

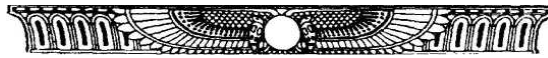
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Realizing Buddha Nature

"The Self is the Friend of Self and Also Its Enemy" - W. Q. Judge

Esteemed Tibetan Buddhist Scholar and Teacher Anam Thubten Rinpoche's Message of Infinite Love Resonates in Turbulent Times.

"If we are still wondering how to awaken, I suggest that we meditate now and then and focus on the following question:

'What is holding me back from realizing my true nature, my Buddha Nature?'

"This is a very powerful inquiry. I am sharing this based on my own meditation practice. This is one of my favorite meditations because it always takes me to the place where I cannot blame anybody or anything for my lack of awakening.



Sandy Frazier

us back, that is all that we need to do.

"What's Holding Us Back? Or we can just ask the truth, 'What is holding me back from awakening right now?' Either way we can't find any answer because there is nobody there. **There is nothing holding us back...**

and that's why we never really find any answers.

"Next we might ask, "If there are no obstacles holding me back, then why am I not awakened right now?" And when we look we realize that we are attached to our thoughts.

"That's all that is happening. Samsara is nothing more than our identification with thoughts. That's all there is. There is nothing there except thoughts."

~ End ~

from "**No Self, No Problem**" by Anam Thubten, edited by Sharon Roe, published by Snow Lion Publications.

Curtsey of <http://theosophywatch.com>

The Mystic Power

posted on Dec 15, 2009 by theosophywatch

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Qualifications for Chelaship

(Part 2)

(Final part of an article by Mohini Chatterjee, co-author of "Man – Fragments of Forgotten History" which Mme Blavatsky called "mystical little romance". It was first printed in *Theosophist* in 1884, reprinted in *Theosophy* in December 1956.

It is of especial interest in that it defines more fully the "six glorious virtues" which Robert Crosbie presents in *The Friendly Philosopher*, pages 81-2. Eds)

This leads us to the consideration of the **third accomplishment** which is the acquisition of the "**six qualifications**" in the order they are treated of here.

The **first of them is called in Sanscrit "Soma"**; it consists in obtaining perfect mastery over the mind, (the seat of emotions and desires) and in forcing it to act in subordination to the intellect, which has already been purified and strengthened in attaining the two degrees of development already dwelt upon. This done, the mind is thoroughly cleansed of all evil and foolish desires.



The injunction to chasten our minds before purifying our acts might at first sight appear strange, but the practical utility of the course laid down will be obvious on reflection. We have already seen how varying effects are produced by a fixed amount of energy, according to the plane on which it is expended, and certainly the plane of the mind is superior to the plane of our senses.

In the next, forced abstinence from physical evil goes but very little way towards the evolution of that energy which alone can give us the power of approaching the truth. Our

thoughts, governed under ordinary circumstances by the law of association, make us contemplate incidents in our past life and thus produce as much mental disturbance and draw as much on our mental energy as if we had repeated the acts in question many times over. "Sama" then is really the breaking up of the law of the association of ideas, which enslaves our imagination; when our imagination is purified the chief difficulty is removed.

The next qualification, the complete mastery over our bodily acts ("Dama" in Sanscrit), follows as a necessary consequence from the one already discussed and does not require much explanation.

The Third qualification, known by the Brahmins as "Uparati," is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value. When this state is reached, danger from temptation is removed. They alone, the Hindu poet says, are possessed of true fortitude who preserve the equanimity of their minds in the presence of temptation.

Fourth in order comes the cessation of desire and a constant readiness to part with everything in the world (Titiksha¹). The typical illustration of this, given in our mystical literature, is the absence of resentment of wrong. When this qualification is completely attained there arises in the mind a perennial spring of cheerfulness, washing away every trace of solicitude and care.

Then is acquired the qualification called Samadhana, which renders the student constitutionally incapable of deviating from the right path. In one sense this qualification is the complement of the third as given above. First all egotistical motives tempting the man to travel out of his chosen path lose their hold over him, and finally he perfects himself to such an extent

¹ "Titiksha is the fifth state of *Raja Yoga*—one of supreme indifference; submission, if necessary, to what is called "pleasures and pains for all," but deriving neither pleasure nor pain from such submission—in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain." ('The Voice' p 70 fn 1)

that, at the call of duty, he can unhesitatingly engage in any worldly occupation with the certainty of returning to his habitual life after completing his self imposed task.

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his master's power to teach and his own power to learn (Sraddha).

The importance of this qualification is liable to be misunderstood. An unswerving confidence in the master is not required as a means to build up system of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapor in the atmosphere. When that point is reached in any mind fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the Bhagavat Gita against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge.



Mme. Helena
Blavatsky

At the same time it must be remembered that no man can be expected to seek after a thing, the reality of which is improbable; the dream-land of an opium-eater will never be a subject of exploration to anyone else. The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed those faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation is destructive of all progress.

Nothing, in fact, should be taken upon blind, unquestioning faith. Indeed the Eastern

sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. The wisdom of the course actually followed is almost self evident. Reason is the immediate perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realized on the plane of eternity reason becomes changed into consciousness - the son is merged in the father, as the Christian mystic would say.

Why, then, it may be asked, should confidence in the teaching of the master be a requisite qualification at all? The reply lies on the surface. No one takes the trouble to inquire about what he does not believe to be true. Such confidence in no way demands surrender of reason. The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavors to progress. The poet uttered a deeper truth than he was aware of when he sang;

"Yes, self-abasement leads the way
To villain bonds and despot's sway".

The moment a man thoroughly believes himself incapable of realizing the highest ideal he can conceive of, he becomes so; the conviction of weakness that apparently supports him, really robs him of his strength; none aspire for what they consider absolutely beyond their reach. Occultism teaches us that infinite perfection is the heritage of man. He must not blaspheme against his innermost divine self, the Augoeides of the Greeks and the Atma of the Brahmins, by self abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment (fourth) **required is an intense desire for liberation from conditioned existence and for transformation into the One Life (Mumukshatva).** It may be thought at first sight that this qualification is a mere redundancy, being practically involved in the second². But such a supposition would be as erroneous as to conceive Nirvana as the annihilation of all life. The second accomplish-

² The second accomplishment is "perfect indifference to the enjoyment of the fruit of one's actions, both here and hereafter". See Part 1, p 3 in [AQ Sept-Oct 09](#).

ment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those who have attained the first three accomplishments can form any adequate conception. All that need here be stated is, that the neophyte is expected to know the real nature of his Ego, and to have a fixed determination to retain that knowledge permanently and thus get rid of the body, created by allowing the notion of "I" to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which constitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed and the six qualifications well marked, success is attained by the help of the Master, who molds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments however, the six qualifications "water but the desert".

In recent Theosophical publications two classes of Mahatma's pupils are mentioned; accepted and probationary pupils (chelas). The first class consists of those who have acquired the four accomplishments up to a certain point and are being practically trained for Adeptship in this life; to the other class belong such pupils as are qualifying themselves, under the guidance of their Masters, for acceptance.

A few words may here be said regarding those who study occultism without any intention of aspiring for regular chelaship. It is evident that by theoretical study of the Esoteric Doctrine the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be over estimated. The spiritual energy thus generated will cause him to be born under conditions favorable to the acquirement of the other qualifications and to spiritual progress in general.

One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over.

An Overview of Religion and Science in the US

All but a small number of scientists accept Darwin's theory of evolution through natural selection; according to the 2009 Pew Research Center survey of scientists, **87% of scientists accept evolution through natural processes**. But a complementary May 2009 Pew Research Center poll of public attitudes toward science shows that **only 32% of the general public fully embraces Darwin's theory**.

One-in-five (22%) believe that evolution has occurred but that it has been guided by a supreme being, and 31% contend that humans and other living things have existed in their present form since the beginning of time.

What is at work here? How can majorities



of Americans say they respect science and yet still disagree with the scientific community on some fundamental questions? The answer may be that many in the general public choose not to believe scientific theories and discoveries that seem to contradict religious or other important beliefs. When asked what they would do if scientists were to disprove a particular religious belief, for instance, **nearly two-thirds (64%) of people... said they would continue to hold to what their religion teaches rather than accept a contrary scientific finding**.

<http://www.pewforum.org/docs/?DocID=471>

The Pew Forum on Religion & Public Life seeks to promote a deeper understanding of issues at the intersection of religion and public affairs.

The Forum is a nonpartisan, non-advocacy organization and does not take positions on policy debates.

SIN AGAINST LIFE

extracts from article by Dr. Alexander Wilder

A newspaper paragraph lately declared that a certain American lady of great wealth, residing in London, had conceived the strange desire to possess a cloak made of the soft warm down on the breasts of birds of Paradise. Five hundred breasts, it was said, were required and two skilful marksmen had been sent to New Guinea to shoot the poor little victims whose wholesale slaughter must be accomplished to gratify this savage whim.

We rejoice to observe that the whole statement has been flatly contradicted by the World, apparently on the best possible authority; but the feeling it may have excited is worth analysis in a world where most women who dress luxuriously adorn themselves at the expense of the feathered kingdom.

The principle involved in a bonnet which is decorated with the plumage of a single bird, slaughtered for its sake, is the same as that which would be more grotesquely manifest in a garment that would require the slaughter of five hundred. ***Too many rich people in this greedy age forget that the grandest privilege of those who possess the means is that they have the power of alleviating suffering.***

... and thus we have the painful spectacle of human "sport" associated in civilised countries still, with pursuits which should no longer afford pleasure to men who have emerged from the primitive life of hunters and fishers. But how is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence. But the acme of all that is reprehensible in these various departments of ill-doing is surely reached when women—who should, by virtue of their sex, be helping to soften the ferocities of life—contrive to collect the cream of evil from each of these varieties, and to sin against a whole catalogue of human duties by cruel acquiescence in an unworthy fashion.

(Lucifer, Vol. 1, No. 3, November, 1887, p. 211)

The waking nightmare of sleep paralysis

Imagine awaking to a strong sense of a 'presence', pressure on your chest, intense fear and hallucinations, but being incapable of moving a muscle.

Professor French discussed sleep paralysis on The One Show on BBC1 at 7pm 5 Oct 2009.



The Nightmare by Henry Fuseli, 1781

"The light had been switched off, and a comfortable feeling of warmth and heaviness marked the onset of sleep. But suddenly a slurping sound startled the sleeper... Every movement became impossible, and every scream was smothered by the plant material that was growing around his mouth and throat."

The above account sounds like a scene from a bad horror movie. But it isn't. Dr Stephan Matthiesen, a physicist at the School of Geosciences, University of Edinburgh, has personally experienced this terrifying scenario and lived to tell the tale. It's taken from his book **The Normality of Altered States of Consciousness.**

(Around one in 20 people report symptoms of a strong sense of a presence, difficulty breathing due to pressure on the chest, intense fear, and a wide range of hallucinations.)

Feedback: "Please - the most important point is missing here - why are we seeing the hallucinations such as Goblins, Gremlins, Gnomes, Faeries etc in the first place? If they were not real at all - why is then that the brain manifests them? As we have absolutely no everyday connections with these creatures at all on a day to day basis - barely in fairy tales - why are they being manifested from within? From the theory of evolution why should our brains produce these images if they do not exist? Please explain."

<http://www.guardian.co.uk/science/2009/oct/02/sleep-paralysis>

The Power and Powerlessness of Consumers

From a correspondent

At the beginning of the Industrial Revolution Adam Smith in his "Wealth of Nations" said: "Consumption is the sole and purpose of all production..."

As production capacity increased and competition became more intense, more attention had to be paid to the selling process. New worlds were opened up, populations grew and communications were developed. Soon large-scale operations were needed to satisfy the expanding demand. Increased output levels required increased levels of consumption. In the beginning there was more demand than supply. But then the situation changed, and step by step there was more supply.

Therefore, it became necessary for the industry to create needs for their products. The functions of marketing become more and more important. Today we have an ego-identification with things, which in turn creates our consumer society and economic structures. The only measure of progress is always more.

Eckhard Tolle writes in "A NEW EARTH": **"The unchecked striving for more, for endless growth is a dysfunction and a disease."**

Advertising is trying to persuade consumers to buy a product or service because they will make them pleased and happier, more healthy and more beautiful. Advertising addresses our lower nature, Kama.

Kama is the Principle of Passions and Desires. There are those ever changing desires that are never satisfied, that always lead to more and greater desires. Sometimes we think that if we satisfy the desire it will go away. Usually we find that we feed the feeling it merely grows stronger. Those are the desires that enslave us and inhibit the freeing of our true nature.

In the Bhagavad-Gita we can read the following:

"If our attachment to any objects of sense is strong enough to dictate our actions, this is not only a form of enslavement, but is reinforcing of a false idea of what is real and what is ephemeral".

Kama has been termed personal desire and has been called evil since it is the attachment to desires that stands in way of our spiritual advance. It is the balance principle from which our ways go up or down.

As long as the attachment to material things remains in place no possession or condition will satisfy us.

"The Self of the Matter and the Self of Spirit can never meet. One of the twin must disappear, there is no place of both."

(The Voice)

Gandhiji pleaded for the deliberate and voluntary restrictions of wants. But we must not become like Ghandiji whose roots of his life and the tree of his being bear the name simplicity. We do not have to wait until reforms have changed our lives.

What power have we consumers? What can we do?

- We must become critical consumers and **ask if we really need a good or service before buying them.**
- We should not buy goods or services that are of no use to us.
- We should check in view of cause and effect when advertising or so-called experts are recommending new goods or services.
- We should only buy goods for a decent existence.

We are the decision makers. To be a critical consumer requires rethinking many aspects of our lives: our stress, our way of living and our homes. **Many goods are sold to enrich producers or merchants and are of no use to the consumers.** We often buy goods because we have got accustomed to them. All we have to do is to change our habit.

Theosophy teaches on the topic of the Law of Cycles how we can change those habits. Most consumer habits reside in the desire nature and are brought over from advertising methods of the production industry.

We have built habits according to the law of cycles by thinking, feeling or doing the same thing over and over at the same time until we begin to believe that this habit is a part of our nature. It is not, but it is something that we have built into our instrument for good or for bad. Impressions, thoughts, feelings, fears and hopes do not just go off into space, but cycle back to the sender. But we know that we have changed in the meantime. We have the invaluable opportunity of viewing that habit or thought or feeling from a different point of view.

If we have identified a consumer habit we want to change we can set up an opposite impulse or cycle in its place. Establishing a new cycle return of impressions helps us to build on what had gone before.

The use of the Law of Cycles can help us to become no slaves of the industry. We could profit by letting the cycles work for us.

We consumers are not without power. As consumers we have a lot of power to change the supply of the industry. Traditional wisdom teaches that the function of work is at heart threefold:

1. to give a person a chance to utilize and develop his faculties;
2. to enable him to overcome his inborn egocentricity by joining with other people in a common task; and
3. to bring forth the goods and services needed by all of us for a **decent existence**.

Therefore, a good motive for our buying decisions could be to buy only goods for a decent existence. If each of us retained possession only of what is needed for a decent existence more people could live in contentment. We should ask the following questions before buying a good:

- Have we to be followers of designer fashion? Could we not be dressed in a way that makes the best use of the world's supply of materials?
- Could we not drive a smaller car that needs less petrol?
- Do we really need a computer at home with a big capacity and so many functions?
- What functions do we really need for our mobile phone?

Each of us can add a lot of goods to this list. Buying only goods and services for a decent existence could reduce the demand of raw materials, energy and pollution of our environment.

A special field we have to focus our attention is the field of health and beauty. The secret longing of the humanity for eternal life³ has been transformed to the longing of a long life in health and beauty. Most treatments and products are expensive. Therefore, the consumers should carefully check if these prices are fair and the products of use.

We should not be the slaves of producers and merchants. Let us be critical consumers. Let us only buy goods and services that are necessary for a **decent existence**.

A good motive without knowledge makes sorry work sometimes. Theosophy is a path of knowledge. Then good motive and wisdom might go hand in hand.

³ For the science of prolonging life and health see the article "The Elixir of Life" from a Chela's Diary by G— M—, F.T.S.

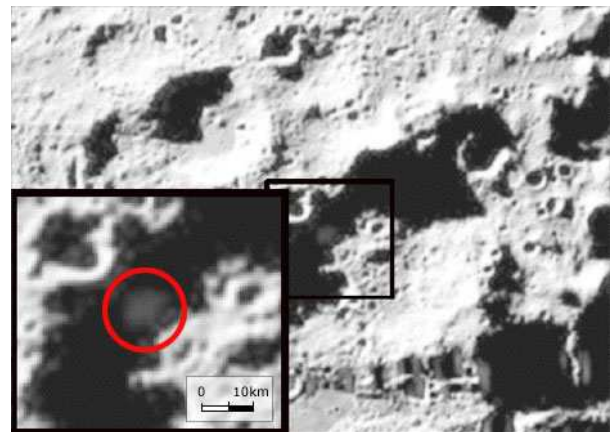
<http://www.blavatsky.net/magazine/theosophy/www/additional/Life-Death-Longevity/TheElixirOfLife-1of3.html>

SIGNIFICANT WATER FOUND ON MOON

The regular surface of the Moon as seen from Earth is drier than any desert on our planet. But researchers have long speculated that some permanently shadowed places might harbour considerable stores of water, perhaps delivered by impacting comets billions of years ago.

"It can be used for drinking water," said Mike Wargo, Nasa's chief lunar scientist for exploration systems.

"You can break it down and have breathable air for crews. But also, if you have significant quantities of this stuff, you have the constituents of one of the most potent rocket fuels - oxygen and hydrogen."



The Centaur dug out a hole 20m-30m wide

Scientists behind that finding speculated that this water might migrate to the even cooler poles, much as water vapour on Earth will condense on a cold surface. This cold sink effect could be supplementing any water delivered by comets, they said.

If cometary material did reside in places like Cabeus Crater it would be fascinating to examine it, commented Greg Delory, from the University of California, Berkeley.

"The surfaces in these permanently shadowed areas, such as the one LCROSS impacted, are very cold," he told reporters.

"That means that they tend to trap and keep things that encounter them - compounds, atoms and so forth. **And so they act as record keepers over periods as long as several billion years. They have a story to tell about the history of the Moon and the Solar System.**"

<http://news.bbc.co.uk/1/hi/sci/tech/8359744.stm?ls>

Monsters of the deep

Rare images of creatures found in the depths of the ocean that were captured by the Census of Marine Life during nearly 10 years of research.



http://news.bbc.co.uk/go/em/fr/-/1/hi/in_pictures/8374306.stm

CORRESPONDENCE

Theosophical Classics

contributions from two correspondents

Dear Editors

Thinking of myself as a celestial auric Being just using a human-body-form helps me in many ways.

It acknowledges the temporality of the physical body. It allows detachment from many common earthly attachments which are easy distractions. It allows me greater patience with myself as well as others.

"Kshanti - Patience sweet that naught can ruffle."

It helps to make a list of virtues. It seems to bring awareness to areas needing to be more mindful about. Lets see.....besides the obvious ones listed in "The Voice" there are those left unwritten there. The voice just list the biggies: **Patience, Charity** – generosity...

"Dana, the key of Charity and Love immortal"

(the Voice's first virtue)

... morality (yes that word has cultural relativity), dispassion – which really does not mean 'without passion' but rather detachment – especially from having to have things our way, courage – a real biggie if you want to live a life without regretting inaction.

"Viraga - indifference to pleasure and to pain, illusions conquered, truth alone perceived."

Funny how some folks can bash Karma without an understanding of it. Some confuse Karma with an acceptance of perceived evils and acceptance of non-compassion and selfishness or even acceptance of ignorance. They just don't realize it means harmony, bringing life back into balance. Karma is simple, we make it complicated. If we could only think of Karma as the golden rule both towards others, ourselves and all life.

"Shila - the key of harmony... the key that counterbalances the cause and effect and leaves no further room for Karmic action."

If people realized how they themselves would have to live again with the earth they have abused or accept the abuse of, I cannot but

help that but think that, that realization might make some difference in our environmental values and actions.

If my mentor H.P.B. were alive and here today I sure would have some questions for her. Especially how the conditioned mind can keep from becoming reconditioned, even by her teaching which can also be blindly accepted if not careful, but I think I know the answer to that one, through meditation that goes beyond thought. The higher mind works in symbols and pictures, not words. Heck, I'd just like to spend some time with her. Good thing she left some writing, for sure.

"Desire is the dwelling upon pleasure. Aversion is the dwelling upon pain.

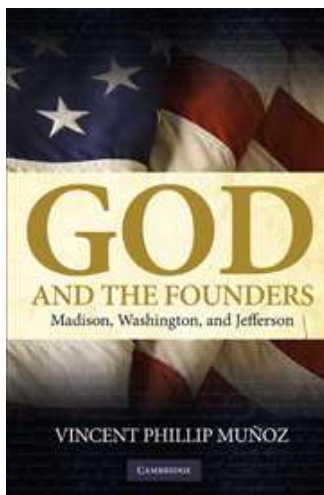
"The tenacious wish for existence upon earth is inherent in all sentient beings, and continues through all incarnations, because it has self-reproductive power. It is felt as well by the wise as the unwise." Patanjali's Yoga Aphorisms, Book 2.

If intelligence is a measure of our ability to learn then why are there so many stupid acts and thoughts done by highly intelligent or smart people including our-selves? It's rather simple really. We have not truly learned yet or else we deny reality and consequences.

Yours G.

PUBLICATION REVIEWS

Supreme Court & the Ten Commandments



The Supreme Court's heights of incomprehensibility on the First Amendment

Faced with two separate cases involving public displays of the Ten Commandments,

the Court found postings of the Commandments in Kentucky courthouses unconstitutional but ruled a Ten Commandments monument on the grounds of the Texas state capitol constitutional.

One might have expected that by now the Founders' views would be well understood and the meaning of the Constitution's religion clauses would be decided.

The last three generations of scholarship and constitutional argument, however, have failed to resolve the historical record.

If anything, the opposite has happened. Scholars and judges are more divided now than ever **on how the Founders intended to protect religious liberty and what they meant by the separation of church and state**. Those on the left often claim that the Founders were skeptical deists who sought to erect an impenetrable wall of separation. Their counterparts on the right regularly contend that the Founders were religious men who expected a Christian spirit to infuse American political and public life.

Jefferson, Madison, and Washington did not believe that individuals possessed the right to religious liberty because it was willed by a democratic majority. Whatever their differences about church and state, all three Founders understood religious liberty to involve **natural rights** and, therefore, necessarily to limit the will of any just majority. We still use the language of rights today, but the idea of "natural rights" no longer holds much currency in America's law schools or among most contemporary political theorists. Whether the right to religious liberty can be defended persuasively without recurring to natural rights, however, is at least an open question and perhaps doubtful.

In the first days of the twenty-first century, the world witnessed unspeakable acts of violence committed in the name of religion. The United States is engaged in a costly war to bring freedoms to a part of the world that has never embraced it. It would be naïve to think that arguments alone can win wars or deter those who would kill in the name of God.

But if we wish to distinguish waging war in the name of freedom from terrorist acts committed out of religious fanaticism, we must be able to give an account of the freedoms that liberal democracies cherish and seek to spread. **We must be able to explain why religious freedom is good** and why it involves rights that belong to all individuals.

[Continues at the end of page 10...](#)

WISDOM IN ACTION

“ passing through a portal ”

Sometimes it happens that a student passes through a “portal” without knowing that he is doing so, or has done so, until he finds himself “on the other side.”

He knows then that other and greater portals await him, and he passes them in like manner, growing — growing — growing — with no thought of anything but service to the best and highest he knows.

I am glad the “bad week” has gone into the limbo of such things, for it makes another opening, and a rising cycle is a good time to make further effort. Such experiences come to all “humans”; they also go, as we know, and in this we are more fortunate than the world at large. It is the knowledge of the transitory nature of all experiences, while experiencing, that enables us to remain separate from them.

“I establish this whole universe with a single portion of myself and remain separate.”

The macrocosmic truth must also be the true position to be attained by the microcosm in his realm of creation. Sometimes, as you say, one gets into the way of doing things perfunctorily; this has been found to result from the mind being on other things — things other than the work in hand.

The remedy, of course, lies in the re-directing of the mind and concentrating on that which is done. Our daily lives give us the best opportunities for the practice of concentration, and for increase of knowledge by making Theosophy a living power in our lives. You speak of control. Control is the power of direction, and when exercised in one way, leads to its exercise in other ways until it covers the whole field of operation.

A way to control speech is to think of the probable effect of what one is about to say. This insures deliberation, and the speech carries with it the force of the intention. The deliberation takes no appreciable time in practice — a thought towards it, a glance at effects; it is really an attitude of purposive speech wherein all the processes are practically simultaneous.

If in any one thing control is difficult, begin with the purpose of control in mind, and stop at the first indication that control is being lost. Everything should be made subservient to the idea of control, if that is the purpose.

As ever, R. C.

FROM THE FRIENDLY PHILOSOPHER BY R. CROSBIE

Next month:

“ sacrifice in small things ”

Supreme Court & the Ten Commandments [cont'd]

different values than we do, nor will it sustain the type of commitment and sacrifice needed to preserve freedom for ourselves or to secure it for others.

When the American Founders attempted to defend religious freedom, they turned to natural rights arguments. Even if it is intellectually unfashionable, that path remains open to us today. We might consider travelling it not only because individuals actually may possess rights to religious freedom by nature but also ***because the idea of natural rights has profoundly aided the cause of human freedom.***

No three men did more to articulate and to constitutionally protect the natural right to religious freedom than Madison, Washington, and Jefferson.

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