hedonist and selfishly) reject Allah (righteousness) will enjoy (this world) and eat as cattle eat; and the fire will be their abode*" (Holy Qur'an, Sura 47:12). .... "*The great al' Madhi shall come, destroy the tyrant and usher in a new*



*dispensation of righteousness and Spiritual Justice*" (Shi'at al' Islam).

*"La ilaha l' Allah"- There is no Allah but Allah, i.e., There is no-thing but the nothingness of all things. The essence of all things is Allah but Allah is no-thing - All there is is Allah.*

*"There is no aversion or adversary, there is only the Mercy and Grace of Allah".* Regardless of any peril, situation or suffering in life, Allah is all knowing and ever present - *"closer to us than our jugular vein"*. The Divine and Perfect Will of Allah oversee all things and is never absent in our lives. ...Allah is, *"Alim al Ghayb wa al Shahadah"- Knower of the hidden and open.*

*"With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (to those who can read)." .... "This is a mystic Record, the archetypical Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. The simplest things in nature are subject to His Law. The fresh and the withered, the living and the lifeless - nothing is outside the Plan of His Creation."* (Holy Qur'an, Sura 6:59 - Commentary 880)

Scriptural or religious referrals to 'fire' are symbolic of Divine Energy and are a metaphor for the purifying and cleansing, all encompassing Spirit (fire) of God. The fiery abode of "hell" is a place of unquenchable desires (a consummate of mundane hedonism), an experiential place or state of Spirit/ God's condemnation; and an eternal grave for the 'dead', i.e., the willful or spiteful mentally and spiritually asleep or ignorant. Thus, a resurrection of the dead is a metaphor for spiritual awakening or a mental/ intellectual rebirthing.

Condemnation is censure of an activity that is contrary to the spiritually (holistic) ideal motive, purpose, and reason for life. According to the conscious, intuitive and intellectual levels of the individual's mental capacity - establishing their need for learning or growth, metaphors become or remain as inspirational images or the metaphoric symbol/ phrase is perceived as a literal reality or truth. The cognitive differentiation between a metaphor and Reality is set or determined by the individual's level of Spiritual-Material-Self-Realization and a un-attachment to both the spiritual and material nature of things -

No egotistical I, me, or my.

In Judaism the immediate response to death is a Kaddish Prayer which declares: *"Yisgadal Viyekdash Shemay Rabah"- May His Great Name be Exalted and Sanctified"*. This devotional prayer is recognition that God is truly omniscient (all knowing) and omnipotent (all powerful); and that it is His (Gods) all-pervading will being exemplified by His name that ultimately determines and oversees everything. The heart and mind that ascribes to and embraces this level of faith, spiritual surrender and commitment when faced with

tragedy has no question of how or why. Having no despondency over alleged innocent victims. Though having compassion and in faith being obligated and willing to aid and assist all that we can, the only innocence and worthiness of our commitment is God. Whatever is the plight of man is caused by man and overseen by God. We are the instruments of His Divine Grace and the constant recipients of His ever-present Mercy. But remember, the Divine has also decreed and set forth the very time and means by which the plight or peril has come.

Through a historically reflective, literal and metaphysical study of Scripture, and a spiritual-intellectual understanding of the secular endeavor of modern man, with his systematic atrocities, the present calamities and current world events are given a more cognitive reason. Wisdom reminds that the perils which face mankind are not just the result of a pre-destined or sealed fate nor the mysterious condemnations of any "Wrath of a God"; but rather are more the instrument and direct consequence of man's own selfish ill actions and a blatant, arrogant disregard for nature (life) and the ecological balance of the planet. Though man is the first to scream and lament at the arrival of his fate, which he follows with a quest for sympathy and a cry of innocence.

The Universe (nature) is governed by two principles, universal law and a Universal Order; any person/s that break the universal laws of their own existence is consumed and inevitably destroyed by Universal Order.

Of course, in a relative context the immediate source of the all the perilous phenomena is *Mother Nature*, simply responding to all the desecration, violation and callous disregard of man for man, for nature, and for all living things. Therefore, the recent catastrophes, natural calamities and perilous events haven befallen mankind are rightfully nature-based but are ever reciprocal (karmic) to man's own ill deeds and spiritual nescience. In this sense Mother Nature does personify and emulate the "Wrath of God" - a natural compensation through the balancing act of a sentient and reciprocating ecology.

In short the sufferings and subsequent demise of man results from his haven fallen away from the natural and spiritual precepts divinely given him in favor of his propagating and following hedonist materialisms, i.e., missing the mark - "sin". The (so-called) "seven deadly sins" are pride, envy, gluttony, lust, anger, greed, and sloth. These sins (missing the mark, i.e., secularisms) are fostered and postulated by and through man's false egoism manifested by the worlds Corporate Industries; a fascist government's ceaseless and secular quest for power, dominance, and control over others with societies endless pursuance of sense gratification and perversion. ... *"For the wages of sin is death..."* (Romans 6:23).

From an empirical perspective there was a 12/28/04 Internet article entitled "Earthquake: Coincidence or a Corporate Oil Tragedy" featured on Independent Media TV and presented by Andrew Limburg. —

“The following is a series of current events which led up to the December 2004, 9.0 earthquake off the west coast of Indonesia which can not be ignored. On November 28<sup>th</sup>, one month prior, Reuters reported that during a 3 day span 169 whales and dolphins beached themselves in Tasmania, an island off the southern coast of mainland Australia and in New Zealand. The cause for these beachings is not known (or admitted), but Bob Brown, a senator in the Australian parliament, said “sound bombing” or seismic test of ocean floors to test for oil and gas had been carried out near the sites of the Tasmanian beachings recently.

According to Jim Cummings of the Acoustic Ecology Institute, Seismic surveys utilizing air guns have been taking place in mineral-rich areas of the worlds oceans since 1968. Among the areas that have experienced the most intense survey activity are the North Sea, the Beaufort Sea (off Alaska’s North Slope), and the Gulf of Mexico; areas around Australia and South America are also current hot spots of activity.

The impulses created by the release of air arrays from up to 24 air guns create alleged low frequency sound waves powerful enough to penetrate up to 40km below the seafloor. The sound vibration of these waves is generally over 200dB (and often 230dB or more), roughly comparable to a sound of at least 140-170dB in air (equivalent to the air horn of a train).

According to the Australian Conservation Foundation, these 200dB and 230dB shots from the air guns are fired every 10 seconds or so, from 10 meters below the surface, 24 hours a day, for 2 week periods of time, weather permitting.

These types of test are known to effect whales and dolphins, whose acute hearing and use of sonar is very sensitive.

On December 24<sup>th</sup>, there was a magnitude 8.1 earthquake more than 500 miles southeast of Tasmania near New Zealand, with a subsequent after shock of 6.1 a little later in the morning that same day.

On December 26<sup>th</sup>, the magnitude 9.0 earthquake struck at the intersection of the Australian tectonic plate and the Indian tectonic plate. This is the devastating tsunami tragedy that we have all heard about in the Indian Ocean. The death toll of this horrific event has thus far reached 120,000 (over 160,000) souls and continues to rise.

On December 27<sup>th</sup>, 20 whales beached themselves 110 miles west of Hobart on the southern island of Tasmania.

What is interesting about this is that the same place where the whale beachings have been taking place over the last 30 days is the same general area where the 8.1 Australian earthquake took place, and this is the same area where they are doing these seismic tests. Then 2 days after the Australian tectonic plate shifted, the 9.0 earthquake shook the coast of Indonesia. A great deal of interest and seismic testing has been taking place in this area, as the government of

Australia has given great tax breaks to encourage the oil exploration.

Two geologists (that Andrew Limburg spoke to) felt that it was highly unlikely that these seismic tests would have had enough energy to induce the Australian quake. On the other hand there is strong evidence that suggest that oil exploration activities have induced earthquakes in the past.”

The presenter and the forwarders of this article are not experts; this story is to bring attention to some interesting facts, so that those who are experts can investigate this fully.

It is refreshing and admirable to witness such humanitarianism in the wake of the Tsunami. The global and combined aid being given to the survivors and victims of the Tsunami flood is heart warming. However, just as many or more people are victims and ongoing casualties in Sudan, Congo, and various other parts of the Africa and the World. There are millions upon millions of men, women, and children perishing each year in the world from hunger, preventable disease, and political interpolations. But, because it is not as politically expedient or does not serve the common political interest of the so-called civilized World, the World lends a deaf ear and “open wide shut eyes”. If the magnitude of World response to the (so-called natural) Tsunami tragedy is so great, prompted by concern and altruistic compassion, where does that concern and compassion begin and stop?

Tyrannical governments and despot Corporate Industries must be held accountable for the dominant role that they play in World calamities.

Dr. Ol Doinyo Laetoli le Baaba  
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