

The Aquarian Theosophist

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PLATO

ON HIS TEACHERS, LIFE & IDEAS

ONE night in the year 407 B.C., Socrates had a dream.

He saw a graceful white swan flying toward him with a melodious song trilling from its throat. The next morning Plato came to him and asked to become his pupil. Socrates saw before him a handsome youth of twenty years, with the broad shoulders of an athlete, the noble brow of a philosopher and the limpid eyes of a poet.

He knew that Plato belonged to one of the most illustrious families of Greece, being descended, on his mother's side, from the house of Solon, and with the blood of the ancient Kings of Attica flowing through his veins. This was the beginning of a tender and intimate relationship which lasted until the day of Socrates' death.

While other pupils formulated one-sided systems which but partially represented the ideas of Socrates, Plato used those ideas as seeds which he planted, nourished and developed in the rich soil of his own superior mind, making the full-blown blossoms a memorial offering to the simple nobility of his teacher.

After the death of Socrates, Plato went to Megara and joined the Socratic School of Euclid (not the famous geometer, who lived in Alexandria in the time of Ptolemy I, but a disciple of Socrates who excelled in logical disputation). From there he went to Cyrene, where Theodorus instructed him in mathematics. Thence to southern Italy, where he studied the science of numbers under the three most famous Pythagoreans of the day. Then into Egypt, to receive the instructions of the learned doctors and priests of that ancient land.

Some say that he visited Persia and Babylonia, where he was initiated into the Chaldean Mysteries. Others say that he went as far as India.

Plato claimed no originality for his ideas. He was, in every sense, the world's interpreter.

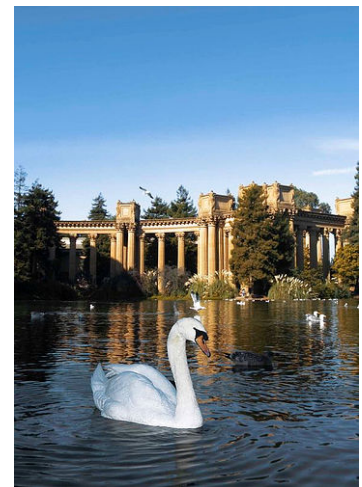


TABLE OF CONTENTS

PLATO HIS TEACHERS, LIFE & IDEAS	1
BRITANNICA REACHES OUT TO WEB	3
THE BHAGAVAD GITA	5
ULT: FROM A 100 YEAR PERSPECTIVE	6
CORRESPONDENCE	7
GREETINGS FROM MEXICO	7
FIRE-WALKER'S MIND OVER MATTER	7
WQJ: RUSSIAN TRANSLATION	8
CONSCIOUSNESS & EM FIELDS	8
FILM REVIEW	10
WHAT THE BLEEP!	10
WISDOM IN ACTION	12

He, like H.P.B., gave a new unity to ancient and scattered truths – his work was the string which tied together the nosegay of precious blossoms which had been culled from the gardens of the world's best thinkers.

Without Plato,

- ♦ the Socratic method of education would be unknown,
- ♦ the abstruse numerical system of Pythagoras would have remained unintelligible to the average mind,
- ♦ the philosophical and psychological systems of Patanjali, Kapila and Vyasa, the laws of Manu and the Buddhistic doctrine of emanation, would have remained hidden from the Western world.

Plato was the link between the East and the West. As Emerson says, "The excellence of Europe and Asia is in his brain. Metaphysics and natural philosophy expressed the genius of Europe; he substructures the religion of Asia as the base."

As an Initiate of the Mysteries, Plato was obliged to veil many of his more abstruse teachings in symbolical language. His great veneration for the Mysteries and the responsibility he felt toward them made him guard their inmost secrets with jealous care.

Once, when he was accused of making a vague communication, he answered, "I purposely spoke enigmatically, that in case the tablet should have happened with any accident, a person without some previous knowledge of the subject might not be able to understand its contents." He communicated his most profound teachings orally and only to his initiated disciples, who in turn passed them down from generation to generation of similarly pledged disciples.

After travelling for ten or twelve years, Plato returned to Athens and founded a School in the gardens of his own private estate. This School attracted students from every part of the Hellenic world and eventually became the educational center of Greece. His mode of teaching combined the conversational method of Socrates, the system of discourse used by the ordinary university professor, and the mental and moral discipline of the Mystery Schools.

His instruction, needless to say, was given without remuneration.

Music was the first subject presented to his pupils, as Plato believed that the study of this art offers the best preparation for philosophy.

"Musical training," he said, "is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten." To this he added gymnastics, insisting, however, that even physical exercise should be performed for the benefit of the soul, since the soul demands a temple worthy of its occupancy.

The combination of music and gymnastics, he said, produces a harmonious balance between soul and body. Physical training develops courage and fortitude; music develops a love of the beautiful, and affords the mental and moral discipline necessary to the acquirement of philosophical knowledge.

He considered music, however, as the more important of the two, **describing it as the fortress of the State.** He warned all intelligent rulers to pay careful attention to the development of music in their state, never allowing bad qualities to creep into it, as these would affect the mental and moral stamina of the citizens who listened to it.

Finally he insisted that all art be subordinated to ethics and used as a means of moral education.

Plato presented his philosophy in the form of dramatic dialogue. He spreads the charm of an exhaustless fancy over the subtle controversies of his characters, filling them with humour, exuberant imagery, delicate sarcasm and friendly banter. Throughout his lines, however, runs the unbroken thread of a deep and penetrating philosophy based upon **Dialectics, which he considered as the science of all sciences.**

Starting with universal principles and descending therefrom into particulars, he developed a system of thought which embraced the evolution of worlds and species, the correlation and conservation of forces, the development and transmutation of physical forms, the indestructibility of both spirit and matter.

"... we must beware of what I will call 'inert ideas' - that is to say, **ideas that are merely received into the mind without being utilized, tested, or thrown into fresh combinations.**"

- Alfred Whitehead, 'The Aims of Education'

Plato knew that the Higher Self in man is concerned with causes rather than effects. It is the presence of this Higher Self which makes a man ask the immediate cause of a certain effect, then for the cause of that, until he finally arrives at that Cause which lies behind all others. Although postulating the existence of this Causeless Cause, Plato wisely refrained from any description of its nature. The Theosophical student, however, will recognize in Plato's "Unchangeable Existence" the "Be-ness" of The Secret Doctrine, the SAT of Eastern philosophy which at stated intervals becomes the cause of the Becoming.

Barely mentioning this Absolute Negation, Plato started by considering its two aspects, which constitute the basis of conditioned existence. He described the universal substratum of primordial substance as the "Unlimited," considering it as that indefinable "Something" from which all forms of matter emanate and into which they will eventually return. "That in which all things appear, grow up and disappear is Space," he said, at the same time making it clear that Space is animated by eternal, ceaseless Motion. He did not conceive this Motion, however, as a blind, unreasoning force, but identified it with Deity, tracing the word theos back to a verb meaning "to move."

from the Theosophy, Vol 32 - to be continued

PLATO'S GOD-IDEA

"Between Pantheism and Fetichism, we have been repeatedly told, there is but an **insignificant step**."

"Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one personal God, but to that of a Universal Principle and to the fundamental idea that **the absolutely immutable or unchangeable Existence alone, really is** - all the finite existences and change being only appearance, i.e., Mâyâ."

- H. P. BLAVATSKY

Britannica reaches out to the web

(Wikipedia is put together entirely with the help of its volunteer experts, now others are learning)

The Encyclopaedia Britannica has unveiled a plan to let readers help keep the reference work up to date.

Under the plan, readers and contributing experts will help expand and maintain entries online.

Experts will also be enrolled in a reward scheme and given help to promote their command of a subject.

However, Britannica said it would not follow Wikipedia in letting a wide range of people make contributions to its encyclopaedia.

User choice

"We are not abdicating our responsibility as publishers or burying it under the now-fashionable 'wisdom of the crowds'," wrote Jorge Cauz, president of Encyclopaedia Britannica in a blog entry about the changes.

He added: "We believe that the creation and documentation of knowledge is a collaborative process but not a democratic one."

Britannica plans to do more with the experts that have already made contributions. They will be encouraged to keep articles up to date and be given a chance to promote their own expertise. Selected readers will also be invited to contribute and many readers will be able to use Britannica materials to create their own works that will be featured on the site.

However, it warned these would sit alongside the encyclopaedia entries and the official material would carry a "Britannica Checked" stamp, to distinguish it from the user-generated content.

Alongside the move towards more openness, will be a re-design of the Britannica site and the creation of the web-based tools that visitors can use to put together their own reference materials.

Britannica has unveiled a beta, or trial, version of what will become the finished Britannica Online website.

<http://news.bbc.co.uk/1/hi/technology/7846986.stm>

(Co-operation is one of the trends of the Aquarian Age, there are many examples of mutuality, both voluntarily a la "Wiki" above and in commerce where problems are 'posted' at <http://innocentive.com/>. Ed)

RE-BECOMING THE BUD

LETTING GO OF THE MEMORY OF PAST EXPERIENCES

"The pupil must regain *the child-state he has lost.*"

This step is universal in systems of esotericism and from ancient times initiates have been called innocents or 'children'.

It may also apply to organisations as much as it does individuals – and to the occultist – it's of no surprise that a development of the higher perceptions takes place in both.

Correspondence is the great solvent of many mysteries and in 'Raja Yoga or Occultism' HPB writes:

"no sooner do atoms group to form cells, than *they become endowed with consciousness.*"

This suggests that an association forms its own *persona* and 'mind' as soon as a group of people coalesce around a 'centre', a place of 'pure impersonal force'.

Modern science, always catching up with true esoteric wisdom, is beginning to recognise this – that nature is conscious and self-organising.

And what of the **child-state**? To try to separate it from the virtues of 'charity and love eternal' is an impossibility, because they are part of the absolute, just as selfishness is an eternal part of conscious life. All of nature sacrifices itself for itself: the sun which shines on the fields of the just and unjust alike, the parents who live and work for the establishment of their children.

Even the rain cloud, that those in temperate regions may gloomily dismiss, is said to be continually carrying out an act of spiritual sacrifice!

In the East, 'puja' or acts of sacrifice are seen as essential duties, and in the overall context of Nature are ones to which we owe our very existence.

However, although it requires discrimination as to knowledge of the best way of carrying out acts of kindness and devotion, each one can make a start by consulting his conscience and common sense, and starting by listening to the inner voice.

"The rose must re-become the bud."

Patanjali, in Yoga Aphorisms, makes the connection between the effect of virtue or vice and happiness or suffering.

To the man determined to loosen the grip of the senses, it's an encouraging law:

"Happiness or suffering results, as the fruit of merit and demerit, accordingly as the cause is virtue or vice". (Book 2, Aph 12.)

So we see why, in the Voice of the Silence, our *text book par excellence*, the following words precede the advice that we must regain the child-state and 're-become the bud':

"Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

"The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap."
Voice, p 18

The Adept, rather like the innocent child, has the good nature and brightness of one never disappointed by unfulfilled desires or attachments. Only in the Adept's case it's from having outgrown them, whereas the child has yet to acquire and – if wise and fortunate – to put away these illusions of Maya, the unrealities of passing existence.¹

As explorers and wishers for the Great Life, we are given the advice:

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air."

¹ See the review of What The Bleep! on p 10 regarding the maya of waking consciousness.

The Bhagavad Gita

A correspondent writes on the Gita's idea of right action

Act we must, for *every thought and feeling* is an action and results in action.

It stresses *fearlessness* and that fearlessness in action is the message of the Gita.

Like all good philosophical books it shows us the way, leaving the choice to be made by us.

"Act as seemeth best unto thee" and as great is the trust, *so great is the responsibility.*

Out of the chaos and din of the battlefield, as we listen to the Krishna within we obtain a *steady constant nature.*

K warns, K directs, and K encourages Arjuna when he is despondent, and yet taunts him by saying "where does this despondency (Vishad) come from?"

"If you are slain in battle, Arjuna, you should be content that you have died fighting, for you are a warrior – aren't you?"¹

By showing his Divine Form, with tusks, mouths, thighs etc, scattered everywhere, K shows the Unity of Nature, from which all the various beings are projected through the three qualities of matter, Satva, Rajas and Tamas.

"I established this whole universe with a single portion of myself, and yet remain separate from it."

"The Spirit in the body is called Maheshwara, the Great Lord, the Spectator, the admonisher, sustainer, enjoyer, as also Paramatma the Highest Soul."

"Take sanctuary with him alone, with all thy heart."

¹ The Gurkha regiment have perhaps the highest number of Victoria Crosses awarded to them – their names start with "courage" = Badahur. They are justly feared by their enemies.

"Seek this divine knowledge by humility, by strong search, by questioning, by serving. Those who know the Truth will communicate it unto thee, which having known you will never again fall into error."

A whole chapter is devoted to describing both divine and demonical natures. Even the man with the demonical nature is to be considered righteous *if* he renounces his past ways and chooses to act right, from now on.

K teaches that each object of sense attracts the person so attracted – the attraction leads to passion, passion leads to anger, anger leads to delusion, delusion to the loss of memory (of our Divine nature); the loss of memory leading finally to the loss of all.

On the other hand, a Sage is one who is least mindful of pain and pleasure, who has crossed over the waters on "to the other shore"², for whom the question of his likes and dislikes does not arise.

The true "Viragee" – from *Viraga* – is the feeling of absolute indifference to the objective universe, to pleasure and to pain.

The Gita warns us of the three Gates of Hell – Kama, Krodha and Lubha... and most humans have been through those gates. Why asks Arjuna to Krishna does a human commit these acts, seemingly against his will? It is lust that leads him astray, as a boat without a rudder, on stormy waters. Rajas is the middle of the three Gunas, whether it be road-rage or other sins against our enemies.

A wise man does not allow himself to be guided by the objects of the senses, neither by the two forces of likes and dislikes.

Equal-mindedness, records Krishna, is the true yoga - the yoke with the divine.

.... we are all Krishna-Arjunas.



(Equal-mindedness, or a 'steady nature' is one of the greatest benefits to us and our colleagues, friends... & enemies! Ed)

² The Voice of the Silence, p 52 footnote 2, on Nirvana.

ULT: FROM A 100 YEAR PERSPECTIVE

(On the celebration of 100 years since the founding of the ULT in LA, California, 18/19th February 1909.

Extracts from Robert Crosbie's collection of letters and talks in the Friendly Philosopher, especially from the "In the Beginning" pages 386 to end.)

In the early years of the 20th century Robert Crosbie saw the need to halt the disintegration of the Movement into competing groups which, as he put it would endanger

"the grand opportunity to impress the world with the spirit and life of the Message... through the neglect of essentials, and the pursuit of non-essentials."

Though only with limited means and time, and with a wife and family to support, he set about fulfilling the task. The solution lay in the genius that was to propose a nucleus of **truly universal brotherhood**, an association which he described as an

"olive branch... for it means peace with all, in unity of aim, purpose, and teaching."

To meet this aim on 17th November 1908, RC sent out a circular letter "to all open-minded Theosophists" inviting them to join an association of interested people who also recognised this clear need. Importantly it was to be based on HPB's & WQJ's writings. One of the principles used is implied in an idea from Raja Yoga that "as atoms group to form cells, **the latter become endowed with consciousness... with free-will to act**"¹ – he believed that preserving the free will of the individual (and the association) was a key element.

So even a small group, if forming **a real fraternity** around a centre or nucleus, can create as it were, its own dynamic or consciousness, the

¹ "Psychic and Noetic Action" by H.P.Blavatsky, in the collected articles "Raja Yoga, or Occultism".

whole thus become greater than the sum of its parts, as the sun is greater than the individual elements composing it.

In this letter he made theosophists aware of "the critical nature of the stage on which we have entered" and noted that those who did not want him to succeed would try to take advantage of any dissensions, doubts or mistakes, even amongst loyal supporters.

He saw that the key to removing all these difficulties was impersonality and a shift of focus from "forms to principles", an ethical foundation for the basis for union, and that

"the spiritual force of this principle of brotherhood... of similarity of aim, purpose and teaching... needs no such aids as a Constitution or Bye-Laws."

The original founders used the phrase the UNITED LODGE OF THEOSOPHISTS, and looking into its meaning we see that the idea of Unity is given a special place, and is a prerequisite. The second word used is Lodge, whose definition means a place to meet or serve as a harbour or shelter, or a *place of safekeeping*. Another meaning is a temporary abode, derived from its root, "LOBBY", a covered entrance or *anteroom*². All of these hint at the nature of a conduit, by passing through which higher states and knowledge can be reached.

Now RC recognised what HPB had said about the modern tendency of thought being *inductive*³ and he saw this had led to the error of trying to make theosophy a "progressive" system. This he called the greatest crime as it implied those coming later made themselves appear as having "progressed farther and as knowing more than the original Teachers"⁴.

² Lodge comes from the old French and German, which if traced leads to LOBBY from *laub*, a leaf.

³ "We hold to Hermes and his "Wisdom"—in its universal character; they—to Aristotle as against intuition and the experience of the ages, fancying that Truth is the exclusive property of the Western world." SD i 279

⁴ "In the Beginning" Letter 14, p 407 in "The Friendly Philosopher", the collected works of Robert Crosbie. Asking why he used such strong words, it is perhaps because the underlying error is to ignore the whole basis for the ancient source of wisdom, which is that those who have gone before have spent their lives researching, proving and preserving it to hand on to others, in a continuous "going up and coming down" between the planes consciousness.

So to avoid these problems that come from 'followings', and to maintain the independence of thought necessary, he adopted the form of association whose sole basis was **universal, fraternal and self-organising**, for

"to even call it a Society as has the colour of an organisation – one of many, and would act as barrier... the phrase used avoids all conflict with organisations.

Local Lodges could be formed, using the name and promulgating the basis for union... open meetings; public work, keeping Theosophy and Brotherhood prominent; ... furtherance of the Great Movement in all directions possible; the motto: "Be Theosophists; work for Theosophy."

The way to unite is to unite – nothing prevents if that is the desire."

Such deep psychology has always been a leading factor and Crosbie saw that a simple declaration of the right principles would **attract people by its reasonableness**.

So on 18th February 1909 the ULT was started in Los Angeles, with a group of seven students. By the time of his death in 1919 many new Lodges were founded, centres of unity and study, helped unseen by those who promulgate the perennial ideas.

And in the 21st century the work goes on, fulfilling a cyclic task of gathering together those who understand the importance of loyalty to the message rather than to a leader; those who value the enduring principle of impersonality; who give full freedom on the part of the one that listens, and use the great benefit that such tolerance has **to arouse the desire to question in the mind of others**.

All this we can do, as Crosbie showed, since we are aided to the degree that we seek and apply the wisdom of the great minds who have gone before.

So any "progression" is entirely in the degree to which we are able to *assimilate* within ourselves the undying laws of nature, which are general and unchanging truths, and so use it to improve and overcome the *changeable aspect*, our personalities and the temporary world. To that extent we can say that RC saw – in mixing these two up – such a serious impact.

CORRESPONDENCE

GREETINGS FROM MEXICO

How nice to begin the new yearly and centenary cycle of 2009 receiving the new Aquarian Theosophists from you.

Very warm regards to all of you there and everywhere.

In Mexico we are happy talking in all our recent meetings of this centenary cycle of 1909-2009, and wanted to share it with you.

Keep on the good work. Make this year one the best years of our lives and with this force the coming years better.

Warm regards, best wishes

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Fire-walker's mind over matter

On TV last night fire-walkers were shown eating fire (burning embers) – a proof of mind over matter?

from P. (a correspondent by mail)

(Not only eating embers, but walking over them.)



Clipped from part of the "Around the world in 80 Faiths" series on BBC2 TV. The Indian episode was particularly interesting, shown on 7th Feb 09, and can be seen on the web at <http://www.bbc.co.uk> Ed)

WQJ: Russian translation

Hello Editors

Thanks very much for your inquiry. I'm glad to inform you and your readers that the project began to move again after almost 8 months delay. The editor was very sick and I have no any other choice then exercise my patient till she began to work again.

The translation will include seminar Point out the Way and 52 Judge's articles. I can send you the list of them, if desired. I hope that the editor (she is one of the best editors of theosophical literature, mostly Blavatsky's writing, in Moscow) will finish her job in a couple of months.

Afterward she will send the book to the publisher in Ukraine. I will keep you posted.

sincerely

L

Consciousness & EM fields

(This is an explanation of the relationship between consciousness and electro-magnetic fields (EM) which beautifully bridges the gap between the views of modern science and the semi-esoteric keys given in the Secret Doctrine.

It starts with some background on the four planes on which EM fields operate, which the Editor understands is akin to the way globes are in "co-adunition but not in consubstantiality"¹.

"Spectrum phase order" are EM fields.)

"Spectrum phase order" refers to the range of electromagnetic wave frequencies on each of the four levels of consciousness – spiritual, mental, astral and physical – equivalent to the four different levels of fractal involved fields at the 3rd logos of cosmogenesis. See link:

http://leonmaurer.info/ABCimages/Chakrafield-spherical-col_3.jpg

¹ HPB describes in the SD i 166, a planetary chain as having a series of seven globes interpenetrating one another in the same area of space:

"In short, as Globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another state of consciousness."

For example, the frequency phase spectrum on the Physical plane extends from the long (ultra low frequency) radio waves to the extremely short (ultra high frequency) X-rays and gamma waves. On this level the speed of light (high-middle frequencies) is "c" (186,000 miles/sec).

On the Astral plane, the analogous frequency phase spectrum is even higher, and would begin (at its lowest end) with a shorter wave length and a higher frequency than the gamma rays -- and extend on upward (analogous to the physical electromagnetic energy phase order) ... With the speed of "light" jumping to c^2 (squared). Thus, accounting, incidentally, for the apparent time compression on that plane.

Correspondingly, on the even higher order Mental plane, the analogous frequency spectrum range would be even higher, the wave lengths shorter, and the analogous light speed would geometrically jump to c^4 . Thus, accounting for the instantaneousness of thought.

Beyond that, on the highest order (and most tenuous) Spiritual plane – the frequency spectrum phase order would be so high as to be almost infinite, and the wavelengths so short as to be almost zero. Thus, accounting for the eternal NOW -- where all information past, present and future is compressed in every zero-point instant of absolute space and retained in its spin momentum source (Akashic field) during pralaya, sleep, anesthesia, etc. ... Thus, the law of conservation of both energy and information (which physical science is just beginning to recognize).

In one sense, we could say that the higher order frequencies are carried on the lower order frequencies -- like waves upon waves upon waves... And, that these field phase changes are analogous to the changes from ice to water, to vapor, to steam... Or, correspond to the fields of consciousness that involve within each other -- like bubbles within bubbles within bubbles, etc. **(interpreted as "wheels, within wheels, within wheels" by HPB in the SD).**

Thus, we can easily see that the universe is a hologram – (which is governed everywhere by the laws of cycles inherent in fundamental spin momentum) – since these fractal involved fields are generated around each zero-point of absolute space located everywhere in our

physical space, and since all such fields can carry information encoded as wave interference patterns on their surfaces, and transfer them from one field to another by phase conjugate adaptive resonance. ***Didn't HPB say the universe was "electric" in nature and that Fohat was an electromagnetic force that "turned all the 'wheels' this way and that way"?***

Therefore, all information of the whole is contained in the abstract spin-motion at each field's origin.

Interestingly, the discovery of holography was as important as relativity in providing a means to scientifically explain the metaphysics of theosophy and how consciousness links with matter. For the overall picture, see: <http://canonizer.com/topic.asp/88/4>

Hope this isn't too complicated. But, then, theosophy does go a bit deep, even though everything boils down to simple trinities... And HPB did take over 1000 pages to explain it all -- without any of the physics we take for granted today (that she actually presaged;-). See: <http://leonmaurer.info/einstein.html>

Best wishes,

L

BN-STUDY Digest for Sunday, February 08, 2009.

On Sun Feb 1, 2009 8:06 pm ((PST)) J wrote:

L, based on your absolutely complete and full life experience when unconscious for a few minutes with your heart attack, can you (and hopefully others) maybe comment on my dream experiences based on the time factor, since I once read or heard on TV that science says our dreams happen in a matter of seconds or minutes.

Why? Because I constantly have dreams in my sleep that clearly take place, in the dreams, during many hours, days, and even weeks of activity.

Why and how does so much thinking and experiencing in dreams take place in such short waking time? On what much more subtle mental plane are we on, if we are not on the physical plane, when we are dreaming?

I most sincerely thank in advance both you, and others who may comment on this.

J

My Vision About How to Create Economic Success for Humanity:
<http://www.PublicAndPrivateEnterprise.org>

Subject: Re: Can there be Life after Death? Are OBE and NDE real? PART 1

From: L

Good questions J

When we sleep -- and all the normal neural sensory channels are turned off or blocked -- our perceptive consciousness becomes aware of the information contained in our long term or past life memory fields.

Since the frequency velocity (possibly as high as c^4 or c^8) of these fields are of a much higher spectrum phase order than the normal waking mind/memory field frequencies¹ -- the time constant in such higher order fields of consciousness are much shorter than normal time... And the holographic image information they carry as wave interference patterns is, therefore, highly compressed.

Thus, we can experience an entire lifetime in a few seconds or minutes.... Just like I did in my out of body (OOB) near death experience (NDE). Also, because our consciousness is free floating and uninhibited in sleep, it can jump anywhere it chooses in the memory fields. That's probably why most dreams are chaotic and have broken continuity... Unless, we maintain some degree of intentional control of our focus of consciousness -- such as in a lucid dreaming state.

I suspect that the reason the life review in the NDE state is so neatly continuous, is that the focus on the visual images in ultra slow motion (due to the higher frequency of the short term mind field) -- apparently triggers a similarly tight continuity of focus on the life review -- which occurs at a much faster rate in the even higher order long term memory field. That's probably why my whole life could be reviewed in between one stride of the person who first ran to rescue me.

¹ at normal light speed "c".

BTW, coincidentally, or as karma would have it ;-) -- that person was Carey Williams who, about 18 years later, co-wrote the book "Reincarnation" with Sylvia Cranston (author of the HPB. biography). I wonder if that's what also triggered her to study esoteric Eastern philosophy? ;-)

Hope this answers your questions satisfactorily.

Best regards,

L

(full post at theosophy@yahoogroups.com forum)

FILM REVIEW

WHAT THE BLEEP! DOWN THE RABBIT HOLE!

(I saw a very interesting documentary about Quantum Physics it's called "What the Bleep! Down on the rabbit hole!" My first impression after seeing this film was that a new science endorse what Ancient Wisdom teach us! So I felt that I had to make some comparison between the quantum physics and Theosophy. Since I am not a physical scientist I had to use some detachments from the documentary and some texts from HPB's work and try to compare them in order to see if the feeling that I have is true.

S.G. a Contributor.)

Through Quantum Physics we start to realize that THEOSOPHY IS A SCIENCE, A VERY OLD ONE, BUT YET SO NEW TO US! So it's up to us to explore this old science and decide how far down on the "rabbit hole" do we want to go?

Have you ever wondered who are we?

What shall we do and where are we going?

Have you ever looked at yourself thought the eyes of the ultimate observer?

Have you ever seen yourself through the eyes of someone else that you have become?

Have you ever thought what thoughts are made of?

What effect positive thinking may have on us?

What is reality?

Is reality what we see with our brain or is reality what we see with our eyes?

Are there any choices in the direction of how life can go?

All these questions-problems quantum physics tries to explore and Theosophy also. All these questions-problems are the same for both sciences, the only difference is that quantum physics is trying to solve while Theosophy has already solved them!

* Quantum physics calculates possibilities

But if we accept this then the question immediately comes: who or what chooses among these possibilities to bring the actual event of experience? **So immediately we see that Consciousness must be involved, and the Observer cannot be ignored.**

The Observer is the Spirit inside the "body suit" and so it's the Consciousness that's driving the "vehicle". It's observing the surroundings. Our bodies have all kinds of sensory systems to pick up signatures from the surroundings.

HPB in Collected Writings, Vol 14, page 387 says: *Consciousness is a part of the whole, ...is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality.*

* Quantum physics implies that everything around us is already a thing existing without our influence, our choice

Even the material world around us, chairs, tables, rooms are possible movements of sub-consciousness and we are choosing, moment to moment, out of these movements to bring our actual experience into manifestation.

Werner Heisenberg said that atoms are not things, they are only tendencies, so instead of thinking of things we have to think of possibilities. There are possibilities of Consciousness.

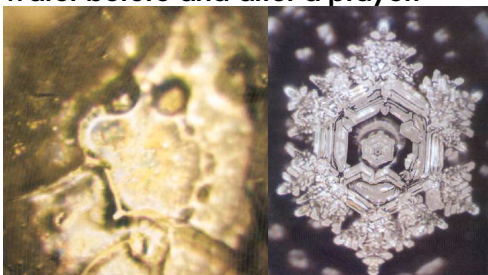
* Quantum physics suggests to think the same about our thoughts

There are possibilities of different thoughts. If reality is my possibility, the possibility of Consciousness itself, then immediately comes the question of how can we change it? How can I make it better? How can I make it happier? Every single one of us can affect our world by the way we are thinking, even if sometimes we try to hide our thoughts. So we have to change from inward. If we change our minds, we will change our choices, if we change our choices, our lives are going to change! Then we realize that there are different levels of truth.

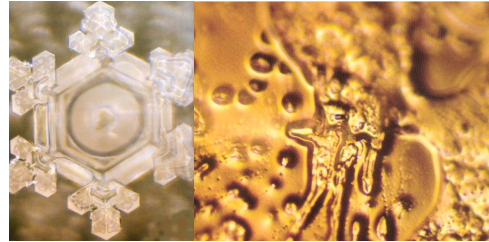
HPB in Collected Writings Vol. 12, page 691 says: *...clearly realize that we cannot see things spiritual with the eyes of the flesh, and that in studying even the Body we must use the eyes of the Spiritual. For growth is from within outwards, and always the inner remains the more perfect. Even the development of a physical sense is always preceded by a mental feeling, which proceeds to evolve a physical sense. As said (p. 672) all senses are but differentiations of the one sense-consciousness, and become so differentiated on the Astral plane, where perceptive life proper begins (p. 660); from that the differentiation is continued on to the lowest sub-plane of the Prâkritic plane, to which the physical molecules of our Bodies belong.*

Having this biggest truth of Unity as an axiom Dr. Masuru Emoto and his team experiment with water samples exposed to music, words spoken, words typed and taped to the glass containers, photographs and long-distance thought messages. Here are some of the pictures that show to us the response from the water. (Emoto's photographs can be seen on Adhikara Art Gallery and Museum Contemporary Modern Art Exhibition's page: <http://www.adhikara.com/water.html>)

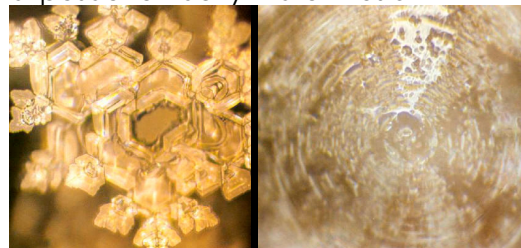
Water before and after a prayer:



Water after saying the word **THANK YOU** and water with words written in the bottle **You make me sick, I will kill you:**



Water after being exposed to Bach's "Air for Strings in G" music and water after being exposed to heavy metal music:



Seeing these wonderful pictures we have to ask ourselves this question:

Quantum Physics and Theosophy agree that the biggest level of truth – covered by science and by philosophy – is the fundamental truth of UNITY.

And the deepest level of our reality is that YOU AND I ARE LITERALLY ONE!

We have to think that each of us personally can influence other people, our environment, space itself, the future. Each of us is responsible for all these things.

Each of us has to think that

"I and the surrounding are not separated. We all are part of ONE, we are connected to ALL. I am not all."

HPB in the Secret Doctrine Vol. 1, page 49 says: *The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology.*

WISDOM IN ACTION

Hold on – Have Patience

We all get in that temporary state of loneliness, but it should be a matter of encouragement to us that we are not alone in reality, for we have company, although we may not be aware of it in our momentary sense of personal isolation.

There is a point in our progress which involves the passing from one state of thought and action into another, and knowing this, we should not be dismayed nor disturbed by anything that may come to pass. It may seem to you that you are now useless, and your future circumstances dark and foreboding. These are only shadows of the past cast on the screen of the present; like shadows they will pass, if you but recognize them for what they are.

Are you thinking too much of yourself, your present conditions and your prospects? This is not a firm reliance on the Law of your own being which brings to you the very opportunities that your soul progress needs. What if the future presents no clear view; what if your desires are not fulfilled; what if your progress is not at all apparent—**why worry about it?** You cannot change it. All you can do is the best you can under existing circumstances, and that is the very thing you should do, dismissing from your mind all thought of those things which are not as you would have them.

Your studies and your efforts are futile if you are disturbed inwardly. **The first thing then is to get calmness, and that can be reached by taking the firm position that nothing can really injure you,** and that you are brave enough and strong enough to endure anything; also that all is a necessary part of your training. Mr. Judge once said, "It may be a child's school, but it takes a man to go through it." Then why not make up your mind to go through it, no matter

what the circumstance or condition? Others have; you can. Are you of weaker caliber than they?

The whole position of the sincere student is summed up in the words: **"Hold on grimly; have confidence and faith; for faith in the Master will surely bring victory."** We must "have patience, as one who doth forevermore endure"—and forget ourselves in working for others.

As ever,

R. C.

from The Friendly Philosopher, p 9 – 10
by Robert Crosbie, founder of ULT, Feb 1909

Gaining strength from obstacles

Are things going hard with you? If so, it is time to push harder along the way you know.

That will inevitably destroy all obstacles, and if persisted in during stress generates and maintains greater powers of resistance.

Everybody on the Path goes through similar obstacles; by having them and overcoming them, you become teachers with knowledge of how to help. If you had no obstacles, you would not know how.

Thank Karma for "obstacles."

RC's quote for the day "18 Feb" - FP p 43

Next month:

"The White Standard of Truth"