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LONG LONG ROAD MY BROTHER RIDES

BY COLLIE RYAN

IT'S A LONG LONG ROAD MY BROTHER
RIDES, AND A LONG LONG
ROAD TONIGHT, A LONG, LONG TIME A
RIDING THRU THE
DARK AND STORMY NIGHT. IT'S A DARK,
DARK ROAD HE TRAVELS ON,
AND THE RAIN DON'T MAKE IT EASIER, TO
BEND HIS MIND
AROUND THE CORNERS OF HIS SIGHT.

HE TAKES HIMSELF TO THE FARTHEST EDGE
OF THE MOUNTAIN
RANGE, THRU THE HALLS OF LEARNING
THERE TO MAKE
HIS CHANGE, AND A SMALL CHILD RIDES
BEFORE HIM, WHOM
HE FOUND UPON THE ROAD, AND HEAVEN
ONLY KNOWS ,
JUST WHY HE CAME ALONG.

WITH HIS PURPLE CLOAK WRAPPED ALL
AROUND HIM, AND HIS
HAT PULLED DOWN LOW, AND EYES LOOK
OUT LIKE EAGLES
SEEKING FLIGHT. AND THE SMALL CHILD
CRIES WITH EMPYTNES
AND THE SMALL CHILD CRIES WITH FRIGHT,
AND THE RIDER
SINGS HIM SONGS TO SAVE HIS SIGHT.

BUT THEIR FLIGHT OF FANCY SUDDENLY IS
BROKEN THERE DIRECT,
AN OLD MAN STANDS BEFORE THEM ON THE
TRAIL. O HALT ME
NOT, THE NIGHT I SPIN BEHIND ME LIKE THE
RAIN, THE GATES
OF WISDOM HIGH BEFORE THE DAYLIGHT, I
MUST GAIN.

BUT THE SMALL CHILD CRIES FOR
KINDNESS AND THE OLD MAN

cried for company, to shelter him
from emptiness and pain,
so the rider turned his pony round, to
help him on his way,
tho he knew he'd never see the gates,
before the break of day.

and when he looked the old man
disappeared, and in his place,
there stood a man of light, he could
not look him in the face.
I've come to fetch my child and take
him back into the sea,
you are the bow that sent the arrow
flaming back to me.

and when he looked again, the old
man disappeared, the drizziling
rain fell down around his cloak. but
soft upon the trail ahead,
the halls of learning fade, there
stand the gates of wisdom,
for his soul he has obeyed.

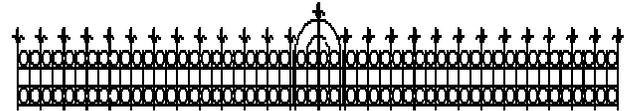


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POINT OUT THE WAY

LXI

Chapter XIV

I. — The Four Ages, The Four Castes and “The Lives”

QUESTION: — Are any people on earth today in the Golden Age?

ANSWER: — There are no such races, in our sense of races—brown, white, yellow and so on—it seems; but in the moral and spiritual sense, yes there are such people. Here in the world, despite the great depression (this was in 1933), there are millions of people practically unaffected, undisturbed by it, people who are leading peaceable, tranquil lives, protected. Are they not in their “Golden Age,” while the rest of us are in the *Kali Yuga*?

QUESTION: — Why are not the calculations of the Chinese correct for the Aryan Race?

ANSWER: — The Chinese belong to the Fourth Race; the Aryans, to the Fifth Race. Since the combination of principles which makes up the living man changes from race to race for the whole mass of units, it follows that the laws which applied to the Fourth Race are not the same as the calculations which cover the Fifth Race, and so with all the others. The astronomical calculations, say, which govern the motion of the moon are not the same as the astronomical calculations

which govern the motion of this earth, although there is an interrelation between the cyclic phases of the moon and the cyclic phases of the earth. So, there is an interaction between the cyclic phases of the Fourth Race and of our own Fifth Race.

QUESTION: — Would the various *Yugas* — the Golden, Silver, Bronze and Iron — of the American Indian be the same as those of the white race?

ANSWER: — Manifestly not; the American Indian is a relic of the Fourth Race, and we belong to the Fifth.

QUESTION: — Isn't it said that we are really all these Races — the Second, the Third and the Fourth?

ANSWER: — Yes, and more than that is said. H.P.B. states that the First Race is the Second Race, the Second Race is the Third, the Third is the Fourth and the Fourth is the Fifth, since they are all one mankind; but the egos themselves are divided into seven times seven classes.

When we speak of the cycle of the First Race, then, it does not mean that the *egos* in it are distinct from the rest of the egos, but merely that in the Golden Age, or the First Race, the highest class egos have the direction of forces; in the Silver Age, not the highest but the next highest class egos have the direction of forces, and so on down.

Now, when the lowest class egos were in the saddle, the highest class egos would be in hell, wouldn't they? When the submerged tenth runs the government, it is the Golden Age for them; but what is it for the decent part of the community? The Iron Age. As men are today, when the so-called “best” men are having their Golden Age, how about the submerged nine-tenths? Are they not in their Iron Age? Surely. When we have a theocracy as the order of government, the priest is

in clover, while the rest of the population lives on thistles. When we have the divine right of kings as a substitute for the divine right of God, the nobles are in clover and the populace is in *Kali Yuga*. Consider democracy, mobocracy, Communism — all symbols of different degrees of concentration of the same thing. When the most able intellectually rule, isn't it clear that it's the Iron Age for the rest? When the totally unfit rule, isn't it the Iron Age for all others?¹

QUESTION: — The four castes are clearly defined in the *Bhagavad-Gita*. What kind of Karma has made such a confusion of castes here and now?

ANSWER: — The *Gita* states that the four castes spring in fact from Spirit — that is, from the fundamental difference in the character of the egos which incarnate. It is perfectly well known that there was a time when the castes were distinct. There were then no false or spurious Brahmins; no false or spurious Sudras; and so with the other castes — each class of egos was in its own place. That was in the Golden Age.

Since then, little by little there has come about confusion of castes: you may find any number of the very highest class egos in the humble situation of outcastes and Sudras; you may find the very lowest of the low in the highest places; politically, in business, in economics and so on. What is the cause of this?

Well, it would be a good thing if we were to try to relate, much more than we do, what is said in one part of the teachings with what is said in another part. In the very chapter following this

¹ This text is derived from stenographic notes and may occasionally fall away from the precise wording. The condition of those who are being ruled when the "most able intellects" are in power will be different from the condition of those who are being ruled when the "totally unfit" are in power. — Ed., A. 7.

(Chapter XV), Mr. Judge, in discussing the origin of species, states that our globe — the fourth — was populated by the incarnation or descent of the mass of egos from the next superior globe, and that that mass was divided into seven distinct groups. They all incarnated at the same time on this earth, coming here from another globe of our chain. Then he says that they remained distinct, the one from the other, until the middle of the Second Round or Race, when they began to mix together, and since then you can't tell, looking at a man from the outside, to what caste he belongs.

Mr. Judge further says that Nature's method is mixture, amalgamation and precipitation. The man who is the ruler of today is the ruler of tomorrow; the man who is the employer today is the employee of tomorrow, quite without regard to moral or intellectual fitness. This process goes on until the middle of the Third Round, and then a great separation begins to take place, until finally, at the close of the Seventh Round, all these seven classes of egos will have again become seven distinct classes. Naturally, as a result of that mixture and amalgamation, the high have learned something of the nature of the low and the low have learned something, however little, of the nature of the high. Evolution proceeds by that method — the "sure method," Mr. Judge calls it — of descent, of association, of amalgamation, of mixture, and then of precipitation or separation.

We can see the beginnings of that everywhere now. Notice the so-called "class struggle, in which the workman cannot see that the more dependent he is upon employment, the more inextricably is his Karma interwoven and interbended at every point with that of his employer. He acts as if the employer were his enemy. Go to the opposite pole — in the same way, employers cannot see that their

business would go to rack and ruin without employees to do the work, without many others to produce and to consume the product under their direction. And so employers are separating into a caste or class by themselves. Over against that is the rare case where employees and employers, producers and consumers, manufacturers and merchants recognize that their interests are identical and that neither group can get along without the other; they therefore work together in more or less harmony. That is the only way by which the Golden Age can ever be brought back.

QUESTION: — Do the lives which constitute our bodies go strictly “below when the body dies, dust to dust? Or are there lives that never fall below?”

ANSWER: — If lives could not be raised from the lowest to the highest state, there is no such thing as evolution. But if lives *can* be raised from a lower to a higher state — by the descent in the first instance of *other* lives from higher to lower states in order to help them — then it must follow that as time goes on some of these lives stay on a given plane which was higher than the plane which they formerly occupied.

Take all the lives which in their totality constitute what we call the vegetable kingdom: once all those lives were in the mineral kingdom. Some of them revert to the mineral kingdom, but many of them stay on the vegetable plane, because there is an astral vegetable kingdom as well as a physical, and when the vegetable goes to pieces physically, the lives that compose it may remain on the second stage of the astral plane.

Go still higher: all the lives that constitute the animal consciousness were before that on the vegetable plane of consciousness and, before that, on the

mineral plane. Many of them remain on the animal plane and don't sink below; others repeat their cycle.

Come still higher to incarnated man: many of the lives which constitute our thinking principle here, our feeling instrument, our memorial instrument, our desire instrument — many of them, when we die do not relapse to the animal plane, physically or astrally, let alone to the kingdoms below; many of them remain on the fourth plane or, as we may call it, the human plane. They constitute what are sometimes spoken of as the “human elementals.” If there had not been such lives in the former Manvantara which remained in consciousness or in potentiality upon the human elemental plane, there would have been no mindless man for us to incarnate in.

Thus, our task is, in fact, to elevate the lives. By our use of them we can degrade lives from the human to the animal plane; we can degrade lives from the animal, to the vegetable plane and so on. In other words, we force back the current of life, instead of aiding it forward.

There are Buddhic lives; they cannot be degraded. There are purely Manasic lives which cannot be degraded. But the lives below those two highest planes *can* be degraded. Therefore, the question would be answered in the affirmative: Yes, there are lives which are *not* degraded.

QUESTION: — What is that picture or image which seems to be implanted in the lower self and which makes us identify ourselves with it?

ANSWER: — That takes us to the problem of the theologians of all history — what is sometimes spoken of as the three hypostases of Self. If you try, you will find that it is impossible to think of Self

at all without relating Self to something. There is the greatest, the staring evidence for everyone in all the world of the *community* of all life. If there were actual separateness, a man could think of Self as identified with nothing and with no one. He can't do that. Unless he thinks of the Self of all, he is bound to think of the separate Self. Who is in those forms? When we say "ourselves," we are identifying ourselves with what we see, or with what we hear, or taste, or touch, or smell; so, the answer is there.

Another way of looking at it is this: If we take the highest possible conception of Self, it is of Self as the seer, as the *perceiver*. The moment we take the conception of Self, "I am that which sees," then, what is it that I see? That is Self in the opposite hypostasis. That is why *The Secret Doctrine* says that Spirit and Matter ought not to be conceived as separate realities; they are but the opposed phases or aspects of one and the same reality. The moment we postulate a seer, then we postulate the seen. Spirit is nothing but a collective term to designate the perceiver, the seer; matter is nothing but a collective term to designate that which is seen.

What is it that sees? It is Self, which we name Spirit. What is it that is seen? Self, which we name Matter; and the Seventh Chapter of the *Gita* calls the Self which is seen the inferior nature; and the Self which sees and knows, the superior nature. Why is that? Because the Self, the *Knower* never changes; but Self, the *seen* changes all the time as we change direction of our vision. That's why the changing Self is inferior and the unchanging Self — the Perceiver — is superior.

QUESTION: — Does the changing Self become the unchanging Self?

ANSWER: — Never. Does the unchanging Self become the changing Self? Never if the changing Self could be turned into the unchanging Self, in all the eternities of the past that would have happened, and there would be no evolution. If the unchanging Self could by any possibility turn into the changing Self, in the course of time there would not be any unchanging Self left. We have to see that all this merely means the opposed aspects of one and the same Reality, and that is the Second Fundamental — Self which sees and Self which is seen; Self which acts and Self which is acted upon; Self which manifests and Self which is unmanifested. It is in alternation that action and rest occur. Remember that when we enter the body and are subject to its vicissitudes, *we* remain just the same as when we were in the highest heaven. The only difference is that we aren't looking at the same things, we aren't feeling the same things.

QUESTION: — Then who is the creator of this phantasmagorical world, the changing Self?

ANSWER: — We are: all the manifested universe exists only in the consciousness of Self, the Perceiver; Self, the Creator.

QUESTION: — Doesn't H.P.B. say that Spirit is constantly becoming Matter, and Matter is as constantly becoming Spirit?

ANSWER: — If she did use the statement, she used it exactly in the same sense as the Kabalistic aphorism: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god." That is the same as saying that the unconscious becomes dimly conscious; the dimly conscious, more conscious; the more conscious becomes self-conscious; the self-conscious becomes all-embracing in its Self-consciousness.

What H.P.B. says on the subject will be found on p. 633 of Volume I of *The Secret Doctrine*: That both Spirit and Matter are an illusion when taken to be real in themselves. She says that matter on the seventh plane is Spirit and that Spirit on the lowest arc of its cyclic activity is matter. So, you see, Spirit and Matter are no more realities in themselves than are their everyday counterparts — sleeping and waking. Does waking ever become the sleeping state? We know that it does not and cannot. Does the sleeping state ever become the waking state? We know that it does not and cannot. That would be to say that nothing becomes something, that something becomes nothing. But we can say that Self sleeps, Self dreams, Self wakes; and that the process of the activity is always from waking to sleep through dreaming, and from sleeping to waking through dreaming.

If we substitute “Spirit” and “Matter” for *Self awake* and *Self asleep*, then Self awake incessantly struggles with Self asleep, and finally Self asleep begins to dream and to act on its own account. We see that in the kingdoms below man. When the dream becomes a hallucination and the man in his dream says, “I am not dreaming; I am awake; I can prove to myself I am not dreaming; there are my clothes; there is the chair; there is the familiar window,” then it is a dream within a dream — and that is human consciousness.

We should make a great mistake if at any time we fell into the snare of the pairs of opposites, thinking of Spirit as distinct from Matter, thinking of Matter as distinct from Spirit, thinking of either of them as having any existence apart from Self. That has been the stumbling — block, says H.P.B., of metaphysicians and philosophers down the ages.

[TO BE CONTINUED]



DNYANESHVARI

LX

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

CHAPTER FOURTEEN

[CONTINUED FROM FEBRUARY]

Shri Krishna says to Arjuna:

Spring is not seen, but the result of it on the trees is evident. Similarly is the Soul, though unseen, separate from the attributes (Gunas). The sun causes many things, such as the fading of the stars, the fire in Suryakanta, the disappearance of darkness and the opening of the lotus. Yet the Sun is untouched by any of these phenomena. So is the Soul inside the body, the font of real power and unconcerned with actions. It is the light of the Soul that discloses the Gunas. It is the prowess of the Soul that increases them and yet the Soul is unconcerned. When wisdom brings the realization of this, the man is said to be beyond Gunas (Gunatita). The Soul, when realizing His true condition through Dnyana (wisdom) attains My power in the same manner as the river reaches the ocean. It is, as it were, the parrot flying from his perch and resting again on branch of a tree. The original, when realizing “I am Brahman”

goes beyond the Gunas. It is like the awakening from deep sleep. It is like the dropping of the mirror that was giving images of happiness and misery. It is freedom from bonds.

The attainment of My form is instantaneous, just as clouds disappear at the end of the rainy season. The Soul that is part of Me, though abiding in the body is not touched by the attributes of the body. A lamp in a glass house radiates its light unobstructed. The forest fire is not put down by the water of the ocean. The manifestation of Gunas does not then interfere with faith in Himself. Each successive phenomenon, that happens in and to the body, is observed by him indifferently. After this internal steadiness, he is indifferent to what the body is doing. The wise man (Dnyani), who has abandoned contact, has no attraction towards the body, anymore than the serpent has towards the skin that he has abandoned. A lotus that has bloomed and sent out its fragrance to the sky does not close up again. After union with Brahman, the obligations of the body disappear. Therefore, love and death and all these three Gunas remain in the body, whereas the Soul finds union with Brahman. It is like a confined space in a vessel joining with the space of the sky when the vessel is broken. When consciousness of the body is gone, nothing is left except Brahman. Such a soul, though moving in the body, is beyond the Gunas.

Arjuna says to Shri Krishna: What will be the characteristics of the sage who has gone beyond the Gunas? How can he ward off the Gunas?

Shri Krishna says to Arjuna: When Rajas increases in the body, it leads to activity. Through intelligence following the trend of desire, action results. For such a sage who has gone beyond the three attributes, the goal of all is Myself,

and if action does not result, mind is not pained. When Satva is on the increase, knowledge increases and with it the pride of knowledge. When illusion increases, knowledge is ignored. Nor are actions started. But the sage is not unhappy. Just as the sun is indifferent to the three-fold time during the day, so he is indifferent to what is happening. He who has become perfect by Dnyana (wisdom), cannot have any luster added to him by Satva, just as the ocean cannot increase its water by rain. Nor will pride of action come to the sage when doing anything any more than the Himalaya will tremble through cold. Illusion will not take away his wisdom any more than the heat of summer will make a fire hotter than it is. The sense of unity that he has developed tells him that he himself constitutes the body and all that is happening there and, therefore, there cannot be any loss or gain. To him the body is a temporary resting place, a camp when travelling. He does not indulge in any actions in pursuing the end of the Gunas, just as the banners on a battlefield do not share the joy or sorrow of victory or defeat. His indifference is comparable the indifference of life in a body, a guest in a house or a pillar in a public square. He is not moved or shaken by the movements of the Gunas like the Meru mountain with the movement of clouds. The sun is not swallowed up by darkness; the sky is not moved by the wind. The dream is never real to the waking man. The awakened Soul is thus free from the Gunas. He is the spectator at a distance of the merits and demerits of the puppet show of the Gunas. He knows that Satva would result in good actions, Rajas in passions and Tamas in error, but he is not touched by them. He also knows that peculiar way in which these Gunas act, is the result of the power of Brahman, just as the people's acts are made possible by the sun of day. The moon causes the tides as well as the unfolding of the lotus without being affected by these

phenomena. Though the wind is moving in the sky, the sky is not moving. The sage is, therefore, steady. Just as the cloth is nothing but the cross threads constituting it, so he knows that the world is nothing but Myself. He holds an equal balance between happiness and unhappiness just as the love of the Lord is available to devotees as well as to others.

When in the waters in the form of the body, the fish in the form of the mind begins to play, bonds arise in the nature of happiness and unhappiness. But he is without consciousness of the body and his mind is engrossed in Brahman. After harvest there is no scarcity of seed. The river makes a noise as it is moving, but its noise comes to an end when it joins the ocean. To the pillar in the house, the passing of the night and the dawning of the day are both the same. Similarly are happiness and misery to the Soul inside the body. To the man who is fast asleep, it does not matter whether his bed companion is a fairy beauty or a serpent. To him, who is absorbed in Brahman, happiness and misery do not matter. Cow dung and gold are the same to him. A jewel and a stone are the same to him. His sight has found equanimity. Even if heavens were to walk to his door or a tiger came on his threshold to eat him, his absorption in Self will not be disturbed. A dead body cannot be made alive again. A dead seed cannot spout. So is his steady intelligence, which cannot be detracted. If he gets homage from people in the belief that he is Brahman, or if he gets insulted by them in the belief that he is unclean, he is indifferent. Ashes can neither burn nor be extinguished. Praise and insult appear the same to him, just as in the house of the sun, there can neither be a lamp nor darkness. Whether he is worshipped as a deity, imprisoned as a thief, elevated to the throne as a king, his friends and relations come to him, enemies trouble him, he is indifferent like

the sun. His equanimity is never broken, just as the sky remains the same during the six seasons. Whatever he does, he knows in his heart to be equivalent to zero. He never starts an action through desire. Desire for fruits never remains in his heart, because the fire of Dnyana (wisdom) burns it away. He has no ambitions in this or in the other world. He accepts whatever comes to him of its own. His heart is like a stone. He is neither contented nor discontented. He neither takes nor gives. Such is the behavior of the man who has gone beyond the Gunas.

I will now tell you the means of reaching this position. He can destroy the Gunas, who without notion of duality in his heart, is devoted to Me. I am to this world what a jewel is to its own luster, what liquidity is to water, what space is to the sky, what sweetness is to sugar, what fire is to flame, what the bud of the lotus is to lotus, and what the tree is to the leaves, branches and fruits. A large collection of snow has got the name of Himalaya. Milk in a certain condition gets the name of curd. So what is called the universe is nothing but Myself. The moon is not different from her fifteen sizes that are visible during the bright half of the month. Ghee when it sets and becomes solid, does not cease to be ghee, and a bracelet never ceases to be gold. Cloth and threads are one except on a close analysis. In order to find Me it is necessary to look beyond the world. I exist in the form of this world. A firm belief of this kind itself constitutes an unbroken devotion to Me. Doubts as to this detract from that devotion. Get over the feeling of distinctions and with a single purpose, consider the universe including yourself to be Brahman. You must regard yourself as part of the universe, as a golden bead fixed on a golden ornament is nothing but gold. A ray of the sun is not different from the

sun. Be firm in this belief of unity. A speck of snow is not different from the Himalaya. Nor is a speck of earth different from the earth. The smallest wave is part of the ocean. So are you, not separate from Brahman. With this belief firmly established, the feeling of real unity will grow and that is what is called devotion (Bhakti). Guidance from this sense of unity is itself wisdom (Dnyana). This is the final goal of Yoga. Just as between the cloud and the ocean when rain is falling, all three appear to be one. So there must be the consciousness of unity (between the three, that is the universe, the individual and Brahman). Space contained in the well and the space contained in the sky are the same. So are the awakened soul and Brahman one. From the sun to the reflection of the sun in the water, there is the light of the sun. So is for the sage the feeling of "I am Brahman" all over the universe. When the mind will admit nothing else except the notion that "I am Brahman," the highest branches of learning disappear. A lump of salt when dissolved in the ocean cannot dissolve any more. When the straw has been burnt completely, the fire is also gone. When duality has been removed, wisdom (Dnyana) itself goes away. Then the feeling that "I, the Lord of the universe, am great, and My devotee is a humble human being" also goes. There is eternal unity. It is then an abuse of language to say that the sage conquers the Gunas. When there is complete unity, who will conquer whom? The condition briefly is the condition of Brahman and whoever has unbroken devotion to Me will attain it. However quickly the Ganges might flow, it cannot go anywhere except to the ocean. Equanimity arising out of wisdom and devotion towards Me, will lead a man to Me. Not only is this the condition of Brahman, but it is also what is called Moksha (liberation). I am speaking of devotion to Me and you might, therefore,

think of this means of devoting yourself to Me as separate. In reality there is nothing but Myself. I am Brahman and the universe is not separate from Me anymore than the moon and the moonlight are separate from each other. Unshakable, eternal, sacred, the seat of unrivalled happiness, I am the goal of Dnyana (wisdom), I am the final appeal of all doctrines, I am the resting place of My devotees.

[TO BE CONTINUED]



Book Review

Track II Diplomacy: Lessons from the Middle East

By Hussein Agha, Shai Feldman, Ahmad Khalidi, Zeev Schiff.
(Cambridge, MA: The MIT Press, 2003, 225 pp.)

Agha, Feldman, Khalidi, and Schiff have written a valuable book on non-official meetings between Israelis and Palestinians. The authors, three academics of strategic studies and a senior journalist of military affairs have participated in some of these discussions and have interviewed others, as well as government policy makers. Two authors, Agha and Khalidi are Palestinians, both at St. Anthony's College at Oxford; two authors, Feldman and Schiff are Israeli. This book is an important contribution to the study of Track II efforts and will be of help in planning such efforts outside the Middle East as well.

The authors define the scope of their study: "Track II talks are discussions held by non-officials of conflicting parties in an attempt to clarify outstanding disputes and to explore the options for resolving them in setting or circumstances that are less sensitive than those associated with official negotiations. The non-officials involved usually include scholars, senior journalists, former government officials, and former military officers. Government

and other officials, acting in an informal capacity, sometimes also participate in such talks alongside the non-officials involved...

“A number of Track II venues have been hosted by third-party governments. Most Track II talks, however, have been hosted by non-official institutions such as universities, research institutions, and dedicated non-governmental organizations (NGOs)...

“Track II talks can also be defined by what they are not: neither academic conferences nor secret diplomacy conducted by government representatives... Track II talks are convened specifically to foster informal interaction among participants regarding the political issues dividing their nations and to find ways of reducing the conflict between them...

“The purposes of Track II talks vary, but they are all related to reducing tensions or facilitating the resolution of a conflict. At a minimum, Track II talks are aimed at an exchange of views, perceptions, and information between the parties to improve each side’s understanding of the other’s positions and policies. Such talks may also help participants familiarize themselves with one another, increasing their understanding of the human dimensions of the struggle in which they are engaged. By informing their respective publics, elites, and governments of the perceptions and insights they have gained, participants may indirectly contribute to the formation of new national political priorities and policies.”

The authors divide Track II talks into two — ‘soft’ and ‘hard.’ Soft talks are awareness building. They often begin by personalizing the experiences of conflict — an effort to explore personal concepts and impressions — to see the

face of the enemy. In ‘hard’ Track II talks “use is made of the informal standing of Track II participants to initiate talks on sensitive issues that cannot be dealt with in formal settings or between parties that have not yet recognized each other and hence cannot engage one another in official negotiations. The objective in these cases is to reach a political agreement or understanding that will be acceptable to the conflicting parties.”

Thus, as the authors point out “While Track II talks need not necessarily be linked to concurrent Track I negotiations, participants in the former must have some relations with officials in their countries’ decision-making circles for such talks to be effective. The exercise would be pointless if leaders and officials who can affect the course of national policy were not made aware of the information and impressions gained in these talks.”

Thus, the authors are concerned with the ‘feedback’ from Track II talks. In their analysis they look at three key agents; ‘sponsors,’ ‘mentors,’ and national ‘leaders.’ The sponsors are the outside academic institutions, government or NGO which organizes the meetings. There can be a combination of the three — an NGO is the official sponsor but there may be government funds to cover some of the expenses or to provide security. Academic institutions can provide research and expertise. As the authors write “Parties in conflict who have been divided by a long history of violence are generally incapable of managing Track II meetings on their own. Third-party sponsorship is usually required to initiate and sustain such talks. In the political environment of the early 1990s, it was highly unlikely that Israelis and Palestinians could have engaged in sustained talks without the umbrella of a third-party sponsor. It was even less

likely that Israelis and Syrians could hold such meetings outside a framework created by a 'neutral' sponsor."

Mentors are political leaders of the parties in conflict but not at the highest level who facilitate the talks but who do not necessarily participate in them. As the authors note "The Middle East experience suggests that effective mentors may need to meet three requirements beyond access to the top leaders: a belief that Track II talks may be a useful tool for conflict resolution; sufficient time and energy to initiate, navigate, and orchestrate such talks, or at least to monitor these talks on a regular basis; and a readiness to 'enlarge the envelope' by encouraging Track II talks without necessarily obtaining their leaders' prior approval for the talks — or at least not initially, when the results of the talks are far from certain."

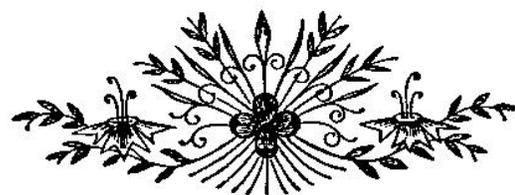
The major part of the book are six case studies of Middle East Track II talks held in the 1990s: "the Israeli-Palestinian talks held in 1992-1993 in Norway, leading to the Oslo accords; Palestinian-Israeli talks held in the early 1990s under the auspices of the American Academy of the Arts and Sciences (AAAS); the Stockholm talks — Palestinian-Israeli discussions convened in 1994-1995 by the government of Sweden in an attempt to bridge the gap between the parties' positions with respect to the main 'final status' issues; the talks held in 1995-1996 between Israeli settlers in the West Bank and representatives of the Palestinian Authority; meetings held in 1992-1994 between Israelis and Syrians, under the auspices of Search for Common Ground; and arms control and regional security-related talks — Arab-Israeli discussions that were convened throughout the 1990s by numerous research centers and other nongovernmental organizations in an attempt to explore the issues related to

arms control and regional security in the Middle East."

As the authors conclude "The Middle East experience between the late 1980s and the mid-1990s suggests that Track II talks can offer considerable scope for citizen or private diplomacy. In most of the examples reviewed, Track II venues were set up at the initiative of private individuals acting outside — if not without — their government's consent. Track II talks thus appear to arise and be effective when determined participants see a real need. Much depends on the calibre and dedication of these initiators and on their relationships with their leaderships. Citizen diplomacy cannot flourish without a special relationship built on mutual trust between participants, mentors, and leaders..."

"Israelis and Palestinians are unlikely to exit the cycle of violence without considerable further Track II efforts. For if negotiations are to be renewed, a new understanding must be created about the purpose of such talks and their ultimate outcome, and it is difficult to imagine how such an understanding can be rebuilt except through Track II channels given the prevailing circumstances. Finally, it appears that major new Track II efforts may be needed to diminish the likelihood and impact of any future miscommunication and misunderstanding between the two sides. For while Track II talks may not guarantee perfect understanding, the absence of such talks is almost sure to pave the way to further crises and breakdowns."

RENE WADLOW



PRATYEKA BUDDHA

STEVEN LEVEY

Having recently finished re-reading a most challenging and insightful article called “The Elixer of Life,” which was printed in a text called *Five Years of Theosophy*, I went on to read the following article called “Is the desire to live Selfish.” This article is a response to those who, made disparaging comments about the “The Elixer of Life” in which longevity is spoken of from an occult point of view. “Is the Desire to Live Selfish?” answer the disparaging comments by showing that the attempt to achieve longevity should not be confused with the motive for accomplishing it.

According to “The Elixer of Life,” longevity from an occult perspective is the by product of life times of work upon ones lower nature with the motive of making the lower mind and its vehicles as receptive as possible to the behests of their father, the Higher Ego, which is in turn a child of the Higher Self.

This consistent struggle, which is persevered for the sake of joining those who have gone before, has the effect of changing the characteristic nature of the physical vehicle — Seeming agelessness being one by product.

Therefore, while considering selfishness from an occult perspective, the idea of the Pratyeka Buddha came to mind. Volumes must be needed from many minds to make this subject clear. This is simply an attempt to shed what light we have upon the subject.

Pratyeka Buddha is a difficult concept to understand. If we look the term up in *The Theosophical Glossary*, and put it in our own words, it could be seen as something akin to one who has proceeded on the path of liberation/Moksha or freedom from re-birth, through an exhaustive effort of self

purification over many lives, such that a form of Nirvana has actually been earned and accepted. But, this self abnegation, and the ultimate product of it being a kind of perfectibility¹, is “looked down upon” by the adepts of the Brotherhood of Bodhisattvas, because, it is a state of perfected individuality whereby one, although no longer subject to Karmically driven re-birth, also “frees” themselves from the company of other Human beings.

They have chosen to accept their Nirvanic bliss, rather than “For others’ sake this great reward I yield”.

Therefore, *The Voice of the Silence* points out, that this a state of exalted selfishness. “Thou art THYSELF the object of thy search: the VOICE unbroken. . .” it says. But we should be clear. There is a difference between that Self, of which the individual incarnation is a vehicle, and that **SELF** of which the pure individual Self is a ray. Language for this student can go no further,² but I feel that this perspective is a cogent one.

Although we as students of a compassionate philosophy may look askance upon the Pratyeka Buddha, still it is of a nearly unimaginable height of conscious awareness for those of us caught up in kama-manas. So, it is a reasonable question, therefore, to ask: Just how should a student contemplate such an oddly stated perfection at this point upon the Path, where we are mostly Scrotapatti (newly, but seriously entering the stream of The Path) or Accousticoi (in

¹ Instead of “perfectibility” it might also be seen as a “spiritual mistake.” Many of us might be “returning Nirvanees,” — ED., A.T.

² One might find allusions in the *Voice of the Silence*, which, with a few words in brackets becomes clearer: “Saith the Great Law, in order to know the ALL SELF [Higher Self] thou hast first of Self [Higher Ego] to be the knower. To reach the knowledge of that Self [Higher Ego] thou has to give up self [personality ego] to non-self, being to Non-Being [pure service of being the hammer for a *more universal carpenter*]. — ED., A.T.

the Pythagorean School)?¹ In other words, why is such a confusing and nearly inconceivable state of existence presented to those whose main focus ought to be the stage of a listener and really mute in the face of the mysteries?

Upon thinking this over, and looking at *The Voice of the Silence* for an answer, one may see that the first Book of three in that text is called “The Voice of the Silence” and is followed by “The two Paths”. Therefore, we might surmise that regardless of ones concern or motive for study, that is, either for oneself, or as a student of the tradition of The Kwan Yin Pledge, still it seems a requirement to face that within us which is outside of the Path, and bring it in, which in a nut shell, is the subject of the first “Book”. Initially, therefore, we need to face the lower *Iddhis*, or confounding egocentric powers as HPB calls that which keeps us outside of the path in the first “Book”, and listen to the behest of virtue and occult truth. In its beautiful and accurate language, the inner man is described as that which is the basis for the life of the outer and in that Heart of Hearts, the Teacher shall be known. It teaches that we must learn to see that “The self of matter and the Self of Spirit can never meet. One of the Twain must disappear; there is no place for both”. It is then that we are seriously ready to face the rigors of the Two Paths of Moksha or Renunciation. Up, and until a point is

reached, where we are to a great extent able to make choices, which will not be interdicted by a faulty lower manas and karma, and which has been transformed into a reflector of pure ideation, we will not really be able to entertain the choices offered in the 2nd “Book” of which the Pratyeka Buddha is one and the Guardian Wall, the other; bliss accepted or differed. Until then all of this is preparatory.

So, I feel that we should make no mistake, although the actual choices may be in the future, still we need to pay attention to our intuitions about this subject and make preparation. This is not a study in which one graduates to clarity and the power to act from one or even many readings of such a book. It is a study and application over lifetimes. And not necessarily of only the book of the latter title, for it is only one of many codifications representative of the work required by him or her who would put themselves in the position to exercise the choices outlined. The name of such texts are not nearly as relevant as their meaning, so that the value of *The Voice of the Silence* means that there will always be such a text regardless of their actual title, offering such wisdom, at all times. This is so because the Brotherhood of Bodhisattvas are intent upon awakening all who will respond to their teaching and advice to become truly Human.

¹ It may be that the “choices” which lead in the direction of the Bodhisattva or the Pratyeka Buddha commence *very early* in one’s effort to tread the Path. When we decide to help someone even though it’s going to delay our efforts and create more impurity than we are already loaded with, isn’t that a Bodhisattva “choice”? Perhaps the *Voice* is telling us to scrutinize our *motive* with a hard unrelenting gaze early on, as it is very very easy to forget the UNITY, while treading the *Path*. If the Unity doesn’t take top priority, then at some point are we not likely to tread a “private” *path* rather than a *universal* one? It’s almost like the *Voice* is telling us that spiritual growth should be a by-product of *service*, never vice versa. — ED., A. T.



CORRESPONDENCE

[**Note:** This continues the controversy swirling around a volume published by The Theosophical Publishing House (Wheaton) claiming to be Volume I of Madame Blavatsky's *Collected Letters*. (See November Issue, *Supplement*, p. 19, "Let The Reader Beware," and "Correspondence," p. 12 for additional information.) — ED., A.T.]

Dear Daniel,

Please forgive me for taking so long to reply to your e-letter dated Sunday 3 October, 2004; but as I told you before I wanted to have *Fohat* in my hands before doing it. I only got it last October 29. Your first point is that I want to censor these letters. Well, I think that a definition of the word could help us. *The Webster Encyclopedic Unabridged Dictionary* defines the word censor as follows:

“(noun) An official who examines books, plays, news, reports, motion pictures, radio programs etc. for the purpose of suppressing parts deemed objectionable on moral, political, military or other grounds.” “(verb) To delete (a word or passage of a text) in one's capacity as a censor”

The Larouse Illustrated International Encyclopedia, defines it as : “(noun) A person empowered to suppress publications or excise any matter in them thought to be immoral, seditious or otherwise undesirable.” “(verb) To examine (letters, literature, etc.) in the capacity of a censor. To delete (offensive material) from these, or ban (a work).”

If you read carefully what I wrote, I never said to delete or ban those letters but “that these letters should be taken out of the collection”, because they belong to the category clearly defined by Jerome Wheeler of: “1. Known fraudulent

letters, 2. Suspected fraudulent letters”. (see *Fohat*, Fall, 2004. *Supplement*, p. viii)

I agree with you that these fraudulent and suspect letters should be published (in fact, almost all of them are already published), but they should be published apart, either as a separate volume of Apocrypha, or as an Appendix in each volume with an introduction, a thorough assessment of the letters as a whole, and an analysis of each letter by itself, giving a good historical background, comparing the nonsense attributed to HPB with the letters and writings we know to be authentic. In the Supplement of *Fohat* referred to above, you have a good example of the kind of research that can be done for each letter.

If you want to have a good example of censorship, as the Dictionary defines it, just see the “Facsimile No.16 A photographic reproduction of the continuation of Mahatma KH's precipitated letter which Annie Besant received in 1900”, opposite p. 359 in Geoffrey Barboraka's *The Mahatmas and Their Letters*, published by the Theosophical Publishing House Adyar, Madras , India, 1973. When Barboraka's book was published in 1973, his Facsimile No. 16 was censored; but the ban dated from 1919 when Mr. C. Jinarajadasa published the letter in question in his *Letters from the Masters of the Wisdom*, First Series (pp.99-100, ed. 1973). But this particular letter was only one of several other letters which were excised in that book, and also in the Second Series.

If you recall, I think it was last year when we talked about these letters and I asked you if you could publish the full text of the Serapis letters on your web site.

Now, coming back to HPB Letters, Vol. I.

As far as I can see after reading and examining this book — where a high percentage of the letters do not have any handwritten MS of the author extant — the compelling force guiding their compilation and publication seems to be a desire to find as many letters as possible, or rather pieces of paper in which there are transcriptions of letters allegedly written by HPB, regardless of the existence of any positive proof that she wrote them or not.

You say, or rather your words imply, that this is not a concern of the Editor; that task, of judging the letters authenticity, you leave to the reader. “A reader can then decide whether he/she believes a certain letter is a forgery or not.” In Platonic terms you are moving yourself into the realm of opinion, but what we need here is a discursive approach, to arrive at a scientific knowledge (epistēmē), which could allow the readers to exercise their intuitive knowledge or “nous” when confronted with the letters. The Editor has to prepare the ground giving a scientific basis for it.

I don’t see any guidelines or method followed in this book, other than the chronological one; but that is not enough in this delicate matter. A scientific approach has to be adopted, taking into consideration the use of both material and noetic evidence to analyse and classify the letters. We should go beyond the dead-letter content of some of these notes for we are students of Theosophy.

The search for TRUTH is the main concern in the life of any student of Theosophy, and in the final analysis, truth and Nirvana are the same. And Truth should be the main concern of a collector or compiler of letters of any celebrity — HPB holding a preeminent place in this category. But to be truthful to the author we also have to give truth to the readers;

it seems to me that both ideas are the same.

I think that none of those who have raised their voices against the manner in which these letters were handled and published want to hide any real trait of HPB’s personality, and least of all want to idolize her. As students of Theosophy we are “nastikas,” we reject every idol,” including every anthropomorphic god” (SD,I,279), or goddess. Allow us to discover by ourselves the meaning of this complex personality known as Madame Blavatsky, give us the means to do it with the available genuine material at our disposal, but don’t try to write another and new biography of Blavatsky, reflecting your own views. This is not the task of a Compiler/Editor of letters. Just put before the eyes of the readers genuine documents. Then and only then, the readers will make up their own minds, and create their own personal image of HPB. But mixing up the authentic letters with the suspect or downright fraudulent letters, putting them before the eyes of the common readers, who are not historians or graphological experts — and even if they were, you don’t provide them with any specimen of the letters to verify the truth — is to me, just an emotional argument.

Where are the means that you are giving to the reader to be able to decide if “he/she believes a certain letter is a forgery or not”? Only the bare words?

The first approach that I would like to propose, in order to try to arrive at the truth in this matter, is to classify the sources of the material at our disposal, thus:

<p style="text-align: center;">“Do not do unto others what you would not wish others to do unto you” Confucius (CW,XI,282)</p>
--

1. Letters extant in original hand written MSS.

2. Letters not extant. The original handwritten MSS preserved in microfilms, photostats or photocopies
3. Letters not extant, but their contents published in magazines, books, newspapers, etc., during HPB's lifetime.
 - (a) Letters which during HPB's lifetime she acknowledged to have written herself.
 - (b) Letters which during her lifetime HPB considered to be forgeries.
4. Letters not extant, but their contents published after Blavatsky's death in magazines, books, newspapers, etc.
 - (a) 4.1 Letters published by pupils or friends in Theosophical magazines.
 - (b) 4.2 Letters published in neutral media.
 - (c) 4.3 Letters published by enemies of HPB or having a hostile source.

1. LETTERS EXTANT IN ORIGINAL HANDWRITTEN MSS.

As we are concerned with letters, material objects (in our times) made of paper to convey mental messages, the only way we have to determine the authorship of a letter is to have a piece of paper handwritten or signed by the person. As HPB didn't use a typewriter, that possibility is not considered.

Thus to say that a letter was written by HPB, it has to exhibit at first sight the characteristics and peculiarities of her handwriting. In case of doubt, a graphological examination of the letter by several experts should be carried out to determine its authorship. As far as I

know, this is the only legal procedure in our physical world to prove the authenticity and the authorship of a letter in a Court of Law.

Now, to have a piece of paper which at first view seems to have been written by HPB is one thing, but to have a scientific proof that it was written by her is another. (That would be the case of the Dondoukoff-Korsakoff collection which is suspected by an expert.)

It is time we compare, analyse, study and put together the different collections of letters said to have been written by HPB, and which are extant and preserved in different archives around the world. This should be part of this project. It is upon this groundwork that the publication of the letters should have been based, something which is completely lacking in this first volume.

SOME ELEMENTS TO EVALUATE THE AUTHENTICITY OF THE LETTERS

(Preliminary Suggestions)

- (a) Source of the letter. If it belongs to a collection: source of the collection. Assessment of circumstances surrounding its discovery.
- (b) Addressee. Historical background of the addressee, type of connection with HPB.
- (c) Characteristics of the paper and ink.
- (d) Graphological study in which we are to expect variations of style in time, etc.
- (e) Statistical study. Analysis of frequency of words, technical terms, traits of writing and expressions.
- (f) Grammar, syntax, etc. Degree of mastery of the language, style, etc, expressed in the letter, compared with recognized genuine letters or writings.
- (g) Historical and geographical context, chronology. Congruity with proven facts.

- (h) Background of the magazine, book, etc. in which was published.
- (i) Background of the author that published the letter.
- (j) Elements of thought: ideas, teachings, concepts which the text conveys, and its congruity with the same, expressed by her in her known writings.

A study like this could give us quite a different view of the matter, more free from emotions, I hope.

This approach has to be applied to the 4 categories in which I have classified the letters. Points (c) and (d) being only pertinent for: 1. Letters extant in MSS. Point (d) for microfilms.

2. LETTERS NOT EXTANT. THE ORIGINAL HANDWRITTEN MSS PRESERVED IN MICROFILMS, PHOTOSTATS, OR PHOTOCOPIES.

In this case the medium in which the image of the letter is preserved needs a proper examination to detect possible tampering.

3. LETTERS NOT EXTANT, BUT THE CONTENTS PUBLISHED IN MAGAZINES, BOOKS, NEWSPAPERS, ETC. DURING HPB'S LIFETIME.

- (a) Letters which during HPB's lifetime she acknowledged to have written herself.
 - She accepted the letters as hers, or she never said anything denying their authorship.
 - In this latter event we can assume the authenticity of the letter.
- (b) Letters which during her lifetime HPB considered to be forgeries.

➤ She didn't accept the letters as hers, and she denied their authorship.

➤ In this category are the letters forged by the Coulobms, whom she wanted to sue, but was prevented from it by Col. Olcott and the General Council at Adyar.

[“It is now morally certain that the originals of the incriminating Blavatsky-Coulomb letters have been destroyed.... ‘The last known recipient of the HPB-Coulomb letters was Professor Elliott Coues...who turned against HPB and gave a ferociously slanderous 7 column interview on her in the New York Sun in 1890. HPB sued for libel...During this period Coues...bought the Coulomb letters...to obtain evidence for his defence of HPB's suit, to prove her a fraud...if these letters were genuine. However, complete silence -- he never mentioned he had them. He either destroyed them during his life, or left instructions for his heir to destroy them’”. (Anita Atkins, in Vernon Harrison, p7. See more proofs in Cranston's *The Extraordinary Life...etc.*)]

➤ Professor Elliott Coues, a Smithsonian scientist, and at the same time one of the most ferocious enemies of HPB, having the letters in his hands, and needing weapons to defend himself, didn't used them. He gave us the best proof that the letters were palpable frauds.

4. LETTERS NOT EXTANT, BUT THEIR CONTENTS PUBLISHED AFTER BLAVATSKY'S DEATH, IN MAGAZINES, BOOKS, NEWSPAPERS, ETC.

- (a) Letters published by pupils and friends of HPB in Theosophical magazines.

One can assume that if the letter was published in a well known Theosophical magazine like the Path, which was highly prized by HPB, the letter should be genuine, and in a certain degree the same can be said if it was published in another Theosophical magazine, consonant with her teachings.

But being a posthumous publication it should be subjected to the same kind of analysis proposed above.

- (b) Letters published in neutral media.

➤ Same as last paragraph above.

- (d) 4.3 Letters published by enemies of HPB, or having a hostile source.

➤ To this category belongs the Solovyov collection, and the so called Letter #7 in the Archives of the October Revolution, for which:

- (a) we don't have a handwritten MS;
 (b) we don't have a typewritten piece of paper,
 (c) access to the document is not available,
 (d) the inner contents go against the philosophy of the alleged author,
 (e) the historical background makes no sense.

Having done this analysis, the letters should be classified as:

I. **Genuine letters.**

- i. Original MSS extant
 ii. In microfilms, etc.

iii. Printed in magazines accepted by HPB as genuine.

iv. Posthumously printed, and authenticated.

II. **Suspected fraudulent letters.**

III. **Fraudulent letters.**

ii. Original MSS extant

iii. In microfilms, etc.

iv. Printed in magazines. Considered as forgeries by HPB.

v. Posthumously printed by hostile enemies of HPB. Authenticated forgeries.

Category I. Genuine Letters, should be collected and printed together.

Categories II & III of Suspected and Fraudulent Letters, should be printed at the back of the volumes, or much better in a separate volume(s).

In either case, immediately underneath the number of the letter, the source of the letter should be clearly indicated, and to which category it belongs, as proposed above. The reader should know this before reading the letter, and not as it is now at the end in a very succinct and small print.

SUMMING UP

“A man is innocent until proven guilty”.

In the case of the so called letter #7, all that you have is a piece of paper said to be written by HPB, in the archives of the KGB.¹

¹ Even that has not been seen! — only a Russian magazine article: *Literaturnoe Obozrenie* 6 (1988): 111-12, and translated by Anatol Kagan.

Where is the proof?

As you want to publish the Coulomb Letters, together with the genuine letters of HPB, does this mean that you think they are genuine?

And if you do; as HPB herself said she didn't write them, and that she was innocent, you will have to prove that she wrote them.

Do you have the proof?

You say "Readers should have easy access to these letters. A reader can then decide whether he/she believes a certain letter is a forgery or not."

Yes by all means give access to the forged letters, it is up to you. The reader's final decision is personal, yes. But to mix the forged letters with the genuine ones is not truthful, neither to the author nor to the reader. You should not forget that most of the readers know nothing about the history of the Theosophical Movement, and the mere fact of having numbered and mixed together the genuine with the forged letters, is a perversion of truth, which will be very difficult to detect by the average reader, trusting as she/he does in the "imprimatur" of the Theosophical Publishing House, Wheaton, Adyar.

My experience shows me that many good and sincere theosophists or sympathizers think that the only original Society, is the Adyar Society, this being part of the prevalent mythology among us. Very few people know that the Adyar Society is only **one among several** other Societies and Lodges that emanated from the Parent Theosophical Society formed at N.Y. on September 7, 1875 and

A photocopy of the item has never been acquired, or as cryptically reported on p. 23 of the *Letters*, "Several attempts to obtain a photocopy of the original, in order to compare the handwriting, have not been successful." — ED., A.T.

formally established the next day.¹ (See *Echoes of the Orient*, II, 199)

"Thus we see, that truth
 perverted, is more pernicious
 than downright falsehood"
S.A. Mackey, p.13

ADDENDA

"To unlock the gates of the mystery you
 most not only lead a life of the strictest
 probity, but learn to discriminate truth
 from falsehood."
K.H., LMW, II, 7

Now that the lid of Pandora's Box has been opened by the publication of HPB *Letters*, vol. I, allow me to make a brief review of some editorial facts, mainly concerning the Adyar Society:

(1) 1892 THE THEOSOPHICAL GLOSSARY, edited by George Mead. According to its Preface this work was "almost entirely posthumous". It has many mistakes, especially the spelling and definition of Sanskrit terms. (See the article by Boris de Zirkoff, "Who Played that trick on HPB?" in *The Dream that Never Dies*, Point Loma Pub., pp.82-85).

(2) 1893 THE SECRET DOCTRINE, 3rd. revised edition. Edited by Annie Besant and George Mead. (See Preface 3rd. ed.)

This so called "revised edition" has thousands of alterations, deletions and errors introduced into the text by the editors. (According to the ULT, about 40,000).

Most of the translations of the *SD* into other languages were made from this edition.

This experience shows that the readers, and in this case, translators, were not able to distinguish truth from error, being as they were, mixed up together.²

¹ According to HPB the T.S. was informally begun at her house on September 7th, and **formally inaugurated on November 17th** (p. 123, Vol. I, *Collected Writings*). The choice of Nov. 17th for a formal beginning has an Occult reason (SDII, 179). — ED., A.T.

² Ramon gives here a salient proof of the need for honesty. At the L.A. ULT the original S.D. is being translated into Italian and Spanish with comparisons as we go to the existing translations in those languages. Comparison is also made to the Besant/Mead English edition. Most of the errors are due to the spurious English edition. The

(3) 1897 THE SECRET DOCTRINE, 3RD. VOLUME.

Let us forget for a moment whether this text does or does not belong to the genuine 3rd. vol. of the *SD*. I know that you think it does, at least in part, I think it doesn't.

The main point on which I want to concentrate attention is in the Preface, in which Annie Besant, a pupil of HPB of only 2 years standing (May 1889-May 1891) referring to the writings of her former Teacher says that, "They contain very numerous errors of fact, and many statements based on esoteric writings not on esoteric knowledge" (p.xix). "The reader must here...use his own judgement...but I cannot let them go to the public without a warning that much in them is certainly erroneous" (p.xx)

So much for a pupil of HPB.

In the same Preface she says that "With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as HPB left them..." (ibid. p. xix).

That is what she said, but with the publication in your blavatsky archives of a facsimile of the E.S. Instruction I, we know that her assertion is not true.

(4) 1892-97 THE KEY TO THEOSOPHY, edited by George Mead. Parts of the text deleted.

(5) 1892-97 THE VOICE OF THE SILENCE, edited by Annie Besant. Parts of the text concerning the Pratyeka Buddhas deleted.

N.B. I don't have the precise date of publication of these editions.

(6) 1919 LETTERS FROM THE MASTERS OF THE WISDOM, First Series, ed. C. Jinarajadasa. Several letters censored, or printed incomplete.

(7) 1925 LETTERS FROM THE MASTERS OF THE WISDOM, Second Series, ed. C Jinarajadasa. Serapis Letters, censored.

(8) 1931 ESOTERIC WRITINGS OF T. SUBBA ROW, 2nd. revised and enlarged ed., by C. Jinarajadasa.

In 1895 Tukaram Tatya published all the known writings of T. Subba Row under the title: *Collection of Esoteric Writings of T.Subba Row*.

In his edition of the same work, Mr. Jinarajadasa added to it a section by the title:

remainder are due to the difficulties of translating *idiomatic* English. The translation committee is sometimes left shaking their heads in disbelief at the lack of respect for a person Annie Besant and GRS Mead considered their Teacher only a few years earlier. It's the old story of first graders re-writing their math book. — ED., A.T.

"Esoteric Teachings (Unpublished)". These "teachings," according to Mr Jinarajadasa "were given to three Europeans and one Hindu after playing tennis at the Cosmopolitan Club": (p.525). In the same page, Mr Jinarajadasa says that "the first draft of the *SD* was sent to him by her [HPB]for correction and revision," but he fails to add that Subba Row refused to do the revision and was against the publication of the *SD*. He was an orthodox Brahmin, and was against giving the esoteric teachings to the Mlechchhas — us, the Westerners. In addition, because of the publication of the *SD*, he resigned from the T.S.

In this connection HPB says in a letter:

"Such as Subba Row — uncompromising initiated Brahmins, will never reveal — even that which they are permitted to. They hate too much Europeans for it... You have been guilty [he said to HPB] of the most terrible of crimes. You have given out secrets of Occultism... Rather that you should be sacrificed than that which was never meant for European minds. People had too much faith in you. It was time to throw doubt into their minds... And he is now acting on that principle" (*Letters of HPB to APS*, pp.95-96)

Having in mind the above quotation, and after studying the so called "Esoteric Teachings", in my view they are the most exoteric teachings that Subba Row ever gave out. In this Section lurk some seeds of pseudo theosophy, developed later on by one of the European listeners.

It is most unfortunate that our friend and scholar Henk Spirenborg did not reproduce in his valuable *T. Subba Row Collected Writings*, the important Preface of the original compiler, Tukaram Tatya, in which at the end he says:

"Besides these articles, we are in possession of several notes of miscellaneous character, regarding the private instructions given by Mr. T. Subba Row to the 'chosen few' which had the good fortune to be in close contact with him. But we are sorry to say that...were given by him under the pledge of secrecy" (*Esoteric Writings*, pp.vii-viii). This piece of information given by one of his disciples, provides another perspective to the so called "Esoteric Teachings" and emphasizes their exoteric character, despite their title.

(9) 1962 THE MAHATMA LETTERS TO A. P. SINNETT, 3rd. ed.

— Alteration of the original pagination.

— In the Index. Suppression of the reference to the Prayag Letter (which in this ed. is in p. 454).

(10) 1980 HPB COLLECTED WRITINGS, VOL. XII: E.S. INSTRUCTIONS, pp.513-713.

In the Foreword to vol. XII we read:

“...In addition to that, the student will find in its pages the complete, unaltered and unedited text of HPB’s *Esoteric Instructions*.

The continued interest and helpful assistance of our collaborators...Dara Eklund, Nicholas Curtis Weeks, Shelley von Struckel and Peter S. Ryan... Our grateful recognition is extended to Grace F. Knoche and Kirby van Mater for special help and serious interest they exhibited in connection with the text of the *Esoteric Instructions*.

May, 23, 1980 Boris de Zirkoff, *Compiler*. (CW, XII, xxi)

Dear Daniel, you were the first one in more than 20 years to point out, that despite the assurances in the Foreword quoted above, the text printed in CW, XII is not the original one published by HPB herself in her Aryan Press in London.

Since the publication of a facsimile of the original Instruction I, in your blavatsky archives, anyone can see the fact that the text published in CW, XII, is a patchwork of corrupted texts, built upon the altered and incomplete text published by Annie Besant in 1897 as part of her 3rd. vol. of the *SD*. The 1980 edition of the Instructions in CW, XII, perpetuated the alterations made in 1897, and reintegrated only some but not all the paragraphs missing since 1897. In its turn new alterations were made in the wording of several sentences. To make things even more entangled, some explanations taken from the writings of G. de Purucker were added — which are very valuable in their own context, but properly speaking, they don’t belong to the *Collected Writings* of HPB.

Publishing the facsimile of Instruction I, you took the first step towards the truth in this matter. I hope that you complete the task, publishing the full text of the other Instructions. I am only one of many students throughout the world, that will be very grateful to you, if you do that.

The next thing on the agenda will be to press for the truth about Volume XII, and invite the persons involved to speak up.

Volume XII of HPB *Collected Writings* has been invalidated in its present form and in the future, it will have to be recast with the original Instructions.

In addition, the very valuable Commentaries to the ES Instructions by William Q. Judge, “Suggestions and Aids, Answers to Correspondence, etc.” published in *Echoes of the Orient*, vol. III, will have to be revised in connection with quotations and references to the ES Instructions.

(11) 1993 THE MAHATMA LETTERS TO A.P. SINNETT IN CHRONOLOGICAL SEQUENCE, TPH, Manila, Philippines.

— It is a very valuable publication, except for the Introductory Note by Virginia Hanson, in which

she makes Mahatma KH “a monk of the Gelugpa or ‘Yellow Hat’” (p. xviii).¹

— As in the 3rd. ed. and in this 4th. ed.; in the Index there is no mention of the Prayag Letter.

As you know, there is a long history behind the Prayag Letter and the “Prayag Psychic Theosophical Society of Allahabad”,² and the Adyar Society has very good reasons for not mentioning it. But all that goes beyond the size of a letter.

Suffice to say that it is closely related to the spurious “Mahatma Letters” kept in the Archives of the ES/TS Adyar in several parts of the world; especially in Adyar, Crotona, Wheaton, Sydney and London. These “letters”, or rather pamphlets and leaflets, fill several dozens of feet of bookshelves and they could keep very good company with the Coulomb forgeries.

They were mainly issued during the Besant administration and would not bear any comparison with the Mahatma Letters deposited in the British Library, neither in the way they were written nor in their level of mentality and least of all in their content.

This is part of the “make believe” that Geoffrey Farthing was referring to in his “Manifesto”.

The day the TS Adyar comes to terms with its own history, the whole Movement will benefit from its courageous and bold action, in the name of TRUTH.

Well Daniel, I think this letter became a bit too long.

My best wishes to you.
Your friend as ever
Ramon

“O Truth! one sweep of thy
BESOM
purifies the corruption of
ages!
S.A. Mackey, 24.

¹ Involving a Master of Wisdom with a *religious order* is sufficiently incongruous that one wonders if the philosophy has been imbibed! Historians have a tendency to treat people and events as so many dead fish, totally ignoring the psychological side of what they study. A quick reading of the Prayag Letter is sufficient evidence that high occultists follow a Universal River of Service that overshadows and includes all lesser streams. They follow **Budhism**, not religious Buddhism. — ED., A.T.

² For those not familiar with this famous letter we reproduce it on the following page. Also Mr. Judge printed an article about it entitled: “A Mahatma’s Message to Some Brahmans” (March 1895 issue of *The Path*, and reprinted in *W. Q. Judge Articles*, vol. ii, p. 321.).

The Prayag Letter

Dehra Dun. Friday. 4th.

Arrived only yesterday, last night late from Saharanpur. The house very good but cold, damp and dreary. Received a whole heap of letters and answer yours [Mr Sinnett] first.

Saw at last M. and showed him your last or rather Benemadhab's on which you have scratched a query. It is the latter Morya answers. I wrote this under his dictation and now copy it.

I wrote to Sinnett my opinion on the Allahabad theosophists. (Not through me [HPB] though?) Adityaram B. wrote a foolish letter to Damodar and Benemadhab writes a foolish request to Mr. Sinnett. Because K.H. chose to correspond with two men who proved of the utmost importance and use to the Society, they all — whether wise or stupid, clever or dull, possibly useful or utterly useless — lay their claims to correspond with us directly — too. Tell him (you) that this must be stopped. For ages we never corresponded with anyone, nor do we mean to. What has Benemadhab or any other of the many claimants done to have a right to such a claim? Nothing whatever. They join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything. I will be pleased if Mr. Sinnett says, to everyone of those who may address him with similar pretensions, the following: "The 'Brothers' desire me to inform one and all of you, natives, that unless a man is prepared to become a thorough theosophist i.e. to do as D. Mavalankar did, — give up entirely caste, his old

superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, forces no one to become a theosophist of the IId. Section. It is left with himself and at his choice.

It is useless for a member to argue 'I am one of a pure life, I am a teetotaler and an abstainer from meat and vice. All my aspirations are for good etc.' and he, at the same time, building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the true Arhats, of esoteric Buddhism and of Sang-gyas to do with the Shastras and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Sadhus leading the most pure lives, and yet being as they are, on the path of error, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth from India and now it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a Nastika as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barrier to us for they have none. They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impediments which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and

powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed Planetaries who delight in personating gods and sometimes well known characters who have lived on earth. There are Dhyan-Chohans and “Chohans of Darkness,” not what they term devils but imperfect “Intelligences” who have never been born on this or any other earth or sphere, any more than the “Dhyan Chohans” have, and who will never belong to the “builders of the Universe,” the pure Planetary Intelligences, who preside at every Manvantara while the Dark Chohans preside at the Pralayas. Explain this to Mr. Sinnett (I CAN’T) — tell him to read over what I said to them in the few things I have explained to Mr. Hume; and let him remember that as all in this universe is contrast (I cannot translate it better) so the light of the Dhyan Chohans and their pure intelligence is contrasted by the “Ma-Mo Chohans” — and their destructive intelligence. These are the gods the Hindus and Christians and Mahomedans and all others of bigoted religions and sects worship; and so long as their influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross our path. (You will not understand this, I suppose. But think well over it and you will. M. means here, that they have no right or even power to go against the natural or that work which is prescribed to each class of beings or existing things by the law of nature. The Brothers, for instance could prolong life but they could not destroy death, not even for themselves. They can to a degree palliate evil and relieve suffering; they could not destroy evil. No more can the Dhyan Chohans impede the

work of the Mamo Chohans, for their Law is darkness, ignorance, destruction etc., as that of the former is Light, knowledge and creation. The Dhyan Chohans answer to Buddh, Divine Wisdom and Life in blissful knowledge, and the Ma-mos are the personification in nature of Shiva, Jehovah and other invented monsters with Ignorance at their tail).

The last phrase of M.’s I translate is thus. “Tell him (you) then that for the sake of those who desire to learn and have information, I am ready to answer the 2 or 3 enquiries of Benemadhab from the Shastras, but I will enter in no correspondence with him or any other. Let him put their questions clearly and distinctly to (you) Mr. Sinnett, and then I will answer through him (you).”



We choose Our Condition

It doesn’t choose us. Remember grandfather’s watch with those jillions of wheels inside it? We are the *motionless* Prospero who can choose the *spin*.

The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various “family Races,” called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race — which may begin very soon — will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga. (SDII, 147fn)

Can This Black Box See Into the Future?

DEEP in the basement of a dusty university library in Edinburgh lies a small black box, roughly the size of two cigarette packets side by side, that churns out random numbers in an endless stream.

At first glance it is an unremarkable piece of equipment. Encased in metal, it contains at its heart a microchip no more complex than the ones found in modern pocket calculators.

But, according to a growing band of top scientists, this box has quite extraordinary powers. It is, they claim, the 'eye' of a machine that appears capable of peering into the future and predicting major world events.

The machine apparently sensed the September 11 attacks on the World Trade Centre four hours before they happened - but in the fevered mood of conspiracy theories of the time, the claims were swiftly knocked back by sceptics. But last December, it also appeared to forewarn of the Asian tsunami just before the deep sea earthquake that precipitated the epic tragedy.

Now, even the doubters are acknowledging that here is a small box with apparently inexplicable powers.

'It's Earth-shattering stuff,' says Dr Roger Nelson, emeritus researcher at Princeton University in the United States, who is heading the research project behind the 'black box' phenomenon.

'We're very early on in the process of trying to figure out what's going on here. At the moment we're stabbing in the dark.' Dr Nelson's investigations, called the Global Consciousness Project, were originally hosted by Princeton University and are centred on one of the most extraordinary experiments of all time. Its aim is to detect whether all of humanity shares a single subconscious mind that we can all tap into without realising.

And machines like the Edinburgh black box have thrown up a tantalising possibility: that scientists may have unwittingly discovered a way of predicting the future.

Although many would consider the project's aims to be little more than fools' gold, it has still attracted a roster of 75 respected scientists from 41 different nations. Researchers from Princeton — where Einstein spent much of his career — work alongside scientists from universities in Britain, the Netherlands, Switzerland and Germany. The project is also the

most rigorous and longest-running investigation ever into the potential powers of the paranormal.

'Very often paranormal phenomena evaporate if you study them for long enough,' says physicist Dick Bierman of the University of Amsterdam. 'But this is not happening with the Global Consciousness Project. The effect is real. The only dispute is about what it means.' The project has its roots in the extraordinary work of Professor Robert Jahn of Princeton University during the late 1970s. He was one of the first modern scientists to take paranormal phenomena seriously. Intrigued by such things as telepathy, telekinesis — the supposed psychic power to move objects without the use of physical force — and extrasensory perception, he was determined to study the phenomena using the most up-to-date technology available.

One of these new technologies was a humble-looking black box known as a Random Event Generator (REG). This used computer technology to generate two numbers — a one and a zero — in a totally random sequence, rather like an electronic coin-flipper.

The pattern of ones and noughts - 'heads' and 'tails' as it were - could then be printed out as a graph. The laws of chance dictate that the generators should churn out equal numbers of ones and zeros — which would be represented by a nearly flat line on the graph. Any deviation from this equal number shows up as a gently rising curve.

During the late 1970s, Prof Jahn decided to investigate whether the power of human thought alone could interfere in some way with the machine's usual readings. He hauled strangers off the street and asked them to concentrate their minds on his number generator. In effect, he was asking them to try to make it flip more heads than tails.

It was a preposterous idea at the time. The results, however, were stunning and have never been satisfactorily explained.

Again and again, entirely ordinary people proved that their minds could influence the machine and produce significant fluctuations on the graph, 'forcing it' to produce unequal numbers of 'heads' or 'tails'.

According to all of the known laws of science, this should not have happened - but it did. And it kept on happening.

Dr Nelson, also working at Princeton University, then extended Prof Jahn's work by taking random number machines to group meditations, which were very popular in America

at the time. Again, the results were eyepopping. The groups were collectively able to cause dramatic shifts in the patterns of numbers.

From then on, Dr Nelson was hooked.

Using the internet, he connected up 40 random event generators from all over the world to his laboratory computer in Princeton. These ran constantly, day in day out, generating millions of different pieces of data. Most of the time, the resulting graph on his computer looked more or less like a flat line.

But then on September 6, 1997, something quite extraordinary happened: the graph shot upwards, recording a sudden and massive shift in the number sequence as his machines around the world started reporting huge deviations from the norm. The day was of historic importance for another reason, too.

For it was the same day that an estimated one billion people around the world watched the funeral of Diana, Princess of Wales at Westminster Abbey.

Dr Nelson was convinced that the two events must be related in some way.

Could he have detected a totally new phenomena? Could the concentrated emotional outpouring of millions of people be able to influence the output of his REGs. If so, how?

Dr Nelson was at a loss to explain it.

So, in 1998, he gathered together scientists from all over the world to analyse his findings. They, too, were stumped and resolved to extend and deepen the work of Prof Jahn and Dr Nelson. The Global Consciousness Project was born.

Since then, the project has expanded massively. A total of 65 Eggs (as the generators have been named) in 41 countries have now been recruited to act as the 'eyes' of the project.

And the results have been startling and inexplicable in equal measure.

For during the course of the experiment, the Eggs have 'sensed' a whole series of major world events as they were happening, from the Nato bombing of Yugoslavia to the Kursk submarine tragedy to America's hung election of 2000.

The Eggs also regularly detect huge global celebrations, such as New Year's Eve.

But the project threw up its greatest enigma on September 11, 2001.

As the world stood still and watched the horror of the terrorist attacks unfold across New

York, something strange was happening to the Eggs.

Not only had they registered the attacks as they actually happened, but the characteristic shift in the pattern of numbers had begun four hours before the two planes even hit the Twin Towers.

They had, it appeared, detected that an event of historic importance was about to take place before the terrorists had even boarded their fateful flights. The implications, not least for the West's security services who constantly monitor electronic 'chatter', are clearly enormous.'

I knew then that we had a great deal of work ahead of us,' says Dr Nelson.

What could be happening? Was it a freak occurrence, perhaps?

Apparently not. For in the closing weeks of December last year, the machines went wild once more.

Twenty-four hours later, an earthquake deep beneath the Indian Ocean triggered the tsunami which devastated South-East Asia, and claimed the lives of an estimated quarter of a million people.

So could the Global Consciousness Project really be forecasting the future?

Cynics will quite rightly point out that there is always some global event that could be used to 'explain' the times when the Egg machines behaved erratically. After all, our world is full of wars, disasters and terrorist outrages, as well as the occasional global celebration. Are the scientists simply trying too hard to detect patterns in their raw data?

The team behind the project insist not. They claim that by using rigorous scientific techniques and powerful mathematics it is possible to exclude any such random connections.'

We're perfectly willing to discover that we've made mistakes,' says Dr Nelson. 'But we haven't been able to find any, and neither has anyone else.

Our data shows clearly that the chances of getting these results by fluke are one million to one against.

That's hugely significant.' But many remain sceptical.

Professor Chris French, a psychologist and noted sceptic at Goldsmiths College in London, says: 'The Global Consciousness Project has

generated some very intriguing results that cannot be readily dismissed. I'm involved in similar work to see if we get the same results. We haven't managed to do so yet but it's only an early experiment. The jury's still out.' Strange as it may seem, though, there's nothing in the laws of physics that precludes the possibility of foreseeing the future.

It is possible — in theory — that time may not just move forwards but backwards, too. And if time ebbs and flows like the tides in the sea, it might just be possible to foretell major world events. We would, in effect, be 'remembering' things that had taken place in our future.'

There's plenty of evidence that time may run backwards, 'says Prof Bierman at the University of Amsterdam.'

And if it's possible for it to happen in physics, then it can happen in our minds, too.' In other words, Prof Bierman believes that we are all capable of looking into the future, if only we could tap into the hidden power of our minds. And there is a tantalising body of evidence to support this theory.

Dr John Hartwell, working at the University of Utrecht in the Netherlands, was the first to uncover evidence that people could sense the future. In the mid-1970s he hooked people up to hospital scanning machines so that he could study their brainwave patterns.

He began by showing them a sequence of provocative cartoon drawings.

When the pictures were shown, the machines registered the subject's brainwaves as they reacted strongly to the images before them. This was to be expected.

Far less easy to explain was the fact that in many cases, these dramatic patterns began to register a few seconds before each of the pictures were even flashed up.

It was as though Dr Hartwell's case studies were somehow seeing into the future, and detecting when the next shocking image would be shown next.

It was extraordinary — and seemingly inexplicable.

But it was to be another 15 years before anyone else took Dr Hartwell's work further when Dean Radin, a researcher working in America, connected people up to a machine that measured their skin's resistance to electricity. This is known to fluctuate in tandem with our moods - indeed, it's this principle that underlies many lie detectors.

Radin repeated Dr Hartwell's 'image response' experiments while measuring skin resistance. Again, people began reacting a few seconds before they were shown the provocative pictures. This was clearly impossible, or so he thought, so he kept on repeating the experiments. And he kept getting the same results.'

I didn't believe it either,' says Prof Bierman. 'So I also repeated the experiment myself and got the same results. I was shocked. After this I started to think more deeply about the nature of time.' To make matters even more intriguing, Prof Bierman says that other mainstream labs have now produced similar results but are yet to go public.

'They don't want to be ridiculed so they won't release their findings,' he says. 'So I'm trying to persuade all of them to release their results at the same time. That would at least spread the ridicule a little more thinly!' If Prof Bierman is right, though, then the experiments are no laughing matter.

They might help provide a solid scientific grounding for such strange phenomena as 'deja vu', intuition and a host of other curiosities that we have all experienced from time to time.

They may also open up a far more interesting possibility - that one day we might be able to enhance psychic powers using machines that can 'tune in' to our subconscious mind, machines like the little black box in Edinburgh.

Just as we have built mechanical engines to replace muscle power, could we one day build a device to enhance and interpret our hidden psychic abilities?

Dr Nelson is optimistic — but not for the short term. 'We may be able to predict that a major world event is going to happen. But we won't know exactly what will happen or where it's going to happen,' he says.

'Put it this way — we haven't yet got a machine we could sell to the CIA.'

But for Dr Nelson, talk of such psychic machines — with the potential to detect global catastrophes or terrorist outrages — is of far less importance than the implications of his work in terms of the human race.

For what his experiments appear to demonstrate is that while we may all operate as individuals, we also appear to share something far, far greater — a global consciousness. Some might call it the mind of God.'

We're taught to be individualistic monsters,' he says. 'We're driven by society to

separate ourselves from each other. That's not right.

We may be connected together far more intimately than we realise.'



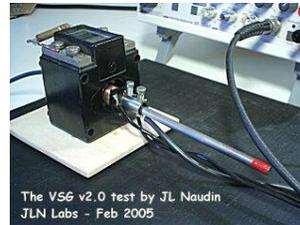
Yes, its a big step

— for science, but an occultist might get a pain in his *derriere* — either that, or a horrible case of *yawns!* I suppose we should rejoice, but one wonders when ethics will command such excited attention? When will imagining oneself a point in space with space as a body excite the investigator? Madame Blavatsky laid out the doctrine in one paragraph:

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way. (*Transactions*, p. 138)



The Vallée Synergetic Generator



A replication by JL Naudin —

Dear all,

I have just updated my web site with a new

interesting experiment report:

The Vallée Synergetic Generator (VSG) experiment¹



This experiment is fully based on the Prof René-Louis Vallée Synergetic theory. The purpose of this experiment is to find a simple and reproducible device which is able to produce the nuclear reaction claimed by the Prof R.L. Vallée.

The main material used in this device is a pure carbon rod. Here, the carbon is not consumed by the reaction, it acts as a pump Vs the Vacuum EM energy.

So, according to the Prof R.L. Vallée theory, the required condition to get the Synergetic effect is :

1. To align the fields of the electrons and the nucleus of the carbon atoms by the use of a colinear E-Field and B-Field,
2. the energy of external photons (g) is used to absorb the kinetic energy of the electrons,
3. so, the stopped electrons can be attracted by the carbon nucleus,

¹ Subscribers are invited to give us their opinion of this experiment — Ed., A.T.

4. a nuclear reaction begins: the Carbon is transmuted into radioactive Boron

(which has a radioactive decay of 20ms)

5. then, the vacuum energy is tapped by the nucleus and the Boron is transmuted back to Carbon while a strong pulse of 13 Mev is sent.

This process is called the "Capture PROTSELF" (PROTon — ELEctron Fusion) process by the Prof R.L. Vallée. And such process is able to produce up to 2.988 GW of Free Energy per gram of Carbon used, while the carbon is not consumed...These tests of the VSG v2.0 are very interesting and need to be developed deeply. If the effects measured during these tests are not a simple measurement artifact, they can be directly related to the Prof R.L. Vallée Synergetic theory and thus, this can be a real breakthrough and opens a new path in free and clean energy production. You will find all the photos, schematic diagrams, scope pictures and the tests results in my web site at : <http://jlnlabs.imars.com/vsg/index.htm>

Best Regards,
Cordialement,

Jean-Louis Naudin
Email: JNaudin509@aol.com
Web site : <http://www.jlnlabs.org>



Animals see colors in a different light

"Digger" Jerry George

S.F. ChronicleSaturday, February 12, 2005

Not long ago Dan Aguilar, a faithful reader and member of the Rocky Mountain Elk Foundation (a fine organization that does great work in wildlife education and habitat preservation, www.rmef.com) took me to task for saying that an elk saw the color of my shirt. Strictly speaking, Dan was correct. Elk are colorblind. But what does the term colorblind mean? Human color blindness, as tested for by the DMV when you renew your driver's license, involves nerve fibers in your eye called cones. There are three kinds of cones, each responding to a different primary color: red, green, or blue. The cones in a

colorblind person's eyes don't respond to one or more of the primary colors.

Being colorblind by this definition can lead to difficulty at traffic lights or seeing the background color of traffic signs. But that's not what Dan was saying when he used the term colorblind in reference to elk. Elk have no cones in their eyes at all. Most animals don't. Most animals have only rods, the more numerous kinds of light-seeing nerves in our eyes. But the term colorblind is misleading here. It would be more accurate to say these animals don't see color as we do. They somehow see it as we do in black-and-white photographs.

Here's an example. In Montana, ranchers paint a foot or so of the top of their fence posts green if they allow hunting on their land and red or orange if they don't. There is a 50-mile valley north of the park all neatly divided into fenced horse and cattle pastures, which are packed with elk, mule deer and white-tailed deer. There are hundreds of animals in each herd. It's an amazing sight. More amazing still is that you never see these herds in "green" pastures. No matter how good the grass may be in a pasture marked with green fence posts, the animals don't go there.

The obvious question is how do they know one field from another? Remember, they're colorblind. Supposedly they can't tell one color fence post from another. I drive the road through the valley pretty often, and I have never seen a single deer or elk in a green field. I don't know how the elk and deer figure the system out. I only recognize that they do.

Make no mistake, elk know when the first day of the hunting season is, too. Before opening day they'll gather in the Northern Elk Range on Forest Service land just across the Yellowstone River from the park. Nothing happens. They have a good feed on fresh grass and no one hassles them. But come the first day of hunting season you'll find every one of the elk safely back across the park's border and the hunters standing outside glaring.

You can almost hear the elk giving the hunters the raspberry.

How do they know? Brain researchers have mapped the portions of our brain required for language. Elk brains are a lot smaller than ours, but perhaps they have those language centers. I doubt it, but maybe elk can read the hunting regulations and "no trespassing" signs but are really careful about letting anyone see them doing it. Whatever senses they use, elk know what areas are safe and when. At least some elk do. Let's face it, there are still enough elk being shot out there to keep the hunters coming back year after year, just not on the obvious pasturelands where I see them.

Animals like elk, deer and wolves (also colorblind) sense far more of their worlds than we do or that we give them credit for. The reality is that we only have our eyes to see with and elk eyes aren't the same as ours. Dan was absolutely correct and right in bringing the apparent oversight to my attention, and I thank him for his interest. No elk could have seen my red flannel shirt, faded as it is, as I do.

But I have been around these great critters enough to respect just how much they see in their own way. Speaking of which, I can't help wondering how elk see the camouflage clothing so favored by hunters. Just a question. The first rule of science is to question your assumptions. I can tell you, as any hunter who's been stalked by one will, that "camo" stuff doesn't fool a mountain lion for a second.



Editorial from Phoenix, Arizona

A Non-Reactive Declaration of Independence

The United Lodge of Theosophists (U.L.T.) presents itself not as an organization, but as an organism, a living body of students, devoted to the dissemination by study and otherwise of

the original teachings of Theosophy as recorded in the writings of the Founders of the modern Theosophical Movement, H.P.B. and William Q. Judge. The only 'official' document of the U.L.T. is a brave Declaration of principles, and one of these principles "holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis".

Although the above words sound simple and clear, it still may be difficult to understand their real meaning and thereby missing the unique character, mission and purpose of U.L.T. Unacquainted with the history of the Theosophical Movement one may think that U.L.T. is just another theosophical group, especially when from a purely historical and chronological view U.L.T. only originated in 1909, and thus may be considered as only one of the many offshoots of the original Theosophical Society, founded in 1875. In order to comprehend U.L.T. and its declaration it is therefore helpful to point out the difference between the Theosophical Movement as a whole and any theosophical organization in particular. W.Q. Judge gives some interesting thoughts on this important subject:

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to

time as human defects come out, as the times change, and as the great underlying movement compels such alterations. The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatisms, have been promulgated, there the great movement is to be discerned... One can therefore see that to worship an organization... is to fall down before Form." (from "The Theosophical Movement", *The Path*, August, 1895)

H.P. Blavatsky herself once declared, in reply to those who tried to commit her to the Theosophical Society and its headquarters in Adyar:

It is pure nonsense to say "H.P.B... is loyal to the the Theosophical Society and to Adyar" (!?) H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. Together with Col. Olcott she is the chief Founder and Builder of the Society which was and is meant to represent that CAUSE... Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. disloyal will shake it off like dust from her feet. And what does "loyalty to Adyar" mean, in the name of all wonders? What is Adyar, apart from that CAUSE?... Why not loyal to the compound or the bath-room of Adyar? (from "A Puzzle from Adyar," *Theosophical Articles I*, p. 219, The Theosophy Co., Los Angeles, 1981)

These statements are self-explanatory: while any theosophical organisation has a historical beginning and end — due to the fact that it is an organization — the Theosophical Movement is meta-historical or trans-historical in the sense that it is a

Movement of perennial Ideas and eternal Ideals and not of perishable forms, personalities and man-made structures through which the Movement may be embodied and exemplified. It also stands to reason that any organisation or group can only be called an expression in time and space of the timeless and spaceless Theosophical Movement when it tries to live up to these Ideas and Ideals. Any group may call itself theosophical, but this will remain only a nominal or formal description without content if such a group is not rooted metaphysically and ethically in the Theosophical Movement. Any theosophical group may have its historical roots within the Movement, but that in itself is not enough reason to call it theosophical. If that were true, being born in a family of theosophists would be sufficient reason for calling oneself a theosophist!

The U.L.T., founded in 1909 in Los Angeles, California, was formed under the inspiration and guidance of Robert Crosbie and some of his fellow students. Mr. Crosbie was a Theosophist residing in Boston during the time of William Q. Judge. He worked very closely with Judge, enjoying his confidence. When, after Judge's death, the members most active at the New York headquarters raised Mrs. Tingley to the position of Judge's successor, Mr. Crosbie gave her his loyalty and support. About 1900 he went to Point Loma to assist the work. However, in the course of a few years he realized that nothing constructive was to be accomplished by remaining at Point Loma, and that the original teachings and objects of the Movement were being diluted and changed by the methods and program instituted by Mrs Tingley's authoritarian leadership. He left — some would say he was expelled from — the T.S. Point Loma in 1904 and came to Los Angeles. He gradually began to gather around him a few students to undertake

once more the task of promulgating Theosophy as originally intended and presented by the Founders of the Movement. In 1909 the U.L.T. was formed to carry out the purposes in view.

The U.L.T. is an integral part of the Theosophical Movement, not because — as some may think — it originated historically as a secession from the T.S. Point Loma, but because its associates are bound together by the tie of common aim, purpose and teaching, in the cause of Theosophy. U.L.T. is not so much historically linked with the Movement, and certainly not with any theosophical organisation, but is spiritually rooted in the Movement, because its sole *raison d'être* is to serve mankind through the study and application of the original philosophy of Theosophy. The link between U.L.T. and the universal Theosophical Movement lies solely in the Theosophical Message and its exemplification in practice, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

The concept of U.L.T. as a vehicle for Theosophical work derives mainly from the experience and insight of Robert Crosbie, who throughout a long association with the original Theosophical Society, was witness to the schisms and divisions caused in the movement by organizational claims, controversy over "authority", and the competition of personal leaders and self-appointed successors to H.P.B.. Looking superficially at the origin of U.L.T. one is likely to conclude that U.L.T. is nothing more than an historical reaction against the personality cult and the religious, but untheosophical concept of successorship that was polluting the Movement. Although certain tragic events within the different theosophical societies triggered U.L.T. into existence, this does not explain its real being, which lies not in

the history, but in the meta-historical Cause of the Theosophical Movement, *i.e.*, its Ideas and Ideals. Therefore the Declaration of U.L.T. cannot be understood as a partly historical, partly psychological reaction by Mr. Crosbie against the leadership of Mrs. Tingley or against any other power struggle within the then existing Theosophical Societies. If that were true, it would have made more sense for Mr. Crosbie to have formed another T.S. — with himself as appointed President or Leader — together with some other people leaving the Point Loma community as well, like for instance Mr. Hargrove, whom indeed followed that course. But Robert Crosbie didn't, and that is something to consider and ponder about, no matter how one perceives or interprets the course of historical events. He started something entirely new and unique within the history of the Movement; instead of establishing another T.S. with people claiming authority and thereby creating another split within the Movement, Mr. Crosbie launched an impersonal platform,¹ a forum for everyone interested in the study and application of Theosophy. In his words:

U.L.T. and its Declaration will be compared by many with the claims made by the various societies and their exponents. Each of these makes the claim that he or it is alone right. What are our claims? — it will be asked. We make none: we point to the Message, the Messengers, and their enunciation of the Work — and carry on the latter in accordance; we have no "revelation" to offer, we only hand on that which was known before. The position is unique

¹ The most obvious example of ULT's impersonal platform is the *Associate Card* which reads: "Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine. — ED., A.7.

and unassailable in that it makes no claim to any other authority than the Message and the Messengers... The Authority which we recognize is not what men term authority, which comes from **outside** and which demands obedience, but an **internal recognition** of the value of that which flows through any given point, focus or individual. This is the authority of one's Self-discrimination, intuition, the highest intellection. If we follow what we recognize in that way, and still find it good, we naturally keep our faces in that direction. This means no slavish following of any person — a distinction which some are unable to grasp... The U.L.T. Declaration should turn the attention of every open-minded Theosophist from forms to principles. It provides a real basis for study and work. Its reasonableness should awaken many to get busy on themselves. The door is open to all, but we cannot help those who will neither listen nor think. I was amused at the statement published in the Besant¹ periodical that U.L.T. is a "secession from Point Loma." I wonder how they made the deduction? As it is largely composed of Theosophists from different organizations, it might be better called a "secession" from them all! The fact that U.L.T. does not profess attachment to any organization, and that it has no organization of its own, does not appear to have registered with those who would pigeon-hole us as well as themselves... We must be watchful to correct the impression wherever it exists that U.L.T. is a secession or succession, or anything but an Association to study and apply Theosophy pure and simple. (From *The Friendly Philosopher*, p. 372-373 and 388)

To sum up: U.L.T. cannot be explained (away) as a mere psychological historical reaction, but must be understood as a noëtic or *spiritual meta-historical action*, taken by its founder,

¹ Mrs. Besant was in that period President of the Theosophical Society (Adyar) and strongly involved in a power struggle with Mrs. Tingley, Leader of the Theosophical Society (Point Loma).

who recognized that Theosophy in itself, regardless of organizations or personal authority, offers the basis for real Unity amongst theosophists. U.L.T. is therefore not an organization — even though some of its associates may misinterpret it as such — but an organism which stands for certain principles and ideas. Those who associate themselves with these principles and ideas are attracted and bound only by that which attracted them — not by their fellow students or those who cease to consider themselves so bound. *The Declaration and Associate Card* affirm the integrity of the individual and are a wide departure from anything that exists as an organization.

What are our claims? We make none: we point to the Message, the Messengers, and their enunciation of the Work — The position is unique and unassailable in that it makes no claim to any other authority than the Message and the Messengers...and points to where one might look for the impersonal Truth, impersonal because all inclusive.

We must be watchful to correct the impression wherever it exists that U.L.T. is a secession or succession, or anything but an Association to study and apply Theosophy pure and simple." (From *The Friendly Philosopher*, p. 372-373 and 388)

Casting the Umbrella of the Modern Theosophical Movement over all sincere students regardless of their affiliation:

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

This statement at the end of the Declaration is considered by serious students as not just an idea, but rather as an Ideal that is realized through effort and Self growth.