



FEEDING THE POOR

The first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being: — the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight* and *knowledge*, and give us ‘life everlasting.’

How can one practice altruism and philanthropy, when one devotes one’s life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

Can there be a compromise? Can one divide one’s existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one’s activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work only for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist . . . But what is the right criterion for one’s judgment? ... Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? And what right has anyone to believe that his opinion must be accepted on authority -- when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefitted; or rather there would be nobody

who would want to possess any worldly goods, and so the benefit of civilization would be lost? This seems very irrational. If, by a firm conviction in one’s spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary, and illusive; that we are on the eve of losing everything we love; would, not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

5/17 February, 1889,

BARBARA MOSKVITINOFF.
Petersbourg, Petite Morskaja.

The questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaint-

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ance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of, sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, i.e., conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilization being lost," a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service." [HPB, *Lucifer*, March, 1889]



THE COFFEE KLATCH

Coffee-Maker: Here comes “student” with a letter from Leon. Does he realize that this place is so full of anger, compassion, resentment, pain, quandary, and on and on, that I am hardly certain what my coffee will taste like today!

Student: I just got a letter from Leon. He lives in NY not too far from cordoned off area:

As for myself [Leon], I'll just send you a copy of the letter I sent to my personal list tonight.

After the horrendous experience the NYC went through today, I thought I'd let you all (my family, friends, and joke list) know that I'm okay, and that uptown NY (above Canal street) is as peaceful and as calm as it ever can be... Since, the weather is perfect, the traffic is nil, all the bridge and tunnels are closed, the streets are empty, the city is almost completely isolated, Central Park is no different that it's ever been (although many more people are there than on a normal weekday, as it's a good place to escape from the city's problems and to rap about the scene).

Although most retail stores and theaters are closed, food is plentiful.

Luckily for us uptowners, the wind has been southeast all day and the only areas that are smoked out are the Wall Street

Area of lower Manhattan, mid Brooklyn, Queens and Long Island. Sorry for those rescue workers and other escapees that have to breathe that cancer causing stuff in the air downtown — since the World Trade Center was built before the anti asbestos laws were passed.

All the rest you can see and hear on radio and TV (which is the way all of us living here know about what's happened, and still happening) — so I won't go into the details of the downtown crisis or the political response. All I can say is, things are going to be much different in this country after the rubble is cleared, and I feel the tension, fear and anger already building up... As it did after (I also slept through) Pearl Harbor and found us in the midst of war the next day — which changed my whole life. Who knows what this horror will lead to? Hopefully, not the long anticipated WW 3...

But, killing and maiming many thousands of innocent sitting duck civilians to make a political point by unknown religious fanatic terrorists, is far worse than a sneak attack by a known military force against a few thousand military personnel and other strategic targets. I can already smell the anger and resentment in the air that will justify Washington's heavy handed response against Muslim countries that might lead to a world conflagration — since their terrorists will think nothing about dropping one of their A-bombs on a major European city, as NATO is the

real target, and they've already done the worst they can do to the US. But, it's all up to the ruling powers that be, and we can't do much about it but wait and see. So, no use worrying about it. And, keep on smiling. :-)

Len

Person twirling his moustache:

Perhaps we live in a land of mystery, for my mailbox too is filling up with reflections on recent NY events. What Pendragon said I like best:

Everything is Action, Karma, and the result of Action in this seven-fold world. Says Goethe: "Am Anfang war die Tat!" (In the beginning there was Action!). The "Christian" type of prayer is pernicious — the opposite of will-prayer that was suggested and even demanded in Key to Theosophy — mere abject begging, the very antithesis of occultism or true religion. You cannot get in touch with the god within by such creeping.

The present campaign for revenge will create more dreadful Karma. And behind this all, as HPB predicted, lurks naught but the infernal spirit of trade — Mammon in us all.... That the enemy is us is a given — for who else but that which in Egypt was termed Ka — the lower self — devil — Mammon!, as Yehoshua Ben Pandira called it in Ancient Palestine — can truly try to hurt Manas, that drop from the ocean of the Universal Mind or Soul that ever brings to birth the divine child, Hermes-Buddhi? It is always our own deeds that come back upon us to haunt and harrass and accuse us and speak judgement over us, and that sentence will not get any lighter if we

rebel against it by added new bloodshed of unforeseeable consequences that we bring upon the world, with the "blessing of our allies" or without.... But, the prophet, as ever, will be muted by silence, by ignoring the Menetekel she so vividly tried to make us never forget — and even we ourselves cannot hear anymore what she has said, having drowned her spirit in an ocean of intellectualism, speculation, and cant... "Close the book and think," as WQJ — "A part of myself since eons" — told us in *Letters That Have Helped Me*.

For — "knowledge comes first in dreams and visions" — not from television and politicians who try to create hate, and call for revenge... Has not Mahatma Gandhi termed it the most essential part of Satyagraha that, if needs be, we give our own lives to protect the lives of those who attack us? Has not Buddha demanded to increase love in our hearts the more we are being attacked, that we may be fed daily on the fruits of injustice and misunderstanding? Has not Yehoshua demanded to turn the other cheek to those who hit us, and "throw" bread at those who stone us? Where is that Love thy neighbor as thyself — in "Christian" America today? Sancta simplicitas, Geduld verlaß mich nicht! But if we had divested ourselves of all spirituality, and are steeped knee-deep in the intellectualism of Kali Yuga, have we never heard at least of that truth: Tout comprendre, c'est tout pardonner?

Pendragon

Furtive Bystander: The exchange I received from Peter and Bruce is awesome. Many people are thinking like they've never thought before.

Does the pain and stress of events have some link to it? Here, listen, see what you think:

To Bruce—

Thank you for your emails on the subject of Truth (You emailed me on 10 Sept 2001 give or take some time difference between our homes)

I have been studying Theosophy for 25 years. There are times when progress is rapid and fulfilling. I spent a few years associated with Camberley (Theosophical) Lodge, in Surrey, England, U.K. During this period I met many theosophical seekers and was able to share their love and gratitude of the theosophical teachings that have emerged from the beginnings of time (and even before then). Progress seemed easy and natural at that time and I felt a deep sense of understanding and fulfilment, at last I was getting somewhere!

Then - then my Master sent me forth to become more deeply involved in this life. I got married again, progressed in my career and my daily work. This time however it was with a great sense of purpose I knew that all I did must be in the service of others. Even when I went blind I knew it was for a purpose. This period of my life could fill a book. Unfortunately all this intense activity, whilst I never ever let go the teachings of Theosophy, prevented me from continuing with my studies.

I have now been guided to this site and have already begun to make new friends and with emails like yours my studies are now beginning to pick up again. I am very much a student and can only contribute as a student. But with emails like yours my progress is beginning to take off again.

I do hope you will continue to send out learning for students like myself and others think about.

With kind regards (A very English greeting but very well meant)

Peter.

On Thu, 13 Sep 2001 10:35:31 -0500

"Bruce F. MacDonald"

<bmacdonald@accesscomm.ca> writes:

Peter, Thanks for your thanks, in its "very English" way, as you put it. I also am a student, but I hope that what I say, one student to another, can be of help.

I lived in England for three years, in Leeds, where I completed a PhD and taught at the university there, and we made many good friends there. That was quite a few years ago before the house prices shot up and things became very expensive!!!! Our two children were born in Leeds. I live in Canada now. Actually I just sent two books off to a British publisher so will let you know what happens there.

About the learning which takes place in a lifetime and the processes of life you mention, I might just comment on a couple of things, especially since you speak of going blind. In 1966 I fell down a 37 foot shaft and broke my back and spent seven months in hospital. Then in 1991 I went through encephalitis which wiped out large tracts of memory.

Along with other things I have been working off a lot of Karma, but in the process have learned a great deal as well. I have found, for instance, from the broken back, that it is very possible to use the Mind and Will to heal the body, and that is fine now. I have learned from the encephalitis that it is possible to use the

Mind and Will to heal the brain, and perhaps my emails make sense now, which they wouldn't have just a few years ago before I put that healing into effect -- the doctors are quite amazed.

But along with those learnings have come many others, learning about my relations to other people, of my oneness with all people (and indeed with All That Is). It is out of those kinds of "real life experiences" (which is what we tend to call the apparently negative things in our lives) that I have come to many discoveries about the Spirit. Actually, from my experience with many apparent sufferings that others would not want to experience in many lifetimes, I would say now that "there IS NOTHING NEGATIVE", in the sense that everything that happens to us can be an avenue to greater and higher understanding and Knowledge since what we see around us is actually an expression of who we are. If we pay attention to what is around us and within us, then, we discover Who We Are.

That is why I feel compassion for those who are hurt by the terror at the World Trade Center, but I do not see that as evil or as the basis for revenge or anger. What is involved there is horrible, but many horrible things happen in life. With a wider perspective, a deeper understanding, we begin to understand that all these things happen for a reason -- they arise out of the individual and collective karma of the human race, of nations, of religions. If we can put away our anger and panic and fear we can then begin to understand something about the great truths which are hidden in these events.

We need to understand from that event something which is graphically presented in the Bhagavad Gita, where

there is a great war pending with many deaths and Krishna is explaining to Arjuna that from a higher perspective there IS NO DEATH. I quote from memory, so it may not be quite accurate, but he says something to the effect, "Those who think there is a slayer or the slain are in error. There has never been a time when I or you or all these people were not and there will never be a time when they will not be." In other words, from a higher perspective, no one actually dies in life and no one actually "died" in the terrorist attack on the Twin Towers. Oh yes, the bodies of many "people" were killed and the "death toll" is enormous, but all those who appear to have died are still alive, dealing with what they have to deal with in their new mode of life, learning what they have to learn. From this perspective, it is the terrorists themselves who are in the most pitiable situation. They thought they would go straight to Paradise by committing these acts. Think now of all the Karma they have heaped on themselves through their suicides, the murder of thousands of people, the devastation they have caused.

They thought they would find instant reward as soon as their planes smashed into their targets and now they will be discovering that they have brought a Karmic punishment upon themselves which they could not have imagined, and they will have to learn from what they have done, through many lifetimes, so that they too can be called back to sanity and their knowledge of Oneness with All. We can be assured that although this event seems to have arisen from chaos and disorder, there is actually a Divine Order, a Karmic web within which this whole sordid human drama is playing itself out.

And witness the amount of compassion people are feeling all over the

world in response. I saw an interview in the Canadian city where I live just yesterday. The Red Cross has asked for blood donations. The man said, "With the terrible thing that has happened in the U.S., I just want to help someone. This is a way I can help. My blood may not even go to New York, but at least it will help someone. I just want to help others now." Already, out of the horror, have come many moments of beauty and compassion and caring.

Jerome mentions that prayer is not efficacious. Certainly he is right, if we think we are praying to a changeable, anthropomorphic god who can be persuaded to side with one set of people or another. But one of the effects of prayer (and I would think group feeling, group meditation would be just as or more effective) is that it unites the minds of people on a common aim, and if that aim is compassion, help, feelings of unity and Brotherhood, then it is effective because it has brought people to a consciousness of their Oneness. Anything which tends toward Oneness is efficacious.

But to another matter. Can you tell me about your "Master" which you speak of? In the process of many years of meditation and searching I finally met an Inner Master who has guided me in the Path — what some of the Sufis call El'K-hadir (pardon the spelling) or the Hindus GuruShakti. One must follow the outer Guru for as long as is necessary and one must always learn from the teachings of the great Masters, but finally one must enter into the relation with the Inner Master, the Atma/Buddhi, the highest that we are, since this is the Divine within us, guiding us back to Itself. That, it would seem to me, is when we can finally start talking about "Truth."

Peace,

Bruce

Person at the Back: I have just joined the group, and as I do not like lurking I thought that I had better introduce myself.

My name is Trevor Cowan. I am 61 years old and live in Perth, Western Australia.

What is a Theosophist? I hope to find some of the answers to that question in this group, and I am sure that I will. I do not know a great deal about Theosophy, but what I have found out so far I like, and believe to be true. I have just finished reading "The Key to Theosophy" by H.P. Blavatsky and have now started reading *The Ocean of Theosophy*, by William Quan Judge. I have also enrolled for a course called "An Introduction Into Theosophy" which covers nine weeks starting next month. As the Perth Lodge is only half an hours drive away, I will be in a position to take other courses there as well. So sometime in the future maybe I will be able to contribute to the group.

In the meantime if you do not mind, I will keep my ears open and my mouth closed except to ask questions. I find I tend to learn more that way.

Sincerely yours

Trevor Cowan

Adelasie: Dear Trevor, Welcome to the *Coffee Klatch*, and thanks for introducing yourself. It sounds as though you are serious in your approach to studying theosophy, and we hope you find this group helpful. It ebbs and flows a bit, but over time lots of interesting things come up, and the discussions are always illuminating. Please feel very free to ask questions. It is amazing how trying to answer a question stimulates the

mind to summon up what is known, and even to make connections not previously made, thereby enhancing the "answerer's" learning process. What it all boils down to is that we are all teachers and students to each other, more or less taking turns.



POINT OUT THE WAY

X

QUESTIONS ANSWERED
AT AN INFORMAL "OCEAN" CLASS

Chapter III

III. — The Monads

Question: It is taught that after the middle of the Fourth Round — that is, this present Round — when the mid-point is passed, no more Monads come over from the old Moon Chain to this Earth Chain, and likewise that, after the middle of the Fourth Root-Race, no more Monads (with the exception of the anthropoid apes) enter the human kingdom. Now, as time went on, would this not result in the thinning of the ranks in the lower kingdoms, and also a crowding of Monads at the door of the human kingdom?

Answer: Looking at it from our point of view, that seems to be reasonable, doesn't it? But suppose we look at it from the standpoint indicated, say, in the 15th chapter of the Bhagavad-Gita. Krishna and Arjuna are speaking of the Tree of Life, which is only another expression for the vast fields of evolution — spiritual or monadic, intellectual or psychic, and astral or physical. The

chapter uses this language.., "It is the primeval Spirit from which floweth the never-ending stream of conditioned existence." There is an eternal flow from the highest state to the lowest, and) therefore, an equally uninterrupted flow from the lowest state back towards the highest.

Now, although the statement in the Theosophical teachings is that no more Monads will enter this earth chain — the human kingdom of this earth — after the middle of the Fourth Round and the fourth globe of that Round, it does not say that this is so with respect to Mars, Mercury or Venus, to the 10 million or so other stars, planets and Suns in Space.

All those represent the descent of conditioned Life from the highest state to the lowest. On the other hand, the statement is made that there were once on this earth many forms of animal life that no longer exist.

They haven't become human beings, so where are they? It is very strongly hinted that there are other fields for their evolution, just as there are other fields for our evolution. At the 'present, the teaching; for our better comprehension, is confined not merely to *the Fourth Round but to the fourth of the seven globes in the 'Chain of Planets that are the scene of our evolution. Now, if we go from planet A to B and C and D, and then from D, this earth, we go to E and F and G., how about the' other classes of Monads? They must do the same thing. We don't cease evolving after we leave this globe; we go to another globe. And after we have completed our evolution on all the seven globes of this Chain, do we cease evolving?

No. We didn't cease evolving when we left the Moon Chain. How about the Monads following us? They didn't cease evolving.

It is a mistake to think that the universe is either overcrowded or thinly populated. We want to get away from the idea that there is at any time, anywhere, any overcrowding. Space is full all the time and the Monads, high or low, are always on the move.

Question: What provides for the circulation of Monads in the lower kingdoms after that middle point?

Answer: We provide for their circulation in the air we breathe, in the water we drink, in the food we eat, in the thoughts we think, in the acts we perform. Isn't that self-evident?

Question: While it says there are no more Monads to enter the human kingdom, is it anywhere said that no more monads enter the kingdom below?

Answer: No, it isn't; to the contrary, in fact, if we make rational inferences from page 185 of the first volume of The Secret Doctrine.

After having discussed this very question, H.P.B. says that the cycle of metempsychosis is closed for the human Monad. If we regard her as knowing how to use exact language, she limits the statement to the human Monad. Read the other way about, what does it mean? That the cycle is not closed to other classes of Monads. The cycle of metempsychosis must be going on in other kingdoms. It is limited as far as the human Monads are concerned to the "half-way

house," the middle of the fourth way around.

Question: Since a limitless number of egos have been evolving for a limitless time, an unlimited number must have become perfected. How does this harmonize with the statement in Light on the Path about "the few strong hands that hold back the powers of Darkness from obtaining complete victory"?

Answer: Does anyone see a contradiction in the two statements? It is similar to the one that is often asked. If we have eternity behind us as well as eternity ahead of us, why haven't we learned something? Why aren't we all Mahatmas now? Examining that sort of question, we can see that the questioner is considering the time factor in the equation as the only element. The fallacy of that can easily be shown. Suppose I take a man and say, This man has lived for millions of years and does not know the multiplication table. Is it any evidence that the man has not lived for millions of years, that he does not know the multiplication table? On the other hand, is there any evidence that, if he had lived for billions of years, and went on living for other billions of years, he would never know the multiplication table, once he set to work and learned it?

The confusion comes from reducing the success to one single factor, whereas evolution means movement, action. All action of every kind is contingent upon three fundamental factors, not one.

When that is seen, the question explains itself. How long will it take a man to learn the multiplication ta-

ble? It is not a time question at all. It is a question of the fact of

- (1) the **existence** of a multiplication table,
- (2) of a **desire** in the man's own mind to acquire that for himself, and
- (3) of the **assiduity** with which he tackles the problem.

There are the three factors.

Applying this to knowledge, perfect knowledge — which is all that is meant by the state of a Master of Wisdom, the perfection of knowledge and being — applying that, can we not see that knowledge from our point of view exists as an abstraction? That is, the multiplication table has eternally existed, whether we know it or not, but from the practical point of view there is for us no multiplication table, except as a matter of disbelief or belief in our minds, until we have learned it. So, with knowledge; knowledge in itself has neither beginning nor ending. Knowledge means just exactly the same as Consciousness, Spirit, Life. There is no knowledge apart from Life; there is not anything apart from Life. But Life in the whole, Life in a higher state, these are two different things from Life as I am living it. There is the same Life in me that is in Buddha. Am I living life as Buddha lives it? Life to me actually is as I see it and live it. What is Life to Buddha? As He sees it and lives it.

A being may be content at any point of evolution and remain there forever. Were it not for the fact that other beings induce him, by push or pull, that is, by natural impulse, to get busy. How long would a dog remain a dog? Forever, if left to him-

self. How long would an atom remain an atom? Forever, if left to itself. But Life in the higher states and the higher forms continually impels or pushes forward Life in the lower states and in the lower forms, so that they come in contact with Life, in other forms than their own and, little by little, imbibe something from it until the imitative faculty, the impulsive faculty, is awakened in the mind.

The coming of a Great Being into the world has just that effect. He stirs up our whole nature, as a race and as individuals, as we ourselves are incapable of stirring it up, so that, when we get a glimpse of Life as seen by Christ, of Life as seen by Buddha — even if it is only a single lightning flash, gone in an instant — something of it remains in us as an inspiration and an aspiration to become as They are.

The phrase is used that "the highest sees through the eyes of the lowest." How could They understand our nature if They weren't able to do that? Suppose a flawless, perfect being came into our world, one who was constitutionally incapable of making a mistake of any kind, or suffering from any of the things that we suffer from. How in the world could He contact us or we Him? He would not have a particle of contact. By an act of His will, He sets aside His own nature and takes on ours. Why? In order experimentally and empirically, by actual assimilation, to see and know for Himself how Life looks to us. Then, reasserting His own nature, He is able to talk to us in our language, in the terms of our experience, about His World, His knowledge, His life, which at present are beyond our horizon.

[TO BE CONTINUED]

My Memories of John Garrigues

John Garrigues, known to friends as JG or to young people in Los Angeles as "Uncle John," was a mainstay of the United Lodge of Theosophists (ULT) since its inception in 1909. Since he passed on in 1943, anyone who remembers him has to be pretty well along in years. I first met JG in 1929-30 when he and Grace Clough came to New York to put the local ULT on a firm footing. B.P. Wadia had established that ULT center in 1922 upon leaving the Theosophical Society and joining the work of ULT. When he left to return to India, there was suddenly a vacuum in the work of the New York lodge.

Mr. Wadia was an accomplished worker and speaker who did virtually all the work in New York (lectures, study classes, etc.), attracting large audiences and much interest in Theosophy. My father found Theosophy once again about midway through the seven-year period of Mr. Wadia's presence (1922-29). He had contacted it casually through a college friend when going to Columbia University in New York, and it made sense to him. He rediscovered it through an ad in the *New York Times* and became a regular at meetings.

Mr. Wadia held Theosophy School on Saturday morning, which was a work time for my attorney father. As soon as JG and Mrs. Clough arrived, they changed the time to Sunday morning, which was when Theosophy School in Los Angeles met. My father then brought me at the ripe young age of 9. I attended long enough to be eligible to join the newly formed New York Pathfinder group in the fall of 1930. Mrs. Clough as superintendent of Theosophy

School was a good communicator with the minds of children. She held my interest, and theosophical ideas made sense to my questioning mind. I did not accept new ideas lightly even at that young age.

My early memories of JG were from the periods before Theosophy School started, when he greeted the youngsters in a friendly way. He spoke with them at their level of understanding about various nature objects that were at hand in a glass display case or about anything that someone brought in. He fascinated us with low-key interesting things about all the kingdoms of nature. We hardly noticed that he was missing one arm. Other children and I looked forward to those pre-class sessions with JG. He never acted important, and we had no idea how vital he was to the work of the grown-ups. Looking back in later years, his attitude reminded me of the verse from *Light on the Path* about the ideal student of occult lore: "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

My father later told me that JG and Mrs. Clough put willing students to work rather than just having them listen, which is what happened in the previous seven years. The roster of good speakers at the New York lodge eventually became extensive. The new workers did not attract 500 people to a lecture, but most of the people came again, and many joined in the work. The early location at 67th Street and Central Park West was in an apartment-hotel that had a large auditorium. Some of the workers lived in the building or nearby. We and most other New Yorkers commuted mainly by subway when the fare was just a nickel.

The next time I encountered JG in person was in the summer of 1941 on my

first trip to Los Angeles. He and Grace Clough were vacationing at a Pacific Grove summer vacation home on the Monterey peninsular. I came to California by train and stayed with theosophists active in the work that I had become acquainted with by mail through Pathfinder activities. I came down to the lodge at 33rd and Grand almost every day to work with Gordon Clough and Henry Geiger, the two chief publication workers, on *Theosophy* magazine. In the course of a six-week stay, I wrote about two "Look-outs" worth of material that the editors had collected on various subjects, mostly scientific as I recall. Mathematics and science were my strong suites.

During that time JG and Mrs. Clough came down to Los Angeles for about a week, and I got to converse with them several times. The five of us also went to lunch together several times. JG liked to shock people out of detectable complacency, although I did not realize it at the time. He casually asked one time at lunch if I knew why in the old West the people who drank never mixed their drinks. I thought to myself, "Why would a theosophist talk so casually about something that we did not approve of?" JG went on to explain why mixed drinks were not good. I don't remember the explanation now, but I think it was correct and made some sense to those who drank alcoholic beverages. I remained puzzled for some time. The others took JG's remarks in their stride since I think they knew his *modus operandi* well.

I heard that during his Sunday night lectures, which were presented in a quiet tone of voice, he often suddenly thundered out some words in a loud voice. When asked about this, he said it was to wake up the people that he may have put to sleep. This showed a good sense of humor as well as an awareness

of audience response to what he was saying. His tactic was a kind of shock similar to that of his remarks to me on mixed drinks. He kept people on their toes so they could respond *actively* to what was going on.

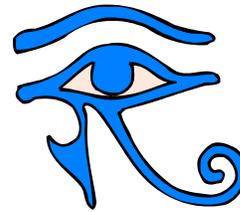
Unfortunately, I did not see or hear from JG again in this life, but I certainly felt his influence in all theosophical work, past and future.

G.E.N.

DNYANESHVARI

XI

[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*.]

Arjuna says to Shri Krishna: Having laid great stress on renunciation of all actions, why do you now praise the path of action? Please be explicit and teach me one truth and show me the path that would lead me to it. I want to follow this path to the final goal, but desire a smooth journey like "travel de luxe," in which while traversing big distances, the ordinary comforts and sleep are not interfered with. Impart this knowledge to me, O Lord, but not in mysterious terms.

Shri Krishna says to Arjuna: Both renunciation and performance of action lead to liberation. But the path of action is accessible to all — the very learned and the others. Only a strong man can swim across a river, but by means of a boat, even women and children can reach the other shore. By the path of action, a man would reach the goal of renunciation (Sanyasa) with less effort. These two methods of reaching the goal are not essentially different, as you will realize from the characteristics of the ascetic (Sanyasi), which I shall now give you.

An ascetic mind is as firm as mountain Meru, undisturbed by whatever has happened in the past and indifferent to any rebuffs he may meet in the present. Eschewing even the idea that “I am doing this, this is mine,” the ascetic is free from worldly attachment and therefore enjoys eternal bliss. When the fire has burnt out, the ashes can be safely tied up in a piece of cloth. So, having destroyed attachment, an ascetic need not abandon his home or any worldly possessions. When the wandering of the mind ceases, asceticism is established. No new desires grow in his mind, and therefore bonds of action cannot arise for him, though he has, and maintains the body. Like all lamps producing the same light, these two paths, —renunciation and performance of action are essentially the same. Those, whose insight is lighted up by knowledge can see the identity, and the ignorant ones see the difference. The result achieved being the same, the identification is complete in the same way as between the sky and space. Renunciation of action is not possible, but the man who climbs the mountain of liberation through the path of action (Karma Yoga), goes every day nearer the summit of Brahman.

Turning one’s back on worldly delusion and purified by the teachings of the Guru, he devotes himself to the contemplation of the true form of Self. Thus when a man has freed his mind from new purposes and has fixed it on Brahman, though apparently in human form, he becomes Infinite, like a lump of salt which is separate only as long as it has not been thrown in the sea, but once there, it reaches co-existence with the ocean.

He is unaffected by actions, because he stops recognizing the distinction between the action, the party that does the action and the object for which the action is done. Carrying on the ordinary routine of life, not having any sense of egotism, he cannot be said to be doing those actions. While continuing in the possession of his body, such an ascetic fully realizes all the characteristics of Brahman. Apparently he looks like anyone else. Such an ascetic sees by his eyes, hears by his ears and recognizes objects by sense of touch. He can also distinguish odors and he can suit his speech to the occasion. He eats and he sleeps and does not abandon the routine of life, but through self-realization and the wisdom of Brahman, these activities do not create a bond for him any more than dreams do, after one is awake. The lamp in a house enables by its light all things to be done without itself being affected by it. So, is the ascetic, having found union by Yoga with Brahman, free from bonds of action, while the physical senses continue to function. A drop of water will not wet the lotus leaf.

Shri Krishna says to Arjuna: Now I will tell you the characteristic of the Yogi — one who does not abandon activities, but follows the path of action. Eternal bliss is inseparable from the Yogi, who,

having attained Self, has destroyed attachment to the fruits of actions.

Think of the Supreme Absolute on which all depends and yet is free from all that is going on. Sunyata neither creates, maintains, nor destroys, and is free from causation.

When the Yogi realizes full identity between himself and the Supreme Self, (which has been there all the time, but which was not noticed through error) he has gained his freedom. He sees unity and identity in the world, and his equanimity is unbroken.

Prosperity cannot look like poverty. Wisdom will not go after error. Where the sun is, there could be no darkness. Where nectar is, death cannot be even mentioned. The association of heat with the moon would be absurd. In this manner, the Yogi cannot recognize any separateness so as to feel, "this is a mosquito," this is an elephant." "this is a Brahmin," "this is a pariah," "this is my son," and "this is a stranger."

Just as a dream becomes unreal to one who is awake, distinctions, such as "this is a cow," "this is a dog," "these are great and powerful men," "these are small and weak men," disappear when egoism or the consciousness of "I" has gone. Thus, a Yogi does not run away from ordinary activities, but eliminates desire. The object of senses will have no attraction for the Yogi, any more than sand in a desert would have for the Chakora bird who loves the rays of the moon on the lotus. Having known the supreme joys of SELF, other pleasures have no charm for him.

[TO BE CONTINUED]

CORRESPONDENCE

Guest Editorial

Attack on America: How should America Respond?

Last night, I had a heated argument with a friend of mine here at the law school about what America should do with those countries that are harboring terrorists. As I drove home, I kept wondering what would happen and what it is going to be like for those innocent people living in those countries and when I got home, I wrote an email to one of my former economic professors who has been active in developing monetary systems in the Former USSR states. This morning, he wrote me back and here is what he had to say.

Dear Jeff, Your email was well thought out. I forwarded it to a friend of mine, Tamim Ansary, who is an Afghani-American writer. He is also one of the most brilliant people I know in this life. When he writes, I read. When he talks, I listen. Here is his take on Afghanistan and the whole mess we are in.

=====

I've been hearing a lot of talk about "bombing Afghanistan back to the Stone Age." Ronn Owens, on KGO Talk Radio today, allowed that this would mean killing innocent people, people who had nothing to do with this atrocity, but "we're at war, we have to accept collateral damage. What else can we do?" Minutes later I heard some TV pundit discussing whether we "have the belly to do what must be done."

And I thought about the issues being raised especially hard because I am from Afghanistan, and even though I've lived here for 35 years I've never lost track of what's going on there. So I want to tell anyone who will listen how it all looks from where I'm standing.

I speak as one who hates the Taliban and Osama Bin Laden. There is no doubt in my mind that these people were responsible for the atrocity in New York. I agree that something must be done about those monsters. But the Taliban and Ben Laden are not Afghanistan. They're not even the government of Afghanistan. The Taliban are a cult of ignorant psychotics who took over Afghanistan in 1997. Bin Laden is a political criminal with a plan. When you think Taliban, think Nazis. When you think Bin Laden, think Hitler. And when you think "the people of Afghanistan" think "the Jews in the concentration camps."

It's not only that the Afghan people had nothing to do with this atrocity. They were the first victims of the perpetrators. They would exult if someone would come in there, take out the Taliban and clear out the rats nest of international thugs holed up in their country.

Some say, why don't the Afghans rise up and overthrow the Taliban?

The answer is, they're starved, exhausted, hurt, incapacitated, suffering. A few years ago, the United Nations estimated that there are 500,000 disabled orphans in Afghanistan--a country with no economy, no food.

There are millions of widows. And the Taliban has been burying these widows alive in mass graves. The soil is littered with land mines, the farms were all destroyed by the Soviets. These are a few of the reasons why the Afghan people have not overthrown the Taliban.

We come now to the question of bombing Afghanistan back to the Stone Age. Trouble is, that's been done. The Soviets took care of it already.

Make the Afghans suffer? They're already suffering. Level their houses? Done. Turn their schools into piles of rubble? Done. Eradicate their hospitals? Done. Destroy their infrastructure? Cut them off from medicine and health care? Too late. Someone already did all that.

New bombs would only stir the rubble of earlier bombs. Would they at least get the Taliban? Not likely. In today's Afghanistan, only the Taliban eat, only they have the means to move around. They'd slip away and hide. Maybe the bombs would get some of those disabled orphans, they don't move too fast, they don't even have wheelchairs. But flying over Kabul and dropping bombs wouldn't really be a strike against the criminals who did this horrific thing. Actually it would only be making common cause with the Taliban--by raping once again the people they've been raping all this time.

So what else is there? What can be done, then? Let me now speak with true fear and trembling. The only way to get Bin Laden is to go in there with ground troops. When people speak of "having the belly to do what needs to be done" they're thinking in terms of having the belly to kill as many as needed. Having the belly to overcome any moral qualms about killing innocent people. Let's pull our heads out of the sand. What's actually on the table is Americans dying.

And not just because some Americans would die fighting their way through Afghanistan to Bin Laden's hideout. It's much bigger than that folks. Because to get any troops to Afghanistan, we'd have to go through Pakistan. Would they let us? Not likely. The conquest of Pakistan would have to be first. Will other Muslim nations just stand by? You see where I'm going. We're flirting

with a world war between Islam and the West.

And guess what: that's Bin Laden's program. That's exactly what he wants. That's why he did this. Read his speeches and statements. It's all right there. He really believes Islam would beat the west. It might seem ridiculous, but he figures if he can polarize the world into Islam and the West, he's got a billion soldiers. If the west wrecks a holocaust in those lands, that's a billion people with nothing left to lose, that's even better from Bin Laden's point of view. He's probably wrong, in the end the west would win, whatever that would mean, but the war would last for years and millions would die, not just theirs but ours. Who has the belly for that? Bin Laden does. Anyone else?

TAMIM ANSARY

A Story About Faith

I agree with what you say, about the visualization helping. The psychic senses don't worry about time or space when there's love and sincere desire to help, as well as the CONCENTRATION made easier or stronger due to the crisis.

Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for Will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn.

Says Paracelsus: "Faith must confirm the imagination, for faith establishes the will . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result,

that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret.

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

 ...we hold real faith, i.e., the pistis of the Greeks, as "belief based on," whether supplied by the evidence of physical or spiritual senses. ...between faith on authority and faith on one's spiritual intuition, there is a very great difference. ...One is human credulity and superstition, the other human belief and intuition. ... Our "faith" has all the logical force of the arithmetical truism that two and two will produce four.

-The Key To Theosophy

HERE'S THE STORY-----

A woman who works at the WTC looked out of her window on the 60th floor and saw that her building was on fire. She immediately called her daughter in Los Angeles and told her that she may not make it out alive and that she loved her. A few seconds later the phone line went dead. Soon after, the daughter saw both building collapse on CNN, and thought her mother didn't make it. Distraught, she called the LA branch of the meditation center I'm now in and someone there told her to visualize her mother going down the steps, surrounded in white light. They did this with her over the phone. A few hours later she received a phone call from a couple—two strangers who found her mother.

This is how the story unfolded on the mother's end: After she got off the phone with her daughter, she headed for the nearest exit to the stairway.

She got there but could go nowhere because THE NOSE OF THE PLANE was blocking it. She turned around and ran in the other direction and at the end of the hall someone was standing there, grabbed her hand and told her there was another staircase they could take. The person helped her down 60 flights of stairs. When they got to the bottom they still had to go through the other building. As soon as they got to the other building, the one they had been in collapsed. As soon as they went through the other building and out of the door, a few paces away, that one too collapsed.

Amid the chaos and confusion, the two strangers found the woman in shock, wandering. They were able to get her daughter's telephone number out of her and called to let her know her mother was ok.

Can you believe it?! That's what I call faith in the law. Can't help but think the woman was helped by that visualization.

Monica



Dear Friends,

My name is Trevor Cowan.

It was suggested that I write a reflection of my location in Australia and a bit about myself so that the members of the group could get to know me better.

I am a 61-year old New Zealander of European descent. My dear wife Heidi is a Filipina of Philippine Spanish descent. We have one beautiful little 12 year old daughter who will be 13 years of age this coming November. My wife Heidi and I moved to Western Australia from New Zealand to live in December 1986, and liked the place so much that we decide to make this our new home so took out Australian citizenship. I was reared in

the Christian faith which I no longer follow. In my quest for a God of my understanding I read the Bible and the Holy Quar'an over a course of about five years, but the more I read the further I became from a belief.

I knew there was something out there some where, but I did not know what. Every time I asked for advice on this matter I found that most people were not satisfied that I was just searching for God, but insisted that I became willing to believe in a God of their understanding, and their way of understanding.

For the last 10 years or so I have been using nature and the forces of nature as my God. That is as close to an understanding that I am capable of at this point.

Australia is an island continent with the driest and oldest land mass on earth. I believe that what I have been told could be fact as a few hundred kilometres to the North of where we live there is a fossilized dinosaur foot print in a rock. Western Australia is the largest of our eight states and covers about one third of the whole of Australia. In Perth our temperature ranges from a minimum of 2 degrees Celsius (35 degrees Fahrenheit) to a maximum of 44 degrees Celsius (110 degrees Fahrenheit), with an annual rainfall of 600mm. Western Australia is sparsely populated with a ratio of about one and a half people per square kilometre. The whole state has a population of around one and a half million, with one million living in Perth. Apart from gold and iron ore and copper mining we have sheep, cattle and grain farming. The land is so poor and dry that one farm can cover hundreds if not thousands of square kilometres. Around the sea coast it is green and lush, but inland it is a flat hot arid country with little else but deserts. Both the lakes and rivers are largely salt, so unfit to drink.

Perth is a beautiful City that was built on the shores of the Swan River and is situated about 20 kilometres (Yes we do spell Kilometres like that in our country) from the port of Fremantle.

But here is the best news! We have a Theosophical Society Lodge less than an hour's drive by car away from our house. That is a real bonus and I have already contacted

the Theosophical Society with the view of taking courses there. I only mention this because until March of this year we were living in a small country town which was fairly isolated and attending the lodge would have been next to impossible.

Since I have started reading books about theosophy I realize that much of it is the way that I have believed in for years and have really become excited about the chance to learn more. Actually I find it just a little bit frustrating because as I tell my wife. When I was 18 years old, I knew everything about everything, but now I have reached the age of 61 I realize how little I know, and how much more I would like to learn.

I hope that this will give the group a better understanding of me, and the place where I live. If anyone would like any more information about Perth or the rest of Australia or myself, please do not hesitate to contact me.

Sincerely yours

Trevor Cowan

=====
 Thanks! Trevor, for the letter giving us details about yourself and Australia. What you say about Australia's age as a land mass is also mentioned by The Secret Doctrine:

" 'It is a very curious fact,' says Jukes, 'that not only these marsupial animals (the mammals found in the Oxfordshire stone-field slates) but several of the shells---as for instance, the Trigonias and even some of the plants found fossil in the Oolitic rocks---much more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oolitic (Jurassic) period, less change has taken place in Australia than elsewhere, and that the Australian flora and fauna consequently retain something of the Oolitic type, while it had been altogether supplanted and replaced on the rest of the Globe.'(!)

"Now why has less change taken place in Australia than elsewhere?"

Where is the *raison d'etre* for such a 'curse of retardation'? It is simply because the nature of the environment develops *pari passu* with the race concerned. Correspondences rule in every quarter. The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the law of retardation. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its 'virgin soil' notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding." (II, 196-97)



The Global Village

Sarasota, Florida
 Theosophy Group

Meets Weekly on:

WEDNESDAYS: — 7 – 8:15 P.M.

SUNDAYS — 11 AM – 12:30 PM

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

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

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

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

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

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

United Lodge of Theosophists

**Theosophy Hall
77 W. Encanto Blvd.
Phoenix, Arizona 85003
Telephone (602) 256-6384**

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

The Key to Theosophy by H.P. Blavatsky

Special Meeting in October

THEOSOPHICAL SEMINAR
"Theosophy — Ancient Wisdom for Modern Times"
Saturday, October 27, 2001
9:00 am to 12:00 noon at the Pima Inn
Scottsdale, Arizona

All welcome No collections
(Alan Donant has agreed to be our guest speaker.)

Theosophy Discovery Circle

Meets 11 a.m. – 12:45 p.m.
Every other Sunday
October — June
Fall Session begins Sept. 23rd
SD Class begins in full Oct. 7, 2001

Address: TRS Professional Suites, 11th Floor
44 East 32nd Street (between Park and Madison)
New York, N.Y.

Near subway and bus lines
Contacts: Mirror1@optonline.net or
tmwriters@mindspring.com

Phone: David – (718) 438-5021
Amedeo – (973) 697-0005

THEOSOPHY

Secret Doctrine Classes

Wednesday 2 to 4 pm — Antwerp

Monday 7 to 9 pm — New York

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

Long Beach — Monthly S.D. class. Dates T.B.A.

United Lodge of Theosophists

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

Contact us: ult@ultlon.freemove.co.uk

SUNDAYS 8.00 - 9.00 p.m.

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

SCHEDULE FOR —

July - August - September 2001

Sundays 8.00 - 9.00 p.m.

INFORMAL MEETINGS

July 1st Theosophy and Capital Punishment / Suicides
8th What Survives Death?
15th Karma

August **NO MEETINGS**

OFFICE CLOSED until 3rd September
Visitors and Friends Welcome by Appointment

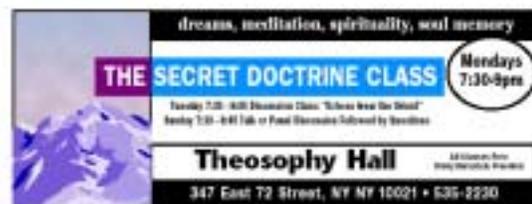
Sept 9th What are the Theosophists?
16th True Clairvoyance
23rd Through the Gates of Gold
30th Instinct & Intuition

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

THEOSOPHICAL STUDY CLASS

Wednesdays 7 - 8 p.m.

[Starts again on 3rd October 01.]



In the Wednesday Study Class the scriptures of the great World Religions are studied together with the fundamental Theosophical ideas which underlie these teachings. It is a free, open and friendly environment in which these perennial themes can be discussed.
Resumes on 3rd October

THEOSOPHY HALL

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| | |
|---|---|
| raja yoga, karm a, dream s, ethics, spiritualw orlds | |
| Monday | 7:30-9:00 - Secret Doctrine Class |
| Wednesday | 7:30-8:45 - Study Class - Basic Theosophy "There is no religion higher than truth." |
| Friday | 7:30-8:45 - Theosophy in Daily Life (October) |
| Sunday | 10:30-12:00 - Morning Discussion (October) 7:30-8:45 - Talks, Panel Discussions, Q & A |
| Theosophy Hall All Classes Free - No collections | |

FALL 2001

Antwerp — BELGIUM
[Will try to obtain new schedule]

LOGIE UNIE DES THÉOSOPHES
PARIS — FRANCE
11 bis, rue Kepler – 75116 Paris

Conferences — Panels

[Schedule being obtained]

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

Wednesday 1:00 p.m. — 2:15 p.m.
Studying
Patanjali's Yoga Aphorisms
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Sankaracharya's Aparokshanubhuti

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SUNDAY MORNING CLASSES

Resume Oct. 7, 2001 - Doors open 10:00 AM

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Study materials provided. Start anytime. Classes free - no collections.

THEOSOPHY HALL
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GOPAL'S SEARCH

Long back I was asked to write a story from the "sacred lore of India". Here is one such story:

Gopal sat under the Banayan tree. He was not exhausted, but his body was. He was searching for the object of his Heart, the one unknown object which he vowed to know. He had travelled from village to village seeking that. He had listened to many discources given by religious priests. He also had read major scriptures and had mastered them. Yet, he was dissatisfied and a small voice prompted him to search for the unknown object. For years he sought the unknown object, but in vain. Yet all these failures did not discourage him.

In his childhood he had heard of the existance of Sacred People & had also heard about the vastness of their knowledge and their unbounded compassion. He always possessed a inner respect for them. Any thought about them always thrilled his nerves and brought a ray of hope to his heart.

Gopal stood up, determined to find the longing inside him. As he stood up, it so happened that he heard the voice of an old man repeating the sacred text of Bhagavad gita. Gopal heard him reciting that true wisdom was never ceasing love for HIM alone. Yes! Gopal felt a great dawn of satisfaction. He came to know the unknown object of his heart. Gopal always knew that HE is ALL & ALL is HE. He realised that it was never ceasing love for Humanity alone that paved the way for Salvation.

Gopal experienced the satisfaction which comes from the true Unity, *i.e.*, Unity through Divinity. He learnt the lesson that it is unselfish love for humanity, and working towards that end alone is the True Path.

OBSERVATIONS

For me Point is to Space

is same as Moment to Time

is same as Silence to Energy

Together they seem to express both Absolute and the Primordial matter simultaneously. None of them have any dimension. They are all none and all simultaneously.

Question: Could you say a little more about "Silence is to Energy". This seems somewhat different to your first two which make a lot of sense.

Answer: Let me go through a little bit more detail on all three of them:

If we start with three dimensions to describe Volume, then we find that a volume is made up of infinite number of two

dimensional surfaces, and we find that a surface is made up of infinite number of one dimensional lines.

However, there is no such thing as a one dimensional line. A line can be seen merely as edge of a surface. A line of no thickness can not be drawn.

We can see that a line is made up of infinite number of points. A point has no dimension at all. A point can not be drawn or seen or even truly imagined. But, we know the point is every where. Points is really not appropriate terminology. The same point exists every where. This is simply astounding!

The same logic brings about the three dimensional (Past, Present, Future) time. When we are talking to some one how much of him do we view as present, past and future. We rarely experience true presence. The Now, the Moment is eternal (not everlasting) and hence moments is not appropriate terminology. The same moment exists through out the time.

If we truly see the point and moment not being plural and existing everywhere then we are out of the realm of separation.

Let us go to the energy. As example let us take sound. Vibration (of say a guitar string) at a note gives a cycle. (If you strobe the string to give a 'C' note it is easy to see it oscillating). This oscillation has frequency and amplitude. The frequency (or how fast is it oscillating) gives the note. The amplitude (or how wide it is oscillating) gives the volume. A simple observation can show us that the string at any location on this curve has no note, only when it is moving **up/down** there is note and there is energy. At any location on the curve there is only silence.

Any note has infinite number of silences. However, they are all the same silence.

I would like to add something about consciousness. We can see very easily what it is to **'be conscious of'**. We experience constantly how to be **conscious of** ... things all around us. We immediately conclude that **'being conscious of'** is consciousness. That is the biggest mistake.

Consciousness gives the body the **ability** of being *conscious of* external things. So, it is deeply within. Only the **workings** of it are external. A closer look at it clearly shows that consciousness itself is the same in all of us and at that level there is no separateness or separate consciousness. The consciousness merges with the point, moment and silence.

Gopi

Wisdom of the Heart

Australia's Olympic swimming champion Ian Thorpe could have been on the top of the World Trade Center at the time of the attack if he hadn't forgotten his camera.

The Australian teenager had been on his way to the trade center's observation deck when he suddenly remembered he had left his camera in his hotel.

Thorpe went back to fetch the camera and was about to return to the trade center when the first hijacked plane crashed into the twin towers.

"He was probably 20 minutes away from being there," Frank Turner, one of Thorpe's managers, told Australian radio on Thursday.

"He was shocked...a few minutes later and who knows what could have happened."

Thorpe won three gold medals at last year's Sydney Olympics and another six golds at this year's world championships in Japan.

Global Awareness

"There is a growing tendency in the world toward global awareness. Under the current circumstances a closer relationship with others has become an element essential to our very survival. Therefore, the concept of universal responsibility based on compassion and a sense of brotherhood and sisterhood is now essential. The world is full of conflicts -- conflicts due to ideology, religion -- even conflicts within families. These are all conflicts based on one person wanting one thing and another wanting something else. But if we try to find the cause of these many conflicts, we discover that there are in fact many different sources, many different causes, even within ourselves.

"Yet even before we understand the causes of all our conflicts, we have the potential and ability to come together in harmony. All the causes are relative. Although there are many sources of conflict, there are at the same time many sources of unity and harmony. The time has come to put more emphasis on unity. Here again there must be human affection and patient analysis grounded in compassion."

H. H. the Dalai Lama

An Adept Writes:

It is necessary, when acting, to lose all sense of identity and to become an abstract power. Justice is the opposite of partiality. There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality one becomes to that extent, a Black Magician.

Letters, WQJ

Death: An Important Doorway

** "At the solemn moment of death no man can fail to see himself under his true colors, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshaled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery of self-adulation, and, as he is; hence, *as he* or rather, as his astral double combined with his *Kama* principle — *shall be*."**

RP : This is the original scientific — not modern, but ancient Soul-science of Atma Vidya — basis of the religious doctrines of JUDGEMENT DAY when the disembodied Soul is supposed to meet face to face God who would judge the relative merit and demerit from ledger book of life of the man and determine his destiny. It is, however, one of the meanings as applied to the individual cycle of the Soul.

There is however another aspect to it, analogous to the individual cycle, as applied to the whole Race which has to make its progress through vast periods called Rounds and Racial Cycles--smaller ones included in the larger ones--when the Souls in collectivity, or the race as a whole, is compelled to make a definite choice--called the GREAT MOMENT OF CHOICE--between choosing (a) the path of righteousness and spiritual progress which marks the highest point of the race development of that cycle and (b) fall into indifference and thus slide back into semi-savagery and barbarism. Each individual of the race and the whole race thus stand face to face with truth and are compelled to choose.

When will the great moment of choice arrive for our civilization ? Many clear hints are given in the S.D. We can study them. Theosophy is given to the

world to prepare the race for the momentous event.

How shall we choose then? It depends on how we are choosing NOW every moment of our lives — whether we are heeding the Voice of the Conscience and moulding our daily lives in the image of our Divine Prototype in Heaven or following the more convenient, easy, lies terrestrial of the evanescent personality.

Yet another — third — meaning of the passage cited above is the final Moment of Choice for the whole Humanity which will arrive at the mid-point of the Sixth Root-Race, at which the individuals of the Race should have made a certain degree of inner Spiritual advancement, failing which they will not be able to cross the Great Divide ; those who do will go on to the VII Round to complete the cycle of the Great Period of seven Rounds to supreme perfection; those who cannot--due to past neglect, will inevitably fall into an unconscious state till the next Great Period of Manifestation--many many ages : failures of that Manvantara.

** For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal soul (Kama rupa)*, hence of its **dependent**, the astral double (*linga sharira*) — at a subsequent birth.**

RP : Hence it is said in the Brihadaranyaka Upanishad (4th chapter, 3rd Brahmana and 8th verse)

The Soul (Jivatma or Purusha) when he is reborn on earth ie., when come to possess a new body, is formed of defects or demerits (Paapmabhihi samsrujyate).

And that when he leaves the body at death he casts off sin (Paapmano vijahiti).

THYAN-KAM

After telling us that thyan-kam is the power or knowledge of guiding the impulses of cosmic energy in the right direction, we might think of it as possessed by the "Higher Ego" in the individual, for look at this as an example of "guiding the impulses of cosmic energy":

KARMA, TANHA and SKANDHAS, are the almighty trinity in one, and the cause of our rebirths. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is ...and occult teaching.

At the solemn moment of death no man can fail to see himself under his true colors, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshaled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery of self-adulation, and, as he is; hence, *as he* or rather, as his astral double combined with his *Kama* principle — *shall be*. For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal soul* (*Kama rupa*), hence of its de-

pendent, the astral double (*linga sharira*) — at a subsequent birth.

It is the *personality* alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncracies and prominent moral traits of the *old* "personality" that was (and that the EGO knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and — unless the EGO struggles and conquers — they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. Thus... our good and bad actions "are the only tools with which we paint our likeness at death," for the *new* man is invariably the son and progeny of the old man that was. (HPB)

Tzure and fidelity in our Search

On SDV2, 457 "Adam the prototype [tzure]" -- I have that word as Tzurah from other resources...what about this:

"The woman was created as a being more connected to the chomer"

(material; physical world) while the man's role was that of "tzurah"

(abstract direction).

reference page:
<http://www.torah.org/learning/maharal/p1m5part2.html>

"In the thought system of the Maharal, every object is described in terms of chomer, the raw substance, and tzurah, the form which the material takes to make it useful. For example, wood is chomer, but chair or bookcase is its tzurah. The most striking example of pure, unchanneled chomer is water, which takes the shape of whatever container it fills. It thus has absolutely no tzurah of its own.

The human body without the soul's guidance is merely undeveloped *chomer*, and thus is perfectly represented by water.

reference page:

<http://www.stikollel.com/bits/5760/shavuot.txt> [para 5]

Do these fit with SD V2 p 457...?

[The above is the "Question" for Tony's answer that follows.]

These are just a few notes, and it is difficult to know whether when taken as a whole they go anywhere to answering your query.

HPB did study the Kabala (that is the true Qabalah), and as I understand it, she did so extensively, and over many years. Taking Tzure and Tsurah — Tzure is spelled in more than one way, just as Kabala is.

But do the different spellings mean the same thing? Is Kabala the same as Qabalah?

Is H.P. Blavatsky the same as HPB?

Because she (HPB) was an initiate she would have been permitted to say only so much. This may have a lot to do with why she quotes from other sources quite extensively. Presumably HPB was permitted to say what was already written, and in this way could convey a certain message.

Christina, is it the original/facsimile SD that you study? In the one edited by Boris de Zirkoff, he alters "tzure" to "tsurah". Another kind of trick (of many...we must always be as careful as we can with what we surround ourselves) he gets up to is that he not only alters the quotes that HPB makes, on the pretension that he is correcting the quotation as to how that author had it, but he also alters and changes how that author had it as well. When HPB quotes something, is she going to the actual volume, or can she see further than that? Is she allowed to go to what was in the mind of the Author, which can be different to what the Author actually writes?

The SD on page 457 refers to the "Qabalah"(please note the spelling) by Isaac Myer, and when looking up Tzure in the Index of that book, it has:

"i.e. Prototype, 384 sq." On page 384 it is spelled "Zure". Zure doesn't appear in the index.

"The Qabbalists hold that the Neshamah soul, dwelling in us, is only a shadow or reflection of a higher and celestial, spiritual, perfect prototype, or *Zure*, which never leaves its exalted abode.....It is thought of, as connected with the *Neshamah* of man, by an invisible thread, a *Qav Amtzaith-ah* middle cord, and is affected from Below.

(Comp.Matt. x, 29-31; Luke xii, 6, 7; Matt. xviii, 10.) By inspired devotion, they say, the will of man directs his *Neshamah* to its *Zure* Above.....then the higher prototypic soul becomes stirred up, and by a mystic influence, they are chained to each other. The idea falls within the higher mysticism of the Qabalah.....and so on." (page 384, *Qabalah*)

There are many strata to understanding the Qabalah.

On page 418 et seq. in Isaac Myer's "Qabalah," which HPB refers to (p.457 SD): "I. The Perfect Upper Heavenly Adam . . . It is a Perfect *Tzure* or Prototype, to the second and subsequent Adams."

Here it is Tzure (rather than Zure) and refers as HPB states to the different Adams. This HPB relates to the races. The first race being ever with us just as is the first continent, "The Sacred Imperishable Land."

Tzure and Zure and Tsurah may seem to be exactly the same, or we can ask ourselves, when Zure has a T or Tau added at the beginning does it mean something else?

Although HPB writes fairly extensively about the Kabala in the SD, doesn't the following give a definite hint about the

Kabala, when she writes in the SD, Proem, p.3: "and *even* the Kabala..."

"The esoteric doctrine teaches, like Buddhism and Brahminism, and even the Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active." (Proem, p. 3)

In Cranston's biography of HPB page 137 (refers to Collected Writings, vol.I, p.101: A Few Questions to 'Hiraf'):

"The real, the complete [Oriental] Kabbalah of the first ages of humanity is in possession . . . of but a few Oriental philosophers; where they are, who they are, is more than is given me to reveal . . . The only thing I can say is that such a body exists and that the location of the Brotherhoods will never be revealed to other countries until the day when humanity shall wake in a mass from its spiritual lethargy and open its blind eyes to the dazzling light of Truth."

I have not been to the web pages you give Christine, and I hope you don't mind that. There are just too many things to turn to. The underlying message is, that there is Kabala, Kabbalah and Qabbalah. And if that is where your interest lies, it is a matter of sifting the "truth" from the "un-truth". One only has to look at Theosophy, to see that the scholars, etc. will say one thing, and HPB another. The more we gravitate to *Zure* the more we will be in harmony with our celestial, spiritual, perfect prototype, and the more we will be able to distinguish Truth.

Tony

More Notes:

footnote on page 633, SD V2:

* There seems a confusion -- lasting for many centuries -- in the minds of Western Kabbalists. They call Ruach (Spirit) what we call Kama-rupa; whereas, with us Ruach would be the "Spiritual Soul" Buddhi, and

Nephesh the 4th principle, the Vital, Animal Soul. Eliphaz Levi falls into the same error.

ON NESCHAMAH FROM THE SECRET DOCTRINE.

Comments and diagram on page 633 of Volume II (and fn), have Neschamah "sharing" two circles. ---- Dual Manas perhaps

HOWEVER, if we go to II, 457 it is said:

"The Kabbalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the Dyooknah (divine phantom) of the Heavenly Man, an ethereal combination of Neschamah, the highest Soul or Spirit: this Adam having, of course, neither a gross human body, nor a body of desire. This "Adam" is the prototype (tzure) of the second Adam. That they represent our Five Races is certain...."

===== The most intriguing diagram with commentary shows up on page 242 of Vol.

I. It identifies Neschamah with Atma, and the SD agrees with this classification on the next page (243) where there are two parallel columns ----Kabbalistic Pneumatics and --Esoteric Pneumatics.

