



Where do you Draw the Line Between Matter and Spirit?

Is It Just Another Page?

Why is it that what we can't have we want
And what we have we don't appreciate?
Is this learned behaviour... or is it something
innate?
What is the reason so many are in hunger and
pain
While governments bootleg our blood for
political gain?
I would like to know, to understand
How this world of ours has deteriorated into
just another designer brand.
What has gone wrong? To whom do we
allocate the blame?
How can so many people be so insane?
Is the fault of one? Or a mass psychosis?
A symptom of some metaphorical deep-vein
thrombosis
In the hearts and minds of each and every
one?
Every man, woman, child, sister, brother,
daughter, son.
How much more do we have to endure
Before the mass collective cries out for a cure?
Please people direct your attention
To the escalating scale of this global
dissention.
How can we find a solution?
Or is it already a foregone conclusion?
Mind over matter?
Matter over mind.
Is this the sum total of what human kind
Has evolved into after so many generations
Of supposed karmic interventions?
And still no better — or is it just another page
In the continuing saga of the cyclical age...

HELEN MAGUIRE

6th September, 1881.

My dear judge,

I have received your favour of the 11th July. You ask me what is my belief about "re-incarnation"? Well, as it is a complicated question, I must give you a plain statement of my full belief.

To begin with, I am a Pantheist and not a Theist or a Deist. I believe that the whole Universe is God. You must however well understand that the word "God" does — not convey to me any meaning attached to that word by the Westerns: When I say God I understand it to be Nature or Universe and no more. Therefore, I might more appropriately be called a "Naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were such a possibility, the harmony or equilibrium

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in nature could not be preserved and the whole Universe instead of being one harmonious whole would be but a Tower of Babel. This harmony can be kept only by the working of the Immutable Laws of Nature. Now some of the Pantheists recognize the existence of two distinct existences, *viz.*, Matter and Spirit. But thinking deeply over the Subject has led me to the conclusion that this position is not quite logical. For, as far as I can understand, there can be but one Infinite Existence and not two. Call it either Matter or Spirit, anything you like, but it is one and the same. For who can say that this is Spirit and this is Matter? Can you draw anywhere a line between the two? Take an instance. Ice is a gross form of matter. Suppose it is a little rarefied, you will have water, which you will still call matter. Higher still, you have vapour, but it is still matter. Higher again, it becomes atmosphere, but still it is matter. Furthermore, it becomes ether, but still it is matter, and thus you may go *ad infinitum*. Thus becoming more and more sublimated it will reach its climax of the process of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole Universe will be nothing. If it is so, it is not infinite; as it has an end. If it has an end, it must have a beginning. If it had a beginning, it must have been created and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not a logical position. Then we thus find logically that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of Sublimation or Spiritualization when any further action would make it grosser, not finer. What is commonly understood by the word "Spirit" then is nothing but that highly etherealized form of matter which we, with our finite senses, cannot comprehend. But it is still matter in as much as it is still something and liable to be

grosser. Some argue that these terms are adopted to signify the two extreme conditions of matter. But then I cannot with my finite senses comprehend where you can draw the line between Matter and Spirit. And the gradations being infinite, I give up this task as hopeless for me, an imperfect finite being. Well then, there is only one eternal Infinite Existence, call it either Spirit or Matter. I will however designate it by the latter name as that term is most suited in its common understanding for what I am to state. Matter, as you know, we call Maya. Now some say that Matter, when assuming form and shape and being temporary, is illusion and therefore does not really exist. But I do not agree there. In my opinion—and such is that of every rational metaphysician — it is *the only* Existence. And it is called *Maya simply on account of these Transformations.* It is never steady. The Process is ever working. The one Infinite Agglomeration of matter is in some of its nodes becoming grosser and grosser, while, in others, becoming more and more sublimated. The Circle is ever turning its round. Nothing goes out of that Circle. Everything is kept within its bounds by the action of the Centripetal and the Centrifugal Forces. The forms are changing but the *Inner* substance remains the same.

You will naturally ask what is the use of our being good or bad, if Nature has her own course? Our souls will be etherealized in their proper time? But then, what is a Soul? Is it material or immaterial? Well it is material for me as there is nothing immaterial as said above. Then what is it? Well, as far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we are. And just as Thought is Matter, so is every attribute Matter. It might be then asked, will not our souls be etherealized in their proper turn? Well, then take here

again the instance of Ice. It is the grossest form of matter. We say it then becomes water. But will it be so unless it comes in contact with heat? Decidedly not. The action of the Centripetal Force is strong and it keeps up together the particles of Ice. It requires the action of Centrifugal Force, which is done by the supply of heat. If that piece of Ice be left in a cold place it will remain so until by accident Sun's rays might penetrate there or in some such way heat might be supplied. Just so then with man. The action of the Centripetal Force keeps us to our gross forms. And if we have to etherealize ourselves we must supply the Centrifugal Force, which is our **WILL**. And this the first principle of **OCCULTISM**.

Just as the etherealization of our Souls is the result of the action of our Will, so is everything else the result of something else. The action of the working of the Circle of Matter is regulated by the Law of Cause and Effect. Nothing can be without it. And everything is at the same time in itself a Cause and an Effect. Take, for instance, heat. It is the cause of the melting of ice into water and at the same time it is the result of some other force. It did not come out of nothing. Then, how can we etherealize ourselves? By studying the action of Causes and Effects and acting accordingly. Or, in other words, by obtaining knowledge of the Forces of Nature — in one word, by studying occultism. You might ask Can we not rise higher and higher without being Occultists? I reply, decidedly not to that extent to which an Occultist will rise. You will simply desire to rise 'higher? Well, as said above, this is only the first principle of occultism. And just as one step leads you to certain progress, more Knowledge will lead you to a greater progress; for every result must be in proportion to the cause producing it. As said above the action of matter is always going on. And we are every instant

emitting and attracting various atoms of matter. Now a person who is not an occultist will have various desires and unconsciously to himself he will produce a Cause which will attract to him such atoms of matter as are *not* suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined and thus other Individualities which are thus formed will have to suffer for no fault of theirs. While an Occultist directs both. He, is the Master of the Situation. He is not guided by the blind Forces of Nature. He guides them.

[Excerpt from Damodar's letter to Judge dated Sept. 6, 1881.]

The theme of this letter (#88) from the Master to A. P. Sinnett gives further comments on the "occult" view of matter and spirit, good and evil:

1. We deny the absurd proposition that there can be, even in a boundless and eternal universe — two infinite eternal and omnipresent existences.
2. Matter we know to be eternal, *i.e.*, having had no beginning
 - a. **because** matter is Nature herself
 - b. **because** that which cannot annihilate itself and is indestructible exists necessarily — and therefore it could not begin to be, nor can it cease to be
 - c. **because** the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its mate-

rials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

3. As to God – since no one has ever or at any time seen him or it – *unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion*, we cannot regard him as either eternal or infinite or yet self-existing. We refuse to admit a being or an existence of which we know absolutely nothing:

- a. **because** there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well
- b. **because** if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and
- c. **because** if they tell us that God is a self-existent pure spirit independent of matter – an extra-cosmic deity, we answer that admitting even the possibility of such an impossibility, *i.e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology, and thus such a God becomes again but a blind force. Intelligence as found in our Dhyān Chohans, is a faculty that can appertain but to organized or animated being – however imponderable or rather *invisible* the materials of their organizations. Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical material, and how can anything material belong to

pure spirit? If it be objected that thought cannot be a property of matter, we will ask the reason why? We must have an unanswerable proof of this assumption, before we can accept it. Of the theologian we would enquire what was there to prevent his God, since he is the alleged creator of all – to endow matter with the faculty of thought; and when answered that evidently it has not pleased Him to do so, that it is a mystery as well as an impossibility, we would insist upon being told why it is more impossible that matter should produce spirit and thought, than spirit or the thought of God should produce and create matter.

We do not bow our heads in the dust before the mystery of mind – for *we have solved it ages ago*. Rejecting with contempt the theistic theory we reject as much the automaton theory, teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other hypothesis – the production of molecular motion by consciousness.

Then what do we believe in? Well, we believe in the much laughed at *phlogiston...*, and in what some natural philosophers would call *nisus*, the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another – the pulsations of inert matter – its life. The bodies of the Planetary spirits are formed of that which Priestley and others called *Phlogiston* and for which we have another name – this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dhyāns are composed, and in its lowest or densest form (so impalpable yet that

science calls it energy and force) serving as a cover to the Planetaries of the 1st or lowest degree. In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist. For as Bilfinger truly asserts, "motion is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations which are originally found in the primitive matter" of which nature is the assemblage and of which your science knows less than one of our Tibetan Yak-drivers of Kant's metaphysics.

The existence of matter then is a fact; the existence of motion is another fact, their self-existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence — give it whatever name you will — is a chimera, a gigantic absurdity.

Our ideas on Evil. Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly

devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called Evil in Nature. The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always find their reward in a future life — the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age; save accident, neither a savage nor a wild (free) animal dies of disease. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings, but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him; on nations as well as on individuals. All this then — food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and

misery. Lack all this and you starve, you are despised as a nobody, and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*. Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided, – and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause – I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime – voluntary victim of an illusionary God, the abject slave of his crafty ministers? The Irish,

Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

If it is objected that we too have temples, we too have priests and that our lamas also live on charity . . . let them know that the objects above named have in common with their Western equivalents, but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas, to honour the fraternity of the *Bhikkhus* established by our blessed master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the *Samgha* (the fraternity of lamaic monks), the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths – *ariya sacca*, and the chain of the causation, (the 12 *nidanas*) gives them a solution of the problem of the origin and destruction of suffering.

Read the Mahavagga and try to understand, not with the prejudiced Western mind but the spirit of intuition and truth what the Fully

Enlightened one says in the 1st Khandhaka. Allow me to translate it for you.

"At the time the blessed Buddha was at Uruvela on the shores of the river Neranjara as he rested under the Bodhi tree of wisdom after he had become Sambuddha, at the end of the seventh day having his mind fixed on the chain of causation he spake thus: 'from Ignorance spring the samkharas of threefold nature — productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses, the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, kama, tanha), from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the samkharas are destroyed, and their consciousness, name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the Blessed One uttered this solemn utterance:

"When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers.

Gulf of Cambay has a city older than Sumer'

**EXPRESS NEWS SERVICE
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AN innocuous piece of wood along with a slew of artifacts are set to push back Indian antiquity to 7,500 B.C., if material picked up from the sea-bed of the Gulf of Cambay gets scientific verification.

The carbon dating of the wooden artefact, which was recently carried out by the Birbal Sahani Institute of Palaeobotany and the National Geophysical Research Institute, indicates that the settlements, accidentally discovered by a team of oceanographers, could be one of the oldest Neolithic sites discovered in India till date.

The discovery follows a series of surveys conducted by the National Institute of Ocean Technology (NIOT) during 2000 to 2001. According to Dr B. Sasisekaran, research associate in the National Science Academy, "The carbon dating of 7,500 B.C. obtained for the wooden piece recovered from the site changes the earlier held view that the first cities appeared on the horizon around 3,500 B.C. (the Sumer valley around circa 3000 B.C. and at Harappa circa 2500 B.C.)".

The material collected at the site include artifacts, possible construction elements with holes and studs, pot shreds, beads and fossil bones.

At a press conference today, Minister for Science and Technology and Ocean Development, Murli Manohar Joshi, said, "The impact of these discoveries will be far-reaching. Not only would they link various theories regarding earliest human settlements in the country, it would also open avenues for understanding the geomorphic characteristics of the Gulf of Cambay." The presence of an archaeological site indicative of a very ancient culture in the Gulf of Cambay was first announced by the ministry in May last year.

Subsequently, further underwater explorations were carried out in the area which yielded a cache of artifacts suggesting an ancient culture. Professor S.N.

Rajguru, former joint director and head of department of Archaeology at Deccan College, said, "These collections represent an exciting breakthrough in offshore archaeology. The findings indicate that the entire landscape between Bhavnagar and Hazira were probably connected around 7,000 B.C."

The acoustic images of the area present channel-like features, indicating the presence of a river in the region "Geometrical structures and the antiquities have been discovered in an area only within 200 m adjoining the channel indicating human activity on the banks of the river that was present at that time," Prof Rajguru added.

Having discovered indications of a possible settlement earlier in 2001, NIOT scientists undertook a confirmatory survey in November 2001 in the Gulf of Cambay area, by using advanced marine underwater survey techniques with side-scan sonar and sub-bottom profiler.

Images taken of the site revealed structures similar to staircases, temples and bathrooms, said Joshi, adding that further investigations were necessary.

He said the findings would be submitted to scientific journals within 10-15 days. "Further investigation of this area is important as this has implications and might throw some light on the development of human civilisation, besides having a bearing on Indian history," Joshi said.

Accordingly, the government has decided to form a specialised group of archaeological experts from NIOT, National Institute of Oceanography, Archaeological Survey of India, Physical Research Laboratory, Lucknow and BSIP and NGRI.



"NAMASTE, OM SHANTI"

Namaste: It is difficult at best to translate Sanskrit because it is a conceptual language that rarely translates word for word to our modern

English. "Namaste" is a divine salutation. The classical sun salutations of Hatha Yoga are called "Suya Namaskara."

Simple translation: "I greet the God within you."

The detailed interpretation for "Namaste" is: "The light (spirit, soul, higher self) within me recognizes, bows, and honors the light within you; and together we are one with this light (connected by a soul recognition with/to God and/or power of the universe and beyond)." In Old English we used to say "God by with ye." Now we say "Good-bye."

Om: The most famous mantra (prayer, repeated sacred word, etc.). Aum is considered a truer spelling. In Sanskrit Aum/Om has its own symbol instead of being separate letters that come together to spell it as a word. It looks somewhat



like the number three. It is also often drawn resembling the symbol for a heart. There have been references and parallels to Om and the Holy Trinity as well as Bible passages ... "The

word made flesh." "The word" Om is mighty and practically "omnipresent" throughout spiritual prayers in various forms of many cultures. It is believed the Om is an ancestor to the word "Amen." In some Native American Indian circles, at



the end of a gathering, the men exclaim, "Ho," while the women "M-m-m."

Om is included in many chants and is supposed to emphasize balance or enhance the meaning and power of the chant. A great chant practiced with prayer wheels in Tibet is "Om Mani Padme Hum." This particular chant is used in many ways. Kwan Yin, an Asian goddess of compassion, is associated with this chant about putting the "consciousness as the jewel of the heart."

The infinite potencies of sound derive from the Creative Word, Aum, the cosmic vibratory power behind all atomic energies. Any word spoken with clear realization and deep concentration has a materializing value. Loud or silent repetition of inspiring words has been found effective in some systems of psychotherapy; the secret lies in the stepping-up of the mind's vibratory rate."

Shanti: means peace. "Namaste, Om Shanti." What does it mean, feel like to you? Meditate on it!



CORRESPONDENCE

Guest Editorial

Dear CeeKaye, You ask a few questions which I will try to answer as far as I understand from the perspective of theosophy:

CeeKaye: I have been contemplating it: how in the world am I going to relay these things to people in such a way that they are receptive and at least "leave the doorway to the open mind ajar" just enough that they begin to value pursuit of ethics and self-realization, like we should be doing?

I've found my thoughts to be that, though I have much to accomplish and have a long way to go before reaching the path of adept-ship, I have this twinge of broad enthusiasm for telling others what lessons I am learning about who we really are...BUT, I can't put my finger on it...what exactly my duty is...

Bruce: That's a difficult thing to do in many cases, because there are a number of things involved and many different people we could talk to, and even our own understanding is at different levels, so the question of whether our level of understanding will meet the understanding of others is important to consider. For instance, all the great teachers have had difficulties with this. Jesus and Socrates were finally executed, HPB was ridiculed and libeled, other teachers were vilified or condemned, so it is not easy to bring a new truth to people.

On the other hand, your enthusiasm is potentially beneficial to others, because they can see how you value what you have learned.

Many people have responded to the teachings of these teachers and have benefited from that. So where do we, as students of these truths, fit in?

First, we have to be circumspect. That means that we do not just suddenly blurt out to others that we have some "wonderful truths" that they "really should check out." In most cases, even with those who are interested in these subjects, we will get a blank look and the effect we would have had will be nullified. But what we can do is to "test the waters." It is possible to bring up certain topics in conversation indirectly. For instance, most people are familiar with Karma or Reincarnation by now, even if just from the TV. So when something comes up in the news or in someone's

personal life, we might bring up the possibility of Karma and responsibility as a factor in what has happened, to see what the reaction is to the topic. We can then gauge whether we should go farther in the discussion. If the hearer merely scoffs at us and tells us "that's a load of -----," then we might as well leave the topic and go on to something else. But if there is some interest it means there is an opening and we can find out what the other person thinks about the subject. Instead of "telling them the truth," we are thus sharing with the other person, finding out their thoughts and sharing ours. That way we are not intrusive, trying to "convert" the other person, but are sharing on an equal footing, learning from them and sharing what we know. That is what happens on a list like this one, for instance, except here we can assume that we are all interested.

If the response we get is ridicule or fear, we can back off and realize that the person we are talking to is not really ready for what we have to share. But if there is interest, we can then explore a little more with that person, and we may even find that they are quite interested and knowledgeable but were reluctant to bring up the subject with us for fear we might ridicule them, or they might say, "I was always interested in that subject. What do you know about it?"

We cannot always talk about our deepest feelings and convictions and ideas with everyone, nor do we have a duty to do so. In fact, the teaching of the deepest truths was forbidden outside of the select few (read the web site "Compiler" suggested about : "INITIATES AND INITIATION" [*vide* www.wisdomworld.org] (8-part series)). Those who divulged the secrets of the Initiates were actually put to death in certain societies, although it seems to be the right time of history

for other people to find out about these things.

Jesus, for instance, says, "Do not throw your pearls before swine, because they will trample them under foot and then turn and tear you to pieces." That is sound wisdom on the reaction of people who are presented with a "new truth" which contradicts their ideas of the world.

People do not accept a "new truth" until they are ready, and if they are not ready, they scoff at what is presented.

Another thing which I think is important in this matter is that WE have to become aware and knowledgeable about what we find of value in the teachings, and then we will be ready to share our insights with others when the time comes. The old saying goes, "When the student is ready, the teacher will appear." That means that the "Universe," the collective Consciousness of the Universe, knows when each of us is ready for more "Truth." When we are ready we will find our teacher, and when others are ready, we may be the teachers they will find, if we have prepared ourselves through study, devotion, inner honesty, meditation, sharing and service. However, in order to be such a teacher, we have to do a great deal of preparation ourselves first. Enthusiasm is not enough, then: we also need knowledge and wisdom and experience so that we can become effective teachers — and even the greatest teachers continue to be students.

CeeKaye: Maybe because it's spiritual and I must learn to not try and touch it but affirm it in my heart.

Bruce: I know that the tendency has been in the past to think of that which is "spiritual" as something which we cannot touch without somehow sully-ing it. However, I do believe that what

HPB says is very true, that there is nothing in the universe which is beyond our grasp and our understanding and Knowledge. We therefore have to touch the "spiritual" truth because what is "spiritual" is also physical, and what is physical is also spiritual. There is no separation.

The theory of this is that "you can always get anywhere in the universe from HERE." Here is our limited, apparently physical self with all our limits and all our problems and all our fears. This is where we have to start, always, and this "here" is where we will find the ultimate Truth.

HPB puts it sort of like this: in order to give us insight into ourselves, she draws on the stories of how the universe came into being. Before the beginning there was Unlimited Space, the Unnameable Source, that which is beyond our comprehension. But from the Unnameable Source arose two aspects which are actually one -- that is Parabrahman and Mulaprakriti. Parabrahman might be called "Divine Ideation" and Mulaprakriti might be called "Divine Substance." From the union of these (which are actually One) arose all of manifestation.

Now that sounds like it must be a long time ago, but note that this union takes place in each of us all the time. The "Idea" and the "potential substance" come together to produce our world. Thus if we look at the present, at here and now, we can move backwards in awareness and realize what sorts of "ideas" and "substance" brought our world into being — we made our world with our ideas and actions and attitudes. If we do not think that the world we see reflects what we really are, then we can begin to change our ideas and the "substance" with which we express our ideas. That way, we can ourselves transform our world by "taking hold

of, touching" the world of both "spirit and matter," realizing that there is no division between spirit and matter — they are two sides of the one coin.

CeeKaye: I agree with you, that static truth leads to ignorance of THE ONE truth.

But what of the lessons we receive in the study of ethics? Be kind and love your neighbor, he is your brother. Is there more than one meaning?

Is it considered the right way to act? Truth? Is right action and right thought the same as defining a truth?

Bruce: So, what is the relationship between individual ethical acts and the One truth?

Let's take two possibilities: we can act ethically or unethically. So let's start with the unethical alternative.

If I am nasty to you, if I beat you up and rob you, I am creating a particular type of world for you and for me. I am creating a world from my ideas of what is suitable behaviour. The world I am creating is a world of suffering, of self-interest, of anger and hatred and likely even murder. I will suffer along with you because I am actually creating this world of violence for myself as well as for you. If I have children, I will be creating this violent world for my children and my loved ones as well. And your family will likely try to get revenge on my family and the violence will spread and become such suffering for all of us that we will not be able to bear it (and ironically we will likely ask, "Why does God allow this kind of suffering?" Note, it is we who cause the suffering, and that suffering can extend over many lifetimes.) Now, let's suppose that my son and your daughter fall in love, in spite of the hatred be-

tween the families and in the country we inhabit. Love should be good, but in this case it arouses such hostility that we actually try to kill our own children because of the hatred which is aroused in ourselves by their possible union. And let's say that they actually do die because of our hatred of each other. Then we come to our senses and realize that our unethical alternative actually leads to a terrible state of life.

We begin to sense in our sorrow that we are more than this hatred and anger and violence, because we also experience pain and love and regret.

Now we realize that we have to begin to act ethically toward each other if we are to change our world. We have to apologize to each other. We weep about our errors of the past. We invite each other into our homes and begin to discuss the things which have kept us apart for so long. We return everything we have stolen and try to teach our children to love each other instead of hating. We begin to realize that instead of buying guns, we can now invest in better agriculture, in schools and hospitals, in activities for our children. In short, by following ethical behaviour, we begin to build up a better life for us all and we begin to realize that we don't have to be separate, but that we are happier and more fulfilled when we are closer together, when we are ONE.

That is when we begin to realize the Truth which arises from experience. It is not sufficient to merely SAY OR THINK that we should be good to each other. Now we know that ethical behaviour is essential to our actual, experienced well being. Following ethical standards of behaviour, we can then begin to build a better world. But we don't stop there.

At the point where we begin to feel love and compassion and to act on

those feelings, it is at that point that we can begin to ask, "Is there an even greater Truth about our Oneness which we can explore?" And from that question, the teacher will arise because the student is now ready.

So "spiritual" truth actually arises from ethical behaviour, and unethical behaviour only leads to separation and pain and misery.

But notice that the abstract theory of ethical behaviour is not enough. We must put the abstract idea into "material" form, into action, and then we discover the Truth. The Truth is always, then, a union of "idea" and "form/action/substance," as the Divine Union of "Divine Ideation" and "Divine Substance" is what makes it possible to manifest the Truth. The old maxim applies: "As Above, so Below."

I hope that helps a bit.

Peace, Bruce MacD.

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Guest Editorial

Narayan: A general question: How does one convey these theosophical messages to the general public? How practical is it?

How can one give these ideas according to the present understanding of the people?

Most of us have the habit of conveying our ideas and concepts to the people we meet without understanding their nature and mental temperament. Because each individual has his own way of understanding, depending upon his mental temperament which may be emotional, assertive or aggressive.

For example, if one is very much emotional he is more addictive to the devotional approach, if one is very

intellectual he is interested in Jnana (knowledge) marga (method). If the other person is interested in action, his approach will be seeing God in his work.

Therefore to convey these important messages we have to go to the people's needs, not our needs? — Isn't it so?

Gulab Singh: You are absolutely right. It requires a very good grasp of Theosophy in its entirety as given by the Messengers and skill in oral and written communication coupled with an understanding of the needs of the people addressed. High metaphysics goes over the heads of most and should be avoided. That's one extreme. Diluting Theosophy to the level of inanity in the name of simplifying Theosophy is another extreme. We have to develop the skill of simple, common-sense presentation without being pedantic or floating in the metaphysical clouds. We have the example of Judge and Crosbie; they both present Theosophy pure and simple without the least dilution in such simple language and manner that even a child can follow them. This is something we have to strive to acquire — to fit ourselves to be the better able to help and teach others (Declaration).

Onlooker: Karma, Reincarnation, Brotherhood, the ONE SELF — these can be presented as vital to the current interests of the individual. We have to talk in the terms of person we are addressing, which means *listening first*, so we can find out where they are coming from. Find out what their aspirations are, what kind of world they would like to see rather than what is currently in place. Humans come first.

Narayan: General question: As we all know that we are dealing with the esoteric meaning of the theosophical doctrines, which are very sacred and

need deeper insight to understand, how do we convey without degradation?

On the other hand, if we are speaking to a group of people as in the general public, most of them do not even have the basic definition of God — rather they have really forgotten the term "GOD" itself. So, there should be a relative approach to convey these teachings to the public who are ignorant even in the basics of theosophy. They do not even know the exoteric meaning of the various concepts. Therefore these highly esoteric doctrines are very difficult for an average man to understand. Is it not so?

Gulab Singh: The three fundamental propositions are what are required to be inculcated. They are comprehensive and cover the whole ground. They can be presented in a manner that ordinary people who have not studied Theosophy can understand, with profuse illustration from religious scriptures familiar to them — *Upanishads, Bhagavadgita, Gospels, Revelations, Epistles of Paul, James, Dhammapada*, on the one hand, and from the point of view of science in the Light of Theosophy, on the other.

The fundamental propositions disabuse the mind of wrong ideas and beliefs and render it open to right ideas and right attitude.

Narayan: We are studying these various texts on Theosophy like *The Secret Doctrine, Light on path, Voice of the Silence*. Since they are written in English, a barrier arises: There are so many people who do not know English. How do we relate to them the meanings and lessons as contained in Theosophy?

Gulab Singh: That's a very important undertaking. We have to attempt it. It was attempted here. In Malleswaram talks were given at Gandhi Sahitya Sangha in Kannada language, and they

were well received. *Epitome of Theosophy* was translated into Kannada and it sold very well. It was not pursued further because —

1. In the city there are not many non-English speaking people particularly seeking Theosophy, and some who came preferred the English medium, and
2. There are not enough workers.

Students who are ready to take on lecture assignments are too few in number even to keep the ULT going. How then to go out to other places to address people. It requires a band of dedicated workers who are prepared to sacrifice their time and energy for serious work of study and promulgation. If you will volunteer to try it out — both simple talks at the ULT and other venues, and simple contribution to popular press, such as, the *Times of India* in which some columns called "The Speaking Tree" are dedicated to religious matters; and also the Kannada monthly, *Taranga* — I will jump at the chance to help and collaborate with you. It has been too much for me to do it all alone.

Narayan: Another thing which I want to put across is: Quite often a person who is studying these important doctrines of Theosophy, in the course of time, develops a hatred and arrogance towards other forms of teachings. What about that? The disdain of a "pedagogue" is a chilling event!

I would point out that everyone of us before finding theosophy have done one or another form of rituals and rites. Since we are students of Theosophy, are we to degrade the persons who are still performing these rituals and rites? If we degrade them, then where is the question of our foremost duty?

Gulab Singh: As far as I know no one ever attacked ritualistic religion or made derogatory remarks from the platform on people given to it.

As far as the idea that students studying Theosophy are prone to develop hatred and arrogance towards other forms of thought — sounds strange to me. If so, such a person has misunderstood Theosophy and misapplied it. But I have not come across any such.

There are many wrong beliefs and practices in religion. One such, and the most harmful, is the idea that one may escape the consequences of one's acts by accepting a religious dogma or performing a rite. It is prevalent in India among the Hindus to-day as much as with the Christians. This is the one chief cause of India's degradation. Right from the time I have been in ULT here very good speakers have been constantly presenting the true bearing of Karma, reincarnation and Universal Unity on ethics, our conduct and duties of life.

As regards our personal involvement in the religion in which we are born I must tell you my own personal experience. From the childhood days I never took seriously the hundred rituals my parents and grandparents and relatives were engaged in. As I grew up and asked questions, elders gave explanations which were revolting to reason, and blind obedience was expected. So I generally, and as far as I could, avoided religious ceremonies, though I was made to go through *Upanayanam* as a boy as a blind ritual devoid of any sense. When I came into Theosophy and studied it, it was only then that I realized the rich philosophy and meaning underlying *Upanayanam*, and the *Gayatri*, and felt sad that such genuine religious rites as these should have been so degraded. In the morning and evening prayers to the Sun you

identify various deities residing in your various limbs and organs corresponding to various attributes and powers of God manifested in Nature. Especially, the invoking of the Water-Gods — Jala Devatas — the significance of which I sensed only after studying Theosophy. But as practice, only the outer shell remains, devoid of spirit.

Rituals prescribed by Agama Shastras are full of symbolical meaning, especially the temple architecture and rituals connected therewith. They are the geometrical signs and glyphs, spoken of in the Ancient Source, containing the whole philosophy of Brahavidya. Theosophy can give us the key to these. It is our duty as students of Theosophy to study these and bring to light the hidden meaning in order to abate superstitions and wrong practices.

I would like to relate one such wrong practice I was obliged to become involved in but had to come out of it though it hurt the sentiments of my people.

When my dear Mother died it was an event of deep sorrow for all of us in the family. As the eldest son I had to perform the last rites, and I went along with the priest and did all the funeral rites at the cremation ground and rituals following the cremation for 10 days. More rituals were prescribed for every month and annual rituals thereafter. I was well into Theosophy by this time, and the rituals, and the reasons stated as justifying them, were so revolting to reason and commonsense that I could go along with the priest no longer and had to tell my brothers and sisters that it was impossible for me to continue. I explained to them why the rituals were devoid of any sense, wholly without philosophical basis, and were nothing but priestly imposture invented for their own benefit, and

that it had no validity whatever in any Shastras. I discontinued.

So here in India we have the whole science of Theosophy in the symbolism of rituals but heavily covered over with priestly imposture and false beliefs — so much so that they are dangerous to Soul progress and true human evolution.

It is our duty as students to discover the truth and the true spiritual living as taught by Shankaracharya, the Buddha, Sri Krishna, and disentangle them from the millenniums of corruptions of Brahminical priestly theological dogma. This is not done by denouncing popular religion but by discovering the grand truths underlying them and by ourselves trying to live the true spiritual life taught by the sages.



Guest Editorial

As you know, I'm sure, the S.D. & Isis are both rather difficult reads, but do provide the fundamentals of what Blavatsky had to say. But with the query that I had in my initial email re: "unexplained laws of nature", I was wondering what Blavatsky and the other founders of the Society really had in mind when they chose that language in the objects. That is to say, were the words meant to try and investigate paranormal phenomena (e.g., clairvoyance, ESP, reincarnation, materializations, astral projection, etc.) or perhaps try to understand more fully what she describes as the "**true Self**", the constitution of man, or perhaps both? Anyway, any thoughts you might have on this will be appreciated.

Respectfully, jlr

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 Comment: Your idea on the "true Self" may be right on. All of the non-local phenomena are examples of "unexplained laws" of nature. J.B. Rhine was one of the Western scientists who pioneered in such

work, and there have been many since. Roger Penrose is a famous mathematician working along new patterns of thought and investigation. However, in the process he has become an avowed Platonist — moving back toward the "Mother Lode" in the East.

String Theory, black-holes, invisible or black-matter, etc., etc., are all examples of third-object type activity. There are so many studies being pursued on "Near-Death" events that it is hard to keep abreast of them. Meditation in many circles is no longer pursued in a "sit-for-development" approach, but in an active regulated repetition of Mind-control (not other people's!! but the person meditating. Once the meditator begins to develop a certain packet of firsthand proof that his mind (lower) is a tool and *controllable*, then he/she can begin to develop a more wide-spreading network of evidence regarding what theosophy calls the *Higher Ego*. This last field is existential, for books fall into the category of "hints and guesses." Fortunately a few books carry with them an "influence" which ultimately becomes more important than the "words" they contain. But like digging ditches, the proof is in the *existential* work. The "will power" applied to the project in tandem with our Karmic condition controls "how long," "how much," "how fast."

Upasruti (Sanskrit). According to Orientalists a "*supernatural* voice which is heard at night revealing the secrets of the future." According to the **explanation of Occultism**, the voice of any person at a distance — generally one versed in the mysteries of esoteric teachings or an adept — endowed with the gift of projecting both his voice and astral image to any person whatsoever, regardless of distance. The *upasruti* — the "double" or the echo of the voice of a living man or woman. (*Glossary*, p.354.)



THE COFFEE KLATCH

Coffee Maker: Radical Sam promised me a hard time of it if we did not hear him out, so have your ear-stoppers ready

Radical Sam: Coffeemaker, when are you going to get a stock of Guatemalan Grind, natural grown, union made dark roast? Well, let me give you the low-down on what's happening in Ohio — of all places! Congressman Kucinich has the following resolution before congress with 43 co-signers:

DEPARTMENT OF PEACE

"Let us pray that we have the courage and the will as a people and as a nation to shore ourselves up, to reclaim from the ruins of September the Eleventh our democratic traditions. Let us declare our love for democracy. Let us declare our intent for peace. Let us work to make nonviolence an organizing principle in our own society. Let us recommit ourselves to the slow and painstaking work of statecraft, which sees peace, not war as being inevitable. Let us work for a world where someday war becomes archaic.

That is the vision which the proposal to create a Department of Peace envisions. Forty-three members of congress are now cosponsoring the legislation.

Thank you." Congressman Dennis J. Kucinich (D-Ohio)

Congressman Kucinich not only believes in sustainability, he practices it. He is one of the few *vegans* in Congress, a dietary decision he credits not only with improving his health, but in deepening his belief in the sacredness of all species. In the 106th Congress, his call for labeling and safety testing of all genetically engineered foods provoked a \$50 million ad-

vertising campaign by the biotech industry. Kucinich hosted an international parliamentary session, attended by officials of 18 countries, on the social, economic, political and health impact of genetic food technologies. More recently he was one of the principal speakers at an international conference on water rights, where he called for governments to reserve public ownership of water resources.

Kucinich first came to national prominence in 1977 when he was elected mayor of Cleveland at age 31; the youngest person ever elected to lead a major American city. In 1978, Cleveland's banks demanded that he sell the city's 70 year-old municipally-owned electric system to its private competitor (in which the banks had a financial interest) as a precondition of extending credit to city government. Kucinich refused to sell Muni Light. In an incident unprecedented in modern American politics, the Cleveland banks plunged the city into default for a mere \$15 million. Kucinich lost his re-election bid in 1979. Fifteen years later, Kucinich made his first step toward a political comeback, winning election to the Ohio Senate on the strength of the expansion of the city's light system which provides low-cost power to almost half the residents of Cleveland. In 1998 the Cleveland City Council honored him for "having the courage and foresight to refuse to sell the city's municipal electric system."

Kucinich was born in Cleveland, Ohio on October 8, 1946. He is the eldest of 7 children of Frank and Virginia Kucinich. He and the family lived in twenty-one places, including a couple of cars, by the time Kucinich was 17 years old. "I live each day with a grateful heart and a desire to be of service to humanity," he says. You can either read or listen to his February 17th speech at: <http://thespiritoffreedom.com>

Furtive Bystander: While Radical Sam held forth I wondered how Congressman

Kucinich would fare at *The Indian Institute of World Culture*? Here's the prayerful opening of their February Bulletin:

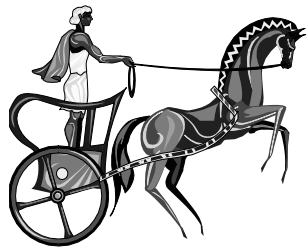
May we remember, as we log on, that half the world's people have never used a telephone, and recall, as we chatter, that most of those around us have no chance to speak or move as they choose. May we recall that more than a billion beings live without food, and that as many children live amidst poverty and war.

May we have the strength to question our own gods, and the grace to respect others'; may we, in a globe that is shrinking and expanding, honor our differences, while finding a language in which to speak of them together. May we recall that the responsibility of the fortunate is to answer the prayers of others, and the privilege of the blessed to make cause for general gratitude; may we sing hymns for the opportunities we often ignore, and say halleluiahs to the moments that are every-day gifts.

May we speak to the best in our neighbors, and attend to the worst in ourselves; may we have the courage to leaven compassion with discernment, and the sense to make knowledge dance with innocence.

May we above all, in the clamor of the moment, find a space to recollect what we treasure, and a silence in which to recall that progress, fundamentally, takes us backwards, towards the essential and the deep. And may we continue, amidst the acceleration and opportunities of the moment, to see what exists beyond all moments, and to rejoice in the wise souls in our midst whose challenges and injunctions and reminders answer our petitions and our needs, while leaving us with questions it is our duty — our pleasure — to take home.

PICO IYER



DNYANESHVARI

XVII

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

[Continued from Vol. II, #5]

Chapter VII

Krishna is Speaking: I want to describe to you now, how you can become Myself and secure realization after penetrating through the illusion (Maya) in the form of the various elements. Just as a river rising in a mountain as a small stream, gradually develops into a torrent, so this illusion (Maya) emanates from Brahman as a fixed resolve, growing therefrom into the varied life of the five elements. Just as a stream gathers greater strength as it runs through the high banks impelled by gravitation, this illusion grows with the expanse of the universe, through the course of time between the dual principle of activity and liberation. Just as cities located on the bank of a river are washed away by floods caused by rain, so the practices of Yoga are disturbed by false notions arising out of the three characteristics (Gunas). Just as he who wishes to swim a river, must be aware of dangers in the form of whirlpools, sandbanks and crocodiles, so the seeker must keep clear of the feelings of hatred, envy and arrogance. Mundane activity constitutes a kind of dam across this river of illusion, in which there

are eddies in the form of good and bad actions, and pleasure and pain are like flotsam. There is an island of passion, washed by waves of desire, around which living beings appear like empty foam. The three-fold pride arising out of learning, power and wealth, causes wavelets in the form of search for gratification. Like bubbles produced from the action of rushing water on stones, human beings are born and die, out of the action of the cycles of evolution on the laws of birth and death.

As a fish swallows bits of meat, delusion destroys firmness. On this Maya river the croakings of the frogs in the form of ignorance are constantly heard. On the bank of the muddy waters of delusion, a great din is caused by worldly activity and in this the loudest note standing out is the desire for enjoyments of heaven. In this river the empty currents are those of darkness (Tamas) and the firm ground of truth (Satva) is concealed in the great depths. Every now and then, there is a flood in the form of re-birth, which breaks down the fortress of the better worlds and which drags away with it the stone of this world. The current is strong and there is no bridge. The question is, how will a human being cross this river in the form of Maya, particularly when every effort made turns out fruitless? Those who rely upon mere intelligence to cross this river, have been drawn through pride by the very depths of their knowledge, like a swimmer trusting to the strength of his arms being dragged in. Some take with them life belts in the form of the Vedas, but also put round themselves a stone in the form of self-conceit. Some through exuberance of youth hold on to the plank of sensuality. Like a crocodile, self-indulgence swallows them up. Almost all seekers have to be as careful of aberration of intellect and weakness from old age, as a swimmer, who has to avoid being caught in the nets as well as being drawn back by the current. The Seeker might meet with sorrow as a swimmer meets a sandbank. He would be drawn into wrath as a swimmer

is drawn into a whirlpool. He plays with the waves in the form of physical growth and gets entangled in the meshes of error. Misfortunes might assail him, like vultures assailing the swimmer as he comes out of the water. In this condition the temptation to snatch at sensual pleasure is as fatal to the seeker, as catching a straw is to the drowning man. Some seekers derive relief at halting pleasures, because they rely too much upon ritualism, but their main task remains incomplete. Others seekers rely upon actions to reach salvation, but their progress is retarded by a perpetual controversy in their minds as to what is right.

On this Maya river, the canoe of asceticism is quickly upturned. The rope holding the canoe in the form of foreign thought is also easily broken. It is indeed difficult to go across this formidable expanse of water. I cannot describe to you adequately the difficult for a seeker, as it is for this passage. Going across this is as difficult for a seeker as it is for a passionate man to be indifferent to an attractive woman. Just as it is difficult to get a cure without treatment or to penetrate the mind of a hypocrite, or to abandon the object sought when it is within reach, this journey is difficult to accomplish for the seeder. It is as rare a sight as thieves at public conference, or live fish who has swallowed a hook, or a devil who is afraid of a ghost, or a young buck eating up its own bones, or a ant crossing the Meru mountain. Yet he who is devoted to Me with all his faculties gets across the river easily. In fact, he is free from the bolds of illusion while he is still on this side. Sitting on the raft of self-immolation, holding on firmly to the experience of Karma and guided by a great teacher (Guru), the seeker reaches the other bank in the in the form of salvation (Moksha). After having dropped his burden of self-conceit, steering clear of the disturbing winds of doubts and avoiding the lures of personal affection, he rests on knowledge and he descends into the feeling of unity (Adwaita).

To break the force of the water by means of oars of asceticism, he holds on firmly to the feeling that "I am Brahman." He reaches the other coast in the form of liberation. This is the only way, Oh Arjuna, But they are very rare, who get across My Maya in this manner. Unfortunately, the majority forget through their pride, their true aim, which is the knowledge of Self. Forgetting the purpose with which they have been put into possession of the body, they throw off the garment of regulated conduct, which exposes their nakedness, and they tumble down through doing what has been definitely prohibited by the Vedas. Multifarious passions in them emit the note of self-conceit, as they march vaingloriously on the road to the township of the senses. Sorrow and distress, which should be a warning in the form of wounds inflicted by enemies, do not check them. They are engulfed in Maya and therefore they have missed Me. There are four types of seekers, who turn to Me and in doing so, add to their own welfare. There is the man, who is in constant pain from something. There is also the man, who is anxious to expand his knowledge. The third species is of those who seek their worldly possessions and the forth is the disinterested Yogi. This is the last true devotee of Me. By the light of his knowledge, the delusion of distinction is abolished and so deep is his devotion, that he becomes Me. He may sometimes look like the other three, just as a jewel sometimes appears like a drop of water. But though he becomes Me, he keeps his individuality, like wind in the sky after it is still. When the wind is in motion, it can be seen as separate. So in his ordinary activities as a devotee, he appears separate from Me. He has realized that his soul is part of Me and as his realization grows, I respond to this feeling on his part. When the Yogi has grasped the principle, which acts beyond life, the fact that he still moves in the body is immaterial.

Amongst My devotees, I am partial to the Yogi in the same manner, as a cow

is partial to her calf. Others have to tie the feet of the cow in order to get the milk, but the calf who in his body and mind is conscious of nothing but the mother relies upon her under all conditions receives what it wants without any special effort or precaution. The Yogi having reached Me, never looks back, like a river which having the ocean, does not think of turning back. As a matter of fact, the Yogi is My own personification, but these are hardly the things to be spoken (in words). After the effect of his accumulated actions is worked out, there comes the morning of knowledge. Then wherever he goes, he finds Me alone, and if he remains where he is, he also finds nothing but Me. In short, he is in contact with nothing except Me, just as an earthen vessel, which is sunk in water, is enveloped by water on all sides. He is in this way in My heart. I surround him from outside and inside his body. This is, however, a thing which cannot be put into words. In short, he makes the whole world visible by means of his knowledge. He always experiences the fact that the whole universe is merely a manifestation of God and therefore he is the greatest of the devotees and he is a true Yogi. Of his experiences, the whole universe is only a part. He is the true devotee. There are others, who through their devotion of Me, seek something. They are wandering in the darkness of hope and they are the short-sighted ones.

Desiring results, passion finds a place in their hearts, extinguishing the light of knowledge. Blinded, therefore, inside and out, they miss Me, though I am near at hand. Then they are passionately attached to the minor deities. In the first place they are already in the coils of illusion (Maya) and, being constantly humiliated by the desire of results, they worship without piety. They set up for themselves arbitrary conditions and they resort to various rituals and they are absorbed in the details thereof. No matter to which deity, they make offerings devotedly, they receive the fruit of their devotion from Me. Not knowing that

behind all objects of worship, I am there, they conceive these deities in different forms. They have faith in the respective deities, but they lack a clear notion of Me. They do not know Me. Nor is their mind free from longings (for worldly results). They get what they want, but it is perishable. Worship with mundane objects is the source of rebirth, for the enjoyment of such results are no better than momentary dreams. Some, worshipping a particular deity, go to heaven, but only those who are devoted to Me in body, mind and soul, secure — when the body perishes — My imperishable form. The other misguided worshippers are unnecessarily sacrificing their own welfare. They think they are swimming, whereas they are only in shallow water. Why should not one get out of the prison of desires and on the wings of experience, soar high in the sky of existence (Chit), where there is a limitless expanse, enabling one to fly where (as high as) he likes? They seek to confine Me in a small measure, while I am immeasurable. They conceive Me in a particular form while I am formless, and they strain themselves in performing difficult rituals to attain Me, when I am already at hand.

[TO BE CONTINUED]

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Robert Crosbie House

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March 2, Saturday 6.15 PM

Topic : 'Psychological Living Skills for the Community-Ten Life
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Psychiatrist

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and IWC

March 3, 10, 17, 24, 31 Sunday 6.00 PM

Srungara Kavyas in Sanskrit, 'Enjoying Sanskrit Kavya' Series

Topic: 3rd : Kalidasa's Meghadoota'
10th : Amaruka's "Amaru Shataka"
17th : Bhartruhari's "Srungara Shataka"
24th : Jagannatha Pandita's "Bhamini Vilasa"
31st : Cultural Programme

Speaker : Dr. B.S. Ramakrishna Rao, Prof. of Sanskrit, Surana
College,

Joint Programme by Sri Tirunarayana Trust and IWC

March 5 and March 6 : 6.15 PM

Talk by Lama Dagpo Rinpoche, Founder and Teacher at Centre
Boudhiste Tibetain Guepele Tchantehou Ling, France

Topic : March 5th : Realising the Potential of Human Life
March 6th : Buddhist Perspective on "The meaning of
Cherishing others and how this makes our
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Presided over by Vidyalankara Prof. S.K. Ramachandra Rao
— Joint programme by Bangalore Dharma Centre and IWC —

March 8, Friday 6.15 PM — International Women's Day

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March 9, Saturday 6.00 PM

Guru Chintanapalli Krishna Murthy Memorial Concert

Carnatic Classical Vocal Music by Sri Ajay Ravindra

March 10, Sunday 6 PM

Topic : Amaruka's "Amaru Shataka"

Joint programme by Sri Tirunarayana Trust and IWC (Please see
March 3rd)

March 14, Thursday 6 PM

Justice Sri B. Vasudeva Murthy Memorial Programme

Topic : Karnataka Saurabha (Illustrated by Slides)

Speaker : Sri R.V. Subramanyam

Retd., Controller of State Accounts Department, Government of
Karnataka

March 16, Saturday 6.00 PM

Humour Evening

Participation by Audience

Chief Guest: Mr. B.S. Keshava Rao, Co-ordinator: Prof. V.K.
Doraswamy

March 17, Sunday 6 PM

Topic : Bhartruhari's "Srungara Shataka"

Joint programme by Sri Tirunarayana Trust and IWC (Please see
March 3rd)

March 19, Tuesday 6.15 PM

Topic : "Prevention of Heart Attacks"

Speaker : Dr. M. Ranganath, MBBS, M.D., Specialist in Preventive
Cardiology

March 24, Sunday 6 PM

Topic : Jagannatha Pandita's "Bhamini Vilasa"

Joint Programme by Sri Tirunarayana Trust and IWC (Please see
March 3rd)

March 28, Thursday 6 PM

Carnatic Classical Vocal Music by Sri K. Lakshminarasu

March 31, Sunday 6 PM Cultural Programme

Joint Programme by Sri Tirunarayana Trust and IWC

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POINT OUT THE WAY

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

[Continued from Vol. II, Issue #5]

XVII

Chapter IV

Question: On p. 35 (p. 33 Am. Ed.), it says that the quaternary or lower man is a product of cosmic and physical laws and substance; it has been evolving during the lapse of ages, like any other physical thing, from cosmic substance, and is therefore subject to physical, — physiological and psychical laws which govern the race of man as a whole. Will you please explain what is meant by this?

Answer: Not knowing what is in the questioner's mind, it would be difficult to explain what is meant, except by

saying: Study more thoughtfully the sentence used. It carries its own explanation. The spiritual man is an individual being progressing through self-induced and self-devised efforts, whether, in a body or out of a body; but the physical man, the mortal temporary man, the combination of the four lower principles, is not an individual entity progressing through self-induced and self-devised efforts. There is the great problem of the psychologists. In this, they are just like the religionists. No matter how materialistic our biologists or psychologists may be, they none the less take the same view of the matter that the religionists do; they consider the mortal, physical man with his senses, his human mind, his memory and imagination, to be the whole man. Now, if that is the only man they know, they are quite logical in their view. The physical man, the mortal man, the lower man, the *human being*, is a result or effect of causes produced. The mortal man is therefore a creature; there was a time when he was not; there will come a time when he will cease to be. But the real man — Atma-Buddhi-Manas, the spiritual man — is a creator, and never was the time when he was not, nor shall he ever hereafter cease to be.

There the problem lies for us all — a conflict with the race mind and the race views. We are all too apt to regard man as a creature and to apply Theosophical teachings to the man whom we see and know and mix with. That man is just as mortal as an animal; only, he lasts longer. But the Fourth Chapter calls to our attention that not only is the mortal man a creation — a compound to be dissolved at death or soon after — but the very principles themselves which compose the personal or mortal man are subject to dissolution. Not merely the combination of principles in the thinking man, but also the very elements that

compose him, are subject to dissolution. The reverse is the case with spiritual man, the creator — Manas.

Question: The teaching is that man never was an animal. On the other hand, the teaching is also that all animals and all the lower forms, too, will some time be men; they are going through evolution and will at some time in a future Round, a future Manvantara, be men. How about this?

Answer: The statement is made that the animals will some day be men. The statement is made that man never was an animal. The statement is also made that man was an animal. How are we to reconcile these statements? Turn to this Fourth Chapter. What is this body? A flock of lives of a certain grade of intelligence, a flock of embryonic centres of intelligence. Now, what is the astral body? A collectivity of lives of a higher grade of intelligence. And what is the kamic principle? A collectivity of lives of a still higher grade of intelligence. And what is Lower Manas? The same thing. What is Manas? A self-conscious life. And what is Buddhi? The collectivity of self-conscious lives.

Now, these lives aggregate and disperse both in their own class and in combinations of classes. Our perfect analogy is to look out in space. We can see a blank; that is unconditioned, unmanifested, imperceptible space, and, since we can't speculate on the unmanifested and imperceptible, we just say, *It is*. But we see the very beginnings of physical manifestation in space, the starry nebulae, and then slowly the successive stages from the nebulae, the comet, the sun, the planet and the moon, down to meteors and down to dust, disseminated throughout space—the dissociated remains of what once were moons, planets, solar systems, nebulae. Apply the same thing metaphysically, and the problem

ceases to be a problem. The animal, however regarded, is a combination of lives. When we say "Man" we mean that all the seven principles in the life or soul or spiritual being have been aroused to some degree of activity. When we say "animal" we mean that only three of them have been awakened to partial activity. When we say "vegetable," we mean that there is less activity and, in the "mineral," still less. We see that, whether we use the expression *elemental, vegetable, mineral, animal, or human*, we are in fact giving names to stages through which passes this spiritual life itself, whether asleep or awake or dreaming. Remember, the analogy in the stages through which the new-born child passes. We say babyhood, childhood, youth, middle age, old age. Now, does babyhood become childhood? No. The life that dwells in the baby form, by slow degrees, as that form changes, is seen to be dwelling in a child form — the second stage in the development of a body. Now go on. Does the child body become the youth body? We know that it does not; but the same ego or soul or Manas that is in that body — which was in the baby body and in the child body — will be in the youth body.

We have, then, to distinguish between mind, which, as a general, unvarying term, and unless coupled with an adjective, means a *self-conscious life*; and form, which is conscious life. A self-conscious life was never a non-self-conscious life. But there again "it stands to reason," that is, we have to think it out ourselves.

Put it this way: All of us are familiar — although it would perhaps be difficult for us to formulate a definition with what is meant by the word *Instinct*, and all of us are familiar to some extent with what is meant by the word *Intuition*. Suppose we call Kama the energizing principle in matter, and

by matter we mean all lives which are non-self-conscious Kama. That is the intelligence active in the kingdoms below man, the *ruling* intelligence. Kama acts by direct perception, but it is not conscious of the fact that it is so acting. Direct perception without self-consciousness is what is meant by the word Instinct.

Now, take the self-conscious being — the spiritual man in his own world. Manas, is the energizing principle of that world spiritual, just as Kama is the energizing principle of the world physical. On the plane of the three spiritual worlds, Manas also acts by direct perception, but it is conscious that it is so acting. So the only difference in the world between intuition and instinct — both being direct perception — is that the being acting by instinct is not self-conscious, is not able to modify or direct his own instincts. They rule him; he does not rule them. But in the world spiritual, Manas is the energizing principle, in conjunction with Buddhi — direct perception — and the Ego is fully conscious of when, where and how to use it. When Manas incarnates, when Manas is "lighted up," to use the familiar phrase, the energizing principle of the world spiritual at its lowest arc of activity comes into union with the energizing principle of matter at the highest arc of its activity; that union, which lasts for the cycle of a personal life, is the Manas we know; that is the man we know. We are under two influences, the influences from the world spiritual — our good motives, our good intentions, our aspirations, our *intuitions*, our good resolutions — and, at the opposite pole, we are equally subject to the influences of the world physical, because those opposite or contrasted forces or influences or energizing principles are **both active** in us. We have reason because we have the comparison of the two.

Question: In the Fourth Chapter of the *Ocean*, it says that the real man is the trinity of Atma-Buddhi-Manas. It is also taught in Theosophy that man is none of his principles. Would you please explain?

Answer: Well, all that we can study, that we can experience, that we can speculate about in any way, and therefore all that we can give names to, refer to manifestation and something manifested. Man, in the sense of Atman, is the forever non-manifested Self. Buddhi-Manas is so much of the Self as can be perceived in the manifested universe. There is on that subject a great statement in the *Secret Doctrine*, that the One Principle does not manifest or cause evolution, whether consciously or unconsciously, but only periodically exhibits aspects of Itself, to the perception of finite minds. Now, when we contrast the world infinite with the world finite, we can see that "finite" represents not only the seer but also that which is seen; but "infinite" represents the unmanifested and the manifested. Thus, it is perfectly correct, from the standpoint of manifested existence, to speak of the seven principles. Principles of what? Principles of manifestation. That's what the seven principles mean — not the principles of non-manifestation but the principles of manifestation, all these principles being in the Self, the Unmanifested, the Nameless, the One.

Question: What is the cause of the various degrees of longevity among men and among races, the older races having been said to have lived for hundreds of thousands of years?

Answer: What causes such differences in the length of life, not so much amongst races as amongst individuals? Here is a baby born who dies in five minutes. Here is another, who dies in a few months. In fact, it may be a good average to say that of all the ba-

bies born, two-fifths of them die before they are five years old. They represent failures of nature — that is, failures to gain incarnation. The average of life amongst civilized peoples is said to be now somewhere in the neighbourhood of forty years, but if an average were to be had of all the peoples of the earth, it would be lower than that. Yet, there are people who live to be a hundred or more. What is the cause? It depends on the use made of the elemental lives. Some come back with a perfect astral body that remains the same to the end of the Manvantara: they have so dealt with the lives that composed their astral body that an indissoluble union takes place among the astral lives and the form persists. The majority of the race have to have a new astral body every time they are born. The explanation is the different affinities set up, different uses made of the elemental lives. Once there was no death, no sickness. That was before we had had time to corrupt the lives.

[TO BE CONTINUED]

The Universe as a Hologram

Author unknown

Does Objective Reality Exist, or is the Universe a Phantasm?

In 1982 a remarkable event took place. At the University of Paris a research team led by physicist Alain Aspect performed what may turn out to be one of the most important experiments of the 20th century. You did not hear about it on the evening news. In fact, unless you are in the habit of reading scientific journals you probably have never even heard Aspect's name, though there are some who believe his discovery may change the face of science.

Aspect and his team discovered that under certain circumstances subatomic particles such as electrons are able to instanta-

neously communicate with each other regardless of the distance separating them. It doesn't matter whether they are 10 feet or 10 billion miles apart. Somehow each particle always seems to know what the other is doing. The problem with this feat is that it violates Einstein's long-held tenet that no communication can travel faster than the speed of light. Since traveling faster than the speed of light is tantamount to breaking the time barrier, this daunting prospect has caused some physicists to try to come up with elaborate ways to explain away Aspect's findings. But it has inspired others to offer even more radical explanations.

University of London physicist, David Bohm, for example, believed Aspect's findings imply that **objective reality does not exist**, that despite its apparent solidity the universe is at heart a phantasm, a gigantic and splendidly detailed hologram.

To understand why Bohm makes this startling assertion, one must first understand a little about holograms. A hologram is a three-dimensional photograph made with the aid of a laser. To make a hologram, the object to be photographed is first bathed in the light of a laser beam. Then a second laser beam is bounced off the reflected light of the first and the resulting interference pattern (the area where the two laser beams commingle) is captured on film. When the film is developed, it looks like a meaningless swirl of light and dark lines. But as soon as the developed film is illuminated by another laser beam, a three-dimensional image of the original object appears.

The three-dimensionality of such images is not the only remarkable characteristic of holograms. If a hologram of a rose is cut in half and then illuminated by a laser, each half will still be found to contain the entire image of the rose. Indeed, even if the halves are divided again, each snippet of film will always be found to contain a smaller but intact version of the original image. Unlike normal photographs, **every part of a hologram contains all the information possessed by the whole.**

The "whole in every part" nature of a hologram provides us with an entirely new way of understanding organization and order. For most of its history, *Western science has labored under the bias that the best*

way to understand a physical phenomenon, whether a frog or an atom, is to dissect it and study its respective parts. A hologram teaches us that some things in the universe may not lend themselves to this approach. If we try to take apart something constructed holographically, we will not get the pieces of which it is made, we will only get smaller wholes.

This insight suggested to Bohm another way of understanding Aspect's discovery. Bohm believes the reason subatomic particles are able to remain in contact with one another regardless of the distance separating them is not because they are sending some sort of mysterious signal back and forth, but because their separateness is an illusion. He argues that **at some deeper level of reality such particles are not individual entities, but are actually extensions of the same fundamental something.**

To enable people to better visualize what he means, Bohm offers the following illustration. Imagine an aquarium containing a fish. Imagine also that you are unable to see the aquarium directly and your knowledge about it and what it contains comes from two television cameras, one directed at the aquarium's front and the other directed at its side. As you stare at the two television monitors, you might assume that the fish on each of the screens are separate entities. After all, because the cameras are set at different angles, each of the images will be slightly different. But as you continue to watch the two fish, you will eventually become aware that there is a certain relationship between them. When one turns, the other also makes a slightly different but corresponding turn; when one faces the front, the other always faces toward the side. If you remain unaware of the full scope of the situation, you might even conclude that the fish must be instantaneously communicating with one another, but this is clearly not the case.

This, says Bohm, is precisely what is going on between the subatomic particles in Aspect's experiment. According to Bohm, the apparent faster-than-light connection between subatomic particles is really telling us that there is a deeper level of reality we are not privy to, a more complex dimension beyond our own that is analogous to the aquarium. And, he adds, we view objects such as subatomic particles as separate from one another

because we are seeing only a portion of their reality. Such particles are not separate "parts," but facets of a deeper and more underlying unity that is ultimately as holographic and indivisible as the previously mentioned rose. And since everything in physical reality is comprised of these "eidolons", the universe is itself a projection, a hologram.

In addition to its phantomlike nature, such a universe would possess other rather startling features. If the apparent separateness of subatomic particles is illusory, it means that **at a deeper level of reality all things in the universe are infinitely inter-connected.** The electrons in a carbon atom in the human brain are connected to the subatomic particles that comprise every salmon that swims, every heart that beats, and every star that shimmers in the sky. Everything interpenetrates everything, and although human nature may seek to categorize and pigeonhole and subdivide, the various phenomena of the universe, all apportionments are of necessity artificial and all of nature is ultimately a seamless web.

In a holographic universe, even time and space could no longer be viewed as fundamentals. Because concepts such as location break down in a universe in which nothing is truly separate from anything else, time and three-dimensional space, like the images of the fish on the TV monitors, would also have to be viewed as projections of this deeper order. At its deeper level reality is a sort of **super-hologram** in which the past, present, and future all exist simultaneously. This suggests that given the proper tools it might even be possible to someday reach into the super-holographic level of reality and pluck out scenes from the long-forgotten past.

What else the super-hologram contains is an open-ended question. Allowing, for the sake of argument, that *the super-hologram is the matrix that has given birth to everything in our universe*, at the very least it contains every subatomic particle that has been or will be — every configuration of matter and energy that is possible, from snowflakes to quasars, from blue whales to gamma rays. It must be seen as a sort of cosmic storehouse of "All That Is."

Although Bohm concedes that we have no way of knowing what else might lie hidden in the super-hologram, he does venture to say that we have no reason to assume it does not

contain more. Or as he puts it, *perhaps the super-holographic level of reality is a "mere stage" beyond which lies "an infinity of further development."*

Frequently Asked Questions

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Thoughts

for
thinkers



Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root-substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle† of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation."

S.D.I, 15

Trials along the Path

"Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the "right-hand path," -- if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course. At best, we can only show him after his probation period was successfully terminated -- that if he does this he will go right; if the other, wrong. But until he has passed that period, we leave him to fight out his battles as best he may; and have to do so occasionally with higher and initiated chelas such as H.P.B., once they are allowed to work in the world, that all of us more or less avoid. ... -- we allow our candidates to be tempted in a thousand various ways, so as to draw out the whole of their inner nature and allow it the chance of remaining conqueror either one way or the

other. What has happened to Fern has befallen every one else who has preceded, will befall with various results every one who succeeds him. We were all so tested; and while a Moorad Ali -- failed -- I, succeeded. The victor's crown is only for him who proves himself worthy to wear it; for him who attacks Mara single handed and conquers the demon of lust and earthly passions; and not we but he himself puts it on his brow. It was not a meaningless phrase of the Tathagata that "he who masters Self is greater than he who conquers thousands in battle": there is no such other difficult struggle. If it were not so, adeptship would be but a cheap acquirement. Only those who can look ahead at the far remote consequences of things are in a position to judge as to the expediency of our own actions, or those we permit in others. What may seem present bad faith may in the end prove the truest, most benevolent loyalty. Let time show who was right and who faithless. One, who is true and approved to-day, may tomorrow prove, under a new concatenation of circumstances a traitor, an ingrate, a coward, an imbecile. The reed, bent beyond its limit of flexibility, will have snapped in twain. Shall we accuse it? No; but because we can, and do pity it, we cannot select it as part of those reeds that have been tried and found strong, hence fit to be accepted as material for the indestructible fane we are so carefully building. (Extracts from Letter #54)

HIT THE MARK

Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend, - the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the self as OM. Hail to you that you may cross beyond the sea of darkness.

—MUNDAKA UPANISHAD

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

**Let us hit the mark, O friend!
And that mark is the indestructible,
The highest spiritual life
We are at any time capable of.**

Path, September, 1890

WILLIAM BREHON
(WILLIAM Q. JUDGE)



On The Lighter Side

THOUGHTS ON CHILDREN

CLEANING YOUR HOUSE WHILE YOUR KIDS ARE STILL GROWING IS LIKE SHOVELING THE DRIVEWAY BEFORE IT HAS STOPPED SNOWING.

"THERE IS ONLY ONE PRETTY CHILD IN THE WORLD...AND EVERY MOTHER HAS IT."

MOTHERS OF TEENS KNOW WHY SOME ANIMALS EAT THEIR YOUNG.

CHILDREN ARE NATURAL MIMICS WHO ACT LIKE THEIR PARENTS, DESPITE EVERY EFFORT TO TEACH THEM GOOD MANNERS.

CHILDREN WILL SOON FORGET YOUR PRESENTS.

THEY WILL ALWAYS REMEMBER YOUR PRESENCE.

CHILDREN SELDOM MISQUOTE YOU. IN FACT, THEY USUALLY REPEAT WORD FOR WORD WHAT YOU SHOULDN'T HAVE SAID.

THE MAIN PURPOSE OF HOLDING CHILDREN'S PARTIES IS TO REMIND YOURSELF THAT THERE ARE CHILDREN MORE AWFUL THAN YOUR OWN.

GRANDCHILDREN ARE GOD'S REWARD FOR NOT KILLING YOUR KIDS.

"WHO ARE THESE KIDS AND WHY ARE THEY CALLING ME MOM?"

INSANITY IS HEREDITARY. YOU GET IT FROM YOUR KIDS.

YOU CAN FOOL SOME OF THE PEOPLE ALL OF THE TIME, BUT YOU CAN NEVER FOOL MOM.

I LOVE TO GIVE HOMEMADE GIFTS.

WHICH ONE OF MY KIDS DO YOU WANT?

A CHILD'S GREATEST PERIOD OF GROWTH IS THE MONTH AFTER YOU'VE PURCHASED NEW SCHOOL CLOTHES.

ANYONE WHO SAYS, "EASY AS TAKING CANDY FROM A BABY" HAS NEVER TRIED IT.

CHILDREN: YOU SPEND THE FIRST 2 YEARS OF THEIR LIFE TEACHING THEM TO WALK AND TALK. THEN YOU SPEND THE NEXT 16 YEARS TELLING THEM TO SIT DOWN AND SHUT-UP.

THE BEST INHERITANCE PARENTS CAN GIVE THEIR CHILDREN IS A FEW MINUTES OF THEIR TIME EACH DAY.