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GEOMETRY IN NATURE

The Secret Doctrine II, p. 594

Principio cœlum ac terras, camposque liquentes
Lucentemque globum lunæ, Titaniaque astra
SPIRITUS intus alit; totamque infusa per artus
MENS agitat molem, et magno se corpore miscet.
Inde Hominum pecudumque genus, etc.¹

(Æneid VI.)

“First came three, or the triangle.” This expression has a profound meaning in Occultism, and the fact is corroborated in mineralogy, botany, and even in geology, as was demonstrated in the section on “Ancient Chronology,” by the compound number seven, the three and the four being in it. Salt in solution proves it. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones.

It is the figure of *fire*, whence the word “*pyramids*”; while the second geometrical figure in *manifested* Nature is a square or a cube, 4 and 6; for, “the particles of earth being cubical, those of fire are pyramidal” truly—(Enfield). The pyramidal shape is that assumed by the pines—the most primitive tree after the fern period.

Thus the two opposites in cosmic nature—fire and water, heat and cold—begin their metro-graphical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one.

¹ “First Divine Spirit within sustains the Heavens, the earth and watery plains, the moon’s orb and shining stars and the *Eternal Mind* diffused through all the parts of the universe. *Thence proceed the race of men and beasts, the vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane.” “All proceeds from Ether and from its seven natures” — said the alchemists. Science knows these only in their superficial effects.

OUR CYCLE AND THE NEXT

[*Lucifer*, Vol. IV, No. 21, May, 1889, pp. 177-188]

“The world’s great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn.”

—SHELLEY [*Hellas*, lines 1060-63].

“My friend, the golden age hath passed away,
Only the good have power to bring it back . . .”

—GOETHE.

What had the author of *Prometheus Unbound* in his mind’s eye when writing about the return of the golden days, and the new beginning of the world’s great age? Has his poetical foresight carried his “*Vision of the Nineteenth Century*” into the “*One Hundred and Nineteenth*,” or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is “a phenomenon of frequent occurrence, particularly in past ages,” that “*what we shall become* is pictured by something which *we already have been*; and that what we have to obtain is represented as something which we have

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formerly lost.” And he adds, “what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us.”

Such is also Tennyson’s idea, when he says:

“Old writers push’d the happy season back,—
The more fools they,—we forward: dreamers both . . .”

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, “Pecksniffian” ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is “so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery,” in the words of the author of *Martin Chuzzlewit*.

If true, how dreadful Fichte’s statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *re-become* that which “we already have been,” or *that which we are now*? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh

colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts’ blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau’s ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one’s present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous.

These two — [Scientific Materialists and Salvation religionists] — are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism and conceit*—one, a nervous disease, the other that feeling which prompts

us to swim with the current if we would not pass for retrograde fogeys or infidels—the powerful weapons in the hands of our pious modern “sheep” and our learned “goats.” How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—“that still small voice” which, when heard, deafens the mighty roar of Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western “civilization.” But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true

happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.



**EXPLANATIONS RELATIVE TO
THE
CONTROVERSY ON OCCULTISM**

[*Bulletin Mensuel de la Société Scientifique
d'Études Psychologiques,*
Paris, June 15, 1883, pp. 116 et seq.]

[*Translation of the foregoing original
French text.*]

**EXCERPTS FROM A LETTER OF
MADAME BLAVATSKY.**

Madras, May 17, 1883.

*To Mr. Fauvety, President of the
Scientific Society for Psychological
Studies.*

Mr. President,

The monthly *Bulletin* of the Society of which you are the President, issue of April, 1883, has been read and translated to our members of the Occult Branch of The Theosophical Society, and it is in the name of that Branch, and of the entire Society which seems to have been confused with that Branch by the Spiritists, in a very unexpected manner, that I appeal to you for justice. This letter will be followed by a formal reply, which, we earnestly hope, you will have the kindness to publish in your *Bulletin*. . . .

It is impossible for me, in the limited space of an official letter, to enumerate all the *errors* and misinterpretations which abound in the addresses delivered at the meetings of the 6th and 21st of March. It should suffice if I

assure you that those persons who have accused us of such absurdities as I have found in “the refutations” have never read *The Theosophist*. . .

While waiting for our *Refutation* of the “Refutations of the Spiritists” to reach you by the next mail, I have the honor to beg you on our behalf to make the following declaration to your esteemed Society:

1. It is not true that the Theosophical Occultists of the Orient have ever preached or preach ANNIHILATION.
2. It is entirely false to say or to suggest, as Mr. T. has done, that we, the Founders of the Society, or any of the members of the Occult Branch, have ever declared that the basis on which you (Spiritists) rest your ethics—“that of the immortality of the conscious (Spiritual) Ego—is fundamentally false.” . . . I can indicate . . . places in *The Theosophist*, as well as in writings signed by Occultists, where it is affirmed in the clearest manner that the 7th and 6th principles, the Divine Monad and its vehicle, the *spiritual soul* (which make a unity), are immortal, indestructible and *infinite*. Believing in the innumerable reincarnations of the “spiritual Ego,” the only “*conscious Ego*” in Eternity, not one of us, Occultists, could ever say that the individual consciousness was annihilated or that the “spiritual Ego” could fall back into the world of cosmic, primal matter. . . .

Finally, let it be understood: The Society preaches universal brotherhood based on equality, charity, tolerance and mutual love. It accepts all beliefs because it admits no infallibility (its own any more than that of others), and, in not admitting it, it observes, studies, compares and takes note of all without declaring anything as final. As to its Branches, so long as they practice brotherhood, each Branch can believe whatever it likes, because in matters of

religion and belief, a Hottentot knows as much as a Fénelon. The fine speeches and assertions of a Tyndall are as worth while as those of his housemaid, and the Society accepts nothing but FACTS. Now, facts cannot be accepted as such on the evidence of one or a hundred thousand persons, but only on personal evidence appropriate to each individual. It goes without saying that I am speaking now of psychological and purely subjective facts, and not of physical facts. Hence the universal tolerance among Theosophists, one of the rules most positively enjoined. . . .

I offer you my apologies, Mr. President, for being unable to express my ideas more clearly. It is ten or eleven years since I have had occasion to speak or write in French, and I am therefore beginning to forget it. But I have confidence in your intuition and above all in your deep sense of justice. As I have already had the honor of telling you, we never attack anyone, but it is surely permissible for us to defend ourselves when we are attacked, and so unjustly at that. Mr. T. has been pleased . . . to represent us as charlatans preaching a false science, and it has pleased you to publish that accusation. You will allow us then to answer these accusations, proof in hand, etc. . . . Meanwhile, please accept, etc. . . .

(Signed) H. P. BLAVATSKY,

Corresponding Secretary of The Theosophical Society,
Adyar, Madras.



Following are the errors to be found in the conclusions of our brother “D. A. C.”—the translator:

(Page 68, April *Bulletin*)

1. “*The very good ones*: these are prepared to pass with their four constituent elements to a reincarnation on a planet in a superior world.”—Here are two capital errors in four lines; four principles or

constituent elements can never be found together *in the gestation state* which precedes the *Devachan* (the paradise of the Buddhist Occultists). They are separated at the entrance into *gestation*. The seventh and the sixth, that is to say the immortal *spirit* and its vehicle, the immortal or spiritual soul, enter therein *alone* (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has been withdrawn from the *personal* EGO (the material soul). It is the latter *only*, in the case of the *irredeemably wicked* and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality). because the latter had nothing to offer but the purely material and sensual—that becomes *annihilated*. Only the individuality, which possesses the most spiritual feelings, can *survive* by uniting with the immortal principle. The “Kâma-rûpa,” the vehicle, and the *manas*, the soul in which the personal *and animal* intelligence inheres, after having been denuded of their essence, as described, remain alone in *Kâma-loka*, the intermediate sphere between our earth and the *Devachan* (the Kâma-loka being the *hades* of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off “tatters” of the “spiritual ego” and of the personal EGO, superior principles which, purified of all terrestrial uncleanness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial *ego* cannot follow, to glean therein their reward—the effects of the causes generated—and from which they do not emerge until the next incarnation. If we maintain that the *shell*, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we *annihilationists*

without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the *spiritual* EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the *spiritual* EGO? Is it the reincarnationist-Spiritists who protest? Is it these *believers* who teach that Mr. X becomes after his death Mr. T. . . , and Mrs. A— Mrs. B, etc., who refuse to believe in the losing of all recollection by the spiritual soul of *one* of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive? Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes, but only the animal *soul* with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations—and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand *absolute* justice and reject every doctrine based on favoritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely

rare (See *Fragment VI, The Theosophist*, Vol. IV, March 1883, p. 134).

2. “Reincarnation on a planet of a superior world.”—That sentence contains two errors (p. 68). The Monad is going to incarnate on the planet *superior to ours*, in *our* chain of worlds, but only when its incarnations on *our* globe are completed—and not “on a planet of a superior world;”¹ and before it reaches that superior planet, E — ours being D — which it has already visited three times and which it must visit four times more before reaching the end of its great cycle each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races. It is therefore an error to say:

“According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots,” for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former *incarnate immediately*, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too

¹ According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It is after passing through all the races as well as all the *sub-races* and having reached the planetary *Pralaya* (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

short according to our calculations, which are mathematically correct. Should we be thoroughly *ostracized* if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual EGO which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but not the possibility to accomplish that union in the case of the *totally* depraved person. Now it is not that the “spiritual EGO *is dissipated and ceases to exist*,” as it seems to say, but really does not, in *Fragment No. 1*. This was immediately elucidated in *The Theosophist*. It would be absurd to say that something which is immortal in its essence can be *dissipated* or cease to be. The spiritual EGO is *dissociated* from the lower elements and, following its divine monad—the seventh element, disappears in the case of the utterly vicious man and ceases to exist *for him*, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne’s thread which must lead it through the labyrinth of matter into the regions of eternal light — *it must* disappear.

Thus this *personal* astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is *annihilated*, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual—a series of recollections, some fresh and eternal in our memory, others

forgotten and dead, never to revive. To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn “the majority of mankind to destruction” like the Christians “who doom them to the flames of hell”—is unjust and untrue, since with the Occultists, forgetfulness of one’s *self* is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them. Moreover would it not be a horrible punishment to bedeck it with all the personalities that it had to endure, during its long terrestrial journey, instead of merely preserving the acquisitions which enriched it during those previous existences and which have made of it a complete being, a glorious and spiritual unity!

3. “It is not logical to say that all the entities that manifest themselves are essentially bad.” We have never said it. We do not say that these are *devils*, but that they are unfortunate vampires, generally unconscious — mere *shells*, according to Mr. de Waroquier’s correct expression. That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose *spirit* is in *Devachan*, from whence *it never descends*, although *the spirit of the medium can ascend thereto*; and while we have nothing to say against *subjective* communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the *larvae* to play the part of the latter in material and physical manifestations (see the same *Fragment*, p. 133). The “non-incarnation on this earth” falsely attributed to Theosophists, being proved an error, I now pass to other objections.

We have little to say to Madame Sophie Rosen, having met her refutations when explaining the errors in the translator’s

deductions — very logical and accurate deductions — but drawn from misunderstood premises. But we would ask Mr. de Waroquier where he got the strange notion that our *Fragment No. I* is “nothing less than an inoculation offered” to the Spiritists?

Like all the Spiritists, he too, “already endowed with a doctrine based on the affirmation and the control of facts,” is doubtless right in refusing to learn the doctrine of the Occultists, as long as he holds to his own belief. But it is another error to say that this doctrine is forced on anyone. For our adversaries should learn once for all, that it is against our rules and regulations to make the Occult Sciences an object of propaganda. Furthermore, we have doctrines therein which have not yet been mentioned in the *Fragments*, and which are as diametrically opposed to the Spiritistic doctrines as they are to those of the Christians and even of the orthodox Hindûs. Although our Society, including many French and Russian Spiritists, English and American Spiritualists and Hindus from the banks of the Ganges, refuses to accept their respective beliefs, we, the Occultists of the Oriental School, are forced by our very statutes to RESPECT ALL OF THEM; never to discuss them in the presence of Fellows who may hold them; likewise never to criticize anyone’s religion in our journals, even that of individuals who have nothing to do with our Society — *unless we are forced to do so by a direct attack on our beliefs* — as in the present case, or by some preposterous act of intolerance. Allowing none the right to attack us with impunity, we never attack anyone, and it would be difficult to find a word against Spiritism in our magazine, however far we may be from accepting its doctrines. As to the accusation that we wish to inoculate others with the doctrines said to be ours, just because one of our *Fragments* has been translated — is as if we were to accuse our friend Mr. Leymarie of conspiring against Occultism because one of his articles on his beliefs should be found

translated in the *Revue Spirite* by one of our Occultists! Spiritism is as opposed to our teachings as is Occultism to those of the late Allan Kardec. That is no reason, however, for us to start lecturing against and ridiculing the latter, making fulminating speeches against the Psychological Society, the Western Spiritists and their predecessors, and extolling Oriental Theosophy and Occultism as the only beliefs fit to exist. Let those who do not accept our beliefs leave them alone and hold to their own. Since we never criticize their doctrines, and they have never been offered ours, why should they criticize them? Replying to Madame S. Rosen, we say: "You are deceiving yourself, dear Madame." Theosophy (Occultism would be more correct) in dividing the human being into entities called: *Animal intelligence, higher intelligence, Spirit*, etc., does not assert, nor even imply "the disintegration and consequently the destruction of the *conscious, individual Ego*." On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvae which have been adorned with that divine name, that does not belong to them nor does it suit them in many cases. Do the Spiritists wish us to believe that all their "Spirits" are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of "Spirit," and *Soul*! Why should we not give to everything its proper name? Where is the chaos and the destruction of the "conscious ego" in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the fifth principle,

which itself is also temporary. To render the *conscious ego* eternal, in short to assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6th and 7th Principles, to the monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence attached to it like barnacles to the sides of a ship! What are these principles or "Entities"?

1st Principle: the physical body which decomposes and disappears.

2nd Principle: LIFE or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life.

3rd Principle: the astral body, the *double* or *doppelgänger*, the shadow of, or emanation from, the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last. "Illusory!" exclaims Mr. Rosen. "Then it does not exist at all. How, in that case, can it vanish at death?" Does not a shadow exist as long as it is there — and does it not vanish with the cause that produced it?

4th Principle: the will which directs Principles 1 and 2.

5th Principle: the *human* or animal intelligence, or the instinct of the brute.

6th Principle: the spiritual or divine soul, and the

7th Principle: the SPIRIT. The last is what the Christians call *Logos*, and we — our personal God. We know no other;

because *the absolute* and the *One* — that is the *All—Parabrahm*, is an impersonal principle beyond all human speculation.

To Mr. de Waroquier, who asks from whom we have received our facts, and who says: “As throughout the earth there is only one and the same kind of communicating beings [how does he know?] these can be nothing but the *périsprit*-remains of the deceased persons, and their shells, etc.,” we would reply: you are deceiving yourself, you who never read *The Theosophist* and do not know the whole truth about us. We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their “shells,” and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn *what those “spirits” are willing to tell them*. The more fortunate among them, having had to trust to somnambulists *who are not able to guide at will their temporarily liberated souls*, cannot always receive correct impressions because their soul (the fifth principle) *is itself guided by the magnetizer, whose preconceived and often fixed ideas dominate the subject and make him speak* in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor *post-mortem*, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road. For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent,

left his body. It is not only the initiates belonging to the “Great Brotherhood of the Himâlayas,” who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of *@a^karâchârya*, of Gautama Buddha, of Zoroaster, as well as in those of the *-ishis*.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later — the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists.

We cannot, therefore, refrain from smiling when we see Mr. Rosen pointing out to us the truism “that the physical body is not entirely composed of solid matter,” and that it “contains a large proportion of gases and liquids. The Oriental Gentlemen who would give us instruction, ought to consult the physiologists,” he tells us. I am really afraid that the European physiologists may find it necessary before long to consult the Oriental Gentlemen — of the year 8,000 before the vulgar era. He who wrote the sentence that has been quoted from the

Fragment knew as well as any other physiologist that the human body contains as much gas and liquid as it does solid matter, and even more so. But the Occultists recognize but *One* Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two *omnipresent* Eternal elements, any more than two Indestructibles or Infinities can exist—hence Matter and Spirit must be one. “All is Spirit and all is Matter,” they say: *Purusha-Prakriti* are inseparable and the one cannot exist without the other. So it is not the Oriental Gentlemen who have forgotten to consult the physiologists, but rather Mr. Rosen who has forgotten to consult the Occultists upon their method of expression; rather, in order not to displease the modern scientific gentlemen, let us say that the liquid, gaseous and solid states are the three qualities or conditions of matter, which amounts to the same thing. If we add to these three the radiant matter of Mr. Crookes we shall have four — three other states of matter being held in the keeping of Occultists until the Gentlemen of the Academy discover them for themselves. Matter, then, is but a state of Spirit, and *vice-versa*.



POINT OUT THE WAY

XL

Chapter VIII

II. — Food, Incarnation, and the Thinker in Evolution

Question: — On p. 67 (2nd Indian ed.) (p. 62 Am. Ed.):— At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers. What does this passage mean?

Answer: — It does not mean that the vegetable, animal or mineral form will become some other self-conscious entity, but that the Intelligence or Life or Monadic consciousness now expressing itself through the vegetable, animal or mineral form will ultimately, under the Third Fundamental Proposition, develop and reach that point where Manas can be lighted up in it. Manas is potential, of course, in the Life; when that Manas is lighted up, then there is a self-conscious Thinker. The whole of evolution is locked up in those few words.

Question: — P. 73 (2nd Indian ed.) (p. 68 Am. Ed.):—

Now if the road to reincarnation leads through certain food and none other, it may be possible that if the Ego gets entangled in food which will not lead to the germ of physical reproduction. This seems puzzling. Could Mr. Judge here refer to certain dietetic aberrations? What is meant by the Ego's getting “entangled” in food? What is meant by “t food and none other”?

Answer: — Mr. Judge does not seem to be referring to particular diets. He did say he would throw out a hint for the benefit of certain Theosophists. But if we think from the basis already known to us of

physiological processes, we can get something. We know, for example, that before any-thing can be taken into our system — whether in the form of the reproductive germ or in the form of the somatic germ or body cell — that particle has to get into the blood and become blood. We also know that before it can get into the blood, the multitudinous food elements have to be reduced to a common denominator that we call chyle. Now, if the Ego gets entangled in the kind of food that cannot be reduced to the synthetic basis which makes it possible for it to enter the blood, then that Ego is debarred for the time being from getting into incarnation.

More and more, the food of humanity lacks the reproductive element, because we do not put it in. We can only take out of food what we put into it and, although we are the highest beings here on earth, we use nature with never a thought that nature is in evolution. Consequently, little by little, the spiritual element which has to be present in all food becomes absent; the psychic element—the higher psychic element which has to be present in all food if it is to have the reproductive germ—becomes absent; and the time comes when, although there is an Earth here, no Ego can reincarnate on it—just as that time came on the Moon.

There are no Egos on the Moon. Why not? No possibility of getting a body there. All those elements of nature which we alone can supply, we failed to supply to the lives below us; so, because of that, we were unable to reincarnate there and had to try some place else.

Perhaps this would be a good thing for us to think about. Our natures being what they are, our heredity being what it is, our education being that which is common to our time, it follows that, if Theosophy be indeed true, then very much that is lodged in our minds—both consciously and unconsciously to ourselves—is erroneous or is outright error.

It follows, further, that with the minds we have, as we study Theosophy, we shall constantly see objections which to us will seem very, very real. When we ask to have these harmonized, what we really mean is to have Theosophy explained in harmony with our preconceptions. It can't be done, because our preconceptions point in one direction, and Theosophy points in the opposite direction. Theosophy, for example, says that a man is a Soul; that he is a beginningless and endless being. If that statement is true, then the bulk of the activities of humanity are worse than useless; the bulk of our thinking is a positive detriment. We ought to take these things into consideration and, instead of asking others to make this, that, and the other clear, try if we ourselves can't find a common ground. How? By reducing our ideas to their synthetic origin, and then we will have no trouble whatever in assimilating the Secret Doctrine.

We can get all kinds of food but, no matter what kind of food it is that we eat, we can't take it into our systems, make it flesh of our flesh and blood of our blood until, first, it has been reduced to a unitary basis, to a common denominator, to a synthetic standard, which is the same as the basic constituent of our own nature. To put it in a single word, we can say that, whatever it is that we eat, we have to reduce it to a homogeneous basis before we can absorb it physically. With whatever we eat mentally, we have to do the same thing, and the trouble we have in understanding Theosophy lies in our ideas and in our thinking.

When we reduce our ideas to a homogeneous basis we shall have not a particle of trouble in understanding anything in the philosophy, because it will no longer be something in a book — it will be our own re-aroused knowledge. In other words, we say, "I think so-and-so." That is why there are the difficulty and the objection. All right, let me get right at the fundamental of

common beings, but the Devas are also part of this cycle. As for ordinary animals, the process of creation and destruction appears to be almost instantaneous. There is a continuous stream of them moving up the same route, making a ladder of day and night. Like moths disappearing in a big flame of fire, and like drops of water evaporating on hot steel, they go, and the process does not seem to abate. This great death seems still unsatisfied. I wonder what will happen when nothing can remain, where the whole ocean forms a single mouthful, and a large mountain is like little fingers of food (for children). The process seems to have intensified the intention of destruction. Like passion, it grows on what it feeds. The greater the amount of wood put in, the greater is the fire. Why are you so greedy, O Lord? All this universe does not seem to suffice, even for one of Your mouths. How will You feed the endless rows of others? If there is not enough food, why are those mouths there? Like a little deer caught in a big wood fire without any means of escape, this world would be destroyed. A weapon does not know the destructive effect of its sharpness. Nor does poison know that it can kill. Is this terrible form of yours aware that it is terrible? If there is one Soul pervading the whole universe, how is it that You, Yourself are destroying this world? As for myself, I am despaired of my life. Please, tell me the worst that is going to happen. I entreat You humbly, as a protector, not to expand this terrible form any further! O Lord, Creator of three worlds and the final goal of all prayers, I put my head at your feet. I entreat You, O Great One, I want the peace of my mind. I want to know who You are, why You assume this terrible form, why You are armed with implements of death, why You are angry, and why You frighten me?

Shri Krishna says to Arjuna: If you wish to know who I am and why I am so terrible, I will tell you that I am death in person. I have opened My mouth to destroy

this world, and I will do so, saving only those whom I love. The world and all these armies will go like a drop of butter in a roaring fire. These armies are defiant, claiming superiority to death itself. Their ambition extends not only to the earth, but to the sky and the wind. Their speech is harsher than sharp weapons. Their pomp is greater than that of fire, and yet they are no more real than the warriors in a painted picture. It is not an army. It is a serpent made of cloth. It is a doll covered with ornaments. These warriors are as harmless as kings on a canvas. As I have already destroyed the life in them, they are now like puppets (in a Punch and Judy show). Once the thread is broken, the dolls cease to operate. To destroy them now, when their life is already gone, is the easiest thing. It is for this reason that I have asked you to be wise and to do your duty. You may even get the credit of having destroyed these armies. Nor will it be an empty glory, as there is also a kingdom at stake. You will be merely the final cause. Do not hesitate to face Drona. Do not be afraid of Bhishma. Do not worry about raising your arm against Karna. All these armies are like lions in a watercolor, who can be wiped out by a single stroke of a wet hand. I have destroyed the illusion for you of the assembling of the army and the actual fight. You have seen them dying. What is now left is mere dry pigment. Kill those who are already destroyed. Do not leave any room for regret. The mark has already been fixed. The shooting of the arrow from it is a small matter. You will get fame, which will travel from mouth to mouth and go down in history.

Arjuna says to Shri Krishna: I you say You are death; how can that be when it is Your duty to protect the world? How can You take away youth from any man before it is time, and put old age there? How can there be sunset before the four Parharas (twelve Hours) have gone? The cycle of the three-fold conditions, viz., creation, growth

and death, is there, inevitable and eternal. The universe, therefore, survives. If You say You will devour everybody, how can I believe it?

Shri Krishna says to Arjuna: The life of these two armies is finished, and I have enabled you to see it. They will die at the moment of their death.

[Just at this moment, Arjuna saw the armies as they were before. Then he was filled with amazement.]

Arjuna says to Shri Krishna: Now that I see this world in its previous condition, I know that You hold the threads to the universe. You are the Great One who can help those that are drowned in the ocean of misery. Constant remembrance of this truth gives joy to my mind. It brings happiness in my eyes. You curb the evil ones, and You save the universe, protecting those who seek Your protection. The wrongdoers of this world, O Lord, are afraid of You. All beings, human and superhuman, everything movable and immovable, bend their heads in joy. It is unnecessary to speculate; what they could do otherwise. It is spontaneous on their part. Just as there is no darkness after sunrise, so You are the abode of all luster; and a your sight, all evil goes out. I never realized your greatness before. I saw it with my own eyes. The creation, which expands, and the Maya, which sustains this world, are all Your doing. Your prowess is boundless. So are Your merits. O Supreme Lord, Your equanimity is unbroken. You are indestructible, self-sufficient, beyond what exists and what is non-existent. You are the seed of the dual principle, viz. Prakriti and Purusha. You are on the other side of illusion (Maya) of the visible world. You are without beginning. You are the Great One. You are ancient. You are Yourself, O Lord of the worlds. You are the only place for resting. You alone know what has happened in the past and what will happen in the future. You are the one who give

meaning to the scriptures (Sruti). You alone constitute perfect happiness. You are the support of Maya, which pervades the universe. You are the all-highest, supreme. You are the final goal of all. At the end of the age, all visible creation finds its way into Yourself as Brahman. You are self-contained. You are the origin of the three worlds, O Indescribable.

You are in all things and in all places. Accept my obeisance. You dwell everywhere, O Great King. You are the god of death, who punishes and You are the fire inside all living beings. You are Varuna and You are Chandra. You are the supreme ancestor even of the Greater (Brahmadev). I bow to everything, whether it has form or not, because You dwell in it. Again and again O Lord of the world< I bow to You. Again and again I look at every limb and I bow to You. I have seen everything in that universal form. I bow to You, O Lord, as I have seen all things inside You, dependent on You. I bow to You. I do not know what further to say in this prayer. I bow to that much of your form that I can see in front of my eyes. I do not know whether there is any middle or hinder part, but I also bow to that. You are in front and behind the world. It is impossible to count the myriads of forms which You possess. Therefore, I bow to all of them and to You, the Soul of all things. You are the ocean of the endless prowess. You are the sky of skies. Dwelling in the heart of everyone, You pervade everything. As waves are constituted of water, everything is constituted of You. Therefore, You are near everyone at all times. I have been unthinking, and not knowing this greatness of yours, have treated You with familiarity. I have used nectar for washing the floor, and I have exchanged the cow of desire (Kamadhenu) for a lamb. I found a mountain of precious stones, but broke them up to prepare a parapet, and I used the wood of the most valuable tree to make fence around my farm. I have wasted the intimacy with You, O Krishna, for worthless objects.

Even today in this mundane warfare, I have made You, who are the embodiment of Para Brahma, my charioteer. O Liberal One, we sent You out for negotiations. O Lord of the world, we have used you for our petty purposes. You are the final goal of the Samadi, which Yogis are trying to reach, and yet I have behaved badly. You are the origin of the universe, and yet I crack jokes with You. When I came to your palace and You omitted the usual formalities, I was upset. I have taken liberties with You. I have turned my back on You. I have challenged You to a wrestling bout. I have fallen out with You over a game of chess. I have asked You to give me valuable things. I even tried to instruct You, though You are all-knowing. The extent of my faults knows no bounds. With my hands on your feet (on oath), I now declare that I did all this through ignorance. To Your invitations, I demurred through pride. I have rested in your apartments irreverently. I have shouted at You, O Krishna. I have thought of You as only a Yadava. I have obstinately checked your movements. O Lord, take me to your heart as a mother does her child, and forgive me all that I have hitherto spoken or done. The rivers collect dirty water and move towards the ocean, but the ocean receives them all the same. O Lord, O Immeasurable One, I have come to You in submission. Forgive my faults.

O Supreme God, I feel your true greatness. You are the origin of the movable and the immovable world. You are the primeval preceptor, giving all meaning to the Vedas themselves. You are profound with equal attitude towards all living beings. You possess boundless virtue in every direction. You are unique and unequal. There is no one like You. Therefore, there can be no one greater than You. You are in this universe yourself. Your greatness is indescribable.

Save me from my errors, O Lord. I did not realize that You were the benefactor of the world. I even resented such respect

being paid to You. You have allowed to be praised in assemblies, where all the praises should go to You. I have spoken of You carelessly in the past. I have done this through ignorance and error, and I turn to You for being saved. I am unfit even to make this request, but I speak to you as a child would speak to his father, getting bold through affection. Similarly, please bear with me. Fomality is not possible amongst those who have affection. Even from this point of view, please overlook my mistakes of the past. Just as a man meeting a relation would pour out his troubles to him, or a woman would disclose everything to the man she loves, I am offering this prayer to you. Further, it was at my own request that You showed me the universal form. My ambition grew with Your willingness to grant my desires. You have yielded to my fancy, and You have even gone beyond and instead of drops of nectar. That, on which the Upanishads are silent, and which has not been heard of even by the highest sages, has been witnessed by me. This realization is beyond the scope of intelligence. It cannot form the subject of discussion. All I can say is that my mind is full of joy. But what is uppermost in my heart now is to be near You and to talk with You in your original form. In the Vishwarupa, I do not know where to turn and where to address myself. Of this phenomenon I am frightened. Please, therefore, abate this and restore joy to the world. I am longing to see You as Krishna, and when I do so I shall realize the object of every pilgrimage, the purpose of every good act, the mystery of all the scriptures, and the goal of Yoga. O Lord of Lords, supporter of the universe, be pleased with my worship, and show me your beautiful human form.

Shri Krishna says to Arjuna: No one has, up to this moment, ever seen what you have seen. No men have ever been known to achieve this sight. The performers of sacrifices (Yadna) are sent back from heaven. Those who pursue Yoga

grow fatigued in their efforts before they reach there. Neither study nor merit, nor the austerity of asceticism, can secure all the good fortune that you have accomplished. In the moment of your good luck, entertain no fear. Nothing but good can result from this for you. Having reached the ocean of nectar, one must not run away for fear of being drowned in it. Having secured a mountain of gold, it would be ignorance to entertain anxiety as to how it can be moved. If one were to secure a treasure, it would be idle of him to worry about increasing the weight of his luggage. One does not ask the moon to go away or the sun to rise because there is a shadow. In the presence of rare and unique experience, do not entertain weak feelings. You are trying to embrace the shadow instead of the body. You can entertain affection for My human form, but cannot hold with the universal form, which may be terrible and endless. I want you to act like the miser, who moves with his physical body, but his mind is always on the secret hoard, or like the mother bird who flies everywhere, but whose heart is with her young ones in the nest, or the cow who grazes on the hillside but is constantly thinking of the young calf at home. Outside devotion may be useful to secure peace of mind and one may turn for this purpose to the embodied form. But I must ask you to pin your faith in the universal form. You will fear less in the future. Direct your unbroken thoughts on this at all times. Now at your desire, I would revert to My human form.

[TO BE CONTINUED]



Abadiania, Goias, Brazil
JohnofGod.com

Going There *From an original interview by Robert Pellegrino-Estrich*

They come in their thousands. The sick, the lame, the 'incurable' and the medically discarded, to a small town in central Brazil. They endure long international flights and for some long bus trips to Abadiania, high on the plateaux of Central Brazil. They come to be cured by the miracle healer, Joao Teixeira de Faria ... the man they call John of God.

He will scrape away cataracts and eye tumours with a knife, remove breast cancers with a small incision and cause the crippled to walk with just the touch of his hand. In a meditation room a ceiling high stack of discarded crutches, wheelchairs and braces pays silent testimony to his success. He is acclaimed as the greatest healer of the past 2,000 years.

Buses arrive throughout the night. At 5am it is cool and still. A heavy mist blankets the town of Abadiania much of which has grown to cater for the thousands who pilgrimage here. People sit outside the simple lodging houses talking softly... waiting. Some sleep in cars or buses or simply stand around waiting for the sunrise. The lodging houses provide free coffee for the weary travellers who spill from newly arrived buses all through the night. Dawn will bring new hope of a life without pain or illness.

The hospital-style centre opens at 6am. The sick collect their queuing numbers as cameramen prepare their equipment for the filming of the day's activity. In an unmarked room Joao rests in preparation. Rita, a dentist and volunteer aid, who says she was healed by Joao of an incurable disease, explains that he can call on more than 34 doctor entitles who use him as a vessel to perform the amazing surgery and healing. Joao is an unconscious medium, she explains, who does not remember anything once he is incorporated by entity. The principal entity is Dom Inacio, after whom the centre is named - Casa De Dom Inacio.

My initial interview with Joao is in the unmarked room at the rear of the centre. He lies on a couch in the dimly lit, sparsely furnished room. On the wall above his head hang pictures of his principal entities. On the adjacent wall hang a dozen Honorary Degrees, Certificates of Appreciation and Civil Awards bestowed upon him by grateful countries and VIPs, among them a plaque bearing a Medal of Honour from the President of Peru in gratitude for healing his son. Joao greets us with an outstretched hand from the couch where he is resting. We do not stay long. He has another busy day ahead. The people are lining up - over 600 already and it is only 7.30am. Soon he will say a simple prayer and incorporate the entity. Time enough for us to inspect the premises before the healings begin.

The healing centre, affectionately known as The House, is simple, efficient and designed to cater for large numbers of people. The main hall is open at one end leading out to a covered walkway, toilets and a rose garden. This is the main treatment area where most of the visible operations are performed on patients where they stand. A lilting song heralds his entry. Followed by assistants carrying trays of surgical instruments, he moves slowly in trance. Anaesthesia and sterilisation are provided invisibly by the entities, a fact that astounds medical doctors who come to observe him. In 35 years there has never been a single case of septicaemia in the house.

During the first morning I saw operations performed that defied my logic. Touching the head of a woman who had a large tumour in her stomach, he lifted her shirt to reveal a freshly stitched four-inch incision. Two hours later she seemed well, in high spirits and happy to show me her incision. 'See,' she said, 'the tumour is gone, and I'm going home to cook dinner!'

Some of the operations are unorthodox in the extreme. With a pair of long nosed forceps and a cotton swab he operates through the nose, twisting the forceps

high in the sinus cavity. I am told that he can perform 28 different operations throughout the body with this technique. While gruesome for the viewers, many feel only a mild unpleasantness whilst others experience considerable discomfort. One woman said that the sensation was so good she was sorry Joao had not done the other one. One man I interviewed declared he had six broken bones in his feet repaired by this method. A similarly illogical operation is performed by scraping the eyeball with a kitchen knife, a procedure absolutely impossible by any medical doctor. Apart from the removal of eye tumours and cataracts, he also operates elsewhere in the body by scraping the eye. Invited to watch at close range, I saw a small blue light emanate from the tip of the knife. This light strobed deep into the iris and seemed to break up into multiple white fingers. At no time was there an anaesthetic or aseptic used in any operation. Incisions produce virtually no bleeding, a fact which astounds doctors and scientists alike.

I was warned by a kindly assistant to watch for an amazing phenomenon: 'simultaneous invisible operations' which occur in the crowd as he operates. Even so, I was not prepared for the frequency and, simplicity of this remarkable occurrence. People began dropping like flies all around me. 'Get that one!' Joao said as he paused from a delicate eye operation and pointed into the crowd. 'There is another over there. Take them to the recovery room,' he said with firm compassion. These were truly miraculous healings.

I watched in amazement as a man, confined to a wheelchair for 50 years, was told to stand and walk after a simple touch of his legs. The grateful man burst into tears as assistants walked him away and the wheelchair was removed to become part of the static display in the meditation room. I pulled myself away to check on patients in the recovery room.

Fitted with two rows of clean white beds, the recovery room smelled clean and sterile; a spiritual air, not the chemical smell of a hospital. I sought out some of the 'simultaneous operations' to check their post operative condition. Hopeless cancer cases, gallstones, hernia, cataracts, chronic arthritis, leukaemia, heart problems and many undiagnosed illnesses. All were drowsy but calm and content. Everyone I spoke to had been operated on; successfully, they assured me. One man, who had not been able to sit or bend and previously required assistance to lie down, had received a small incision between his shoulders. Immediately he could bend, squat and sit. He was so happy tears rolled down his big square cheeks as he described his amazing cure.

The house contains three other major rooms. One is a meditation room where 30 or more mediums, all dressed in white, sit in deep meditation. This, they tell me, generates a strong healing current. Next door, in the main interview room, sit another 60 or more volunteer mediums. The long line of ailing pilgrims walk through the centre of this room to receive their cures or prescriptions from the medium Joao, who is in entity. Following the visible operations, he sits in a large chair as the people file past. The entity scans each person and 'sees' their problem. For many, he will write a script for herbs in a strange spirit shorthand. Limping, on crutches or in wheelchairs, the line seems unending. Some who need operations are directed to wait in an adjoining room where major surgery or prolonged treatments take place. As he speaks, his hand, seemingly disconnected from the man himself, flashes across a notepad. Another script, another instruction and the line moves on. An engineer who first brought his daughter to the house seeking a cure for a painful leg condition, tells me the medium will stay until all have been treated, sometimes late into the evening.

Although a successful businessman in his private life, Joao Teixeira is a simple man of humble origins who now devotes three

days every week to healing his fellow human beings, without payment of any kind. A heavy-set man with a slight bodily slump, he exudes deep compassion and remarkable inner strength. He speaks with an economy of words but his deep voice commands attention.

Born into an impoverished family, he is intimately familiar with hunger, deprivation and the humility of poverty. As revealed in his biography *The Miracle Man*, he discovered his extraordinary gift at age 16 when a female vision appeared to him and told him to go to a nearby spiritual church. Greeted by a senior member when he arrived, he does not remember the next few hours but on awakening he was told that he had performed miraculous operations. He has continued healing for 38 years despite relentless persecution. For much of his youthful life he was forced to live as a wanderer, traveling from city to city healing the sick and living from their donations of food. The police harassed him constantly with beatings and incarceration. Despite his compassion and unselfish dedication to the thousands of sick who seek his help, he is still ridiculed by his enemies. Amazingly, he treats many of his persecutors — doctors and police — with their own incurable diseases. Clergymen, rabbis and nuns from all over the world write testimonies to his miraculous cures.

The poor and the famous are equally welcome. The famous include actress Shirley Maclaine who was told she could never dance again until Joao cured her stricken legs caused by a tumour in her stomach. Thousands of written testimonies are filed in the office along with piles of newspaper clippings and personal letters of gratitude. It is estimated he has cured more than 15 million people in his 38 years of healing. Reports by scientists from all over the world support claims of miraculous healings of every malady known and unknown, including incurable cancers, lupus disease and 139 cases (at the time of writing) of AIDS. Many come with their white coats of scepticism, but all leave

totally convinced that he is a genuine paranormal phenomenon of medicine.

The sick do not pay for treatment. If herbs are prescribed they pay only a few dollars to cover the cost of production. They will be fed at lunchtime with a simple wholesome soup, bread and herb tea, for which there is no charge. The week before I arrived he treated and fed over 15,000 people in three days! He and his volunteer staff worked non-stop up to 14 hours each day. It is said that he treats and operates on more people for major maladies in a single week than the largest western hospital would treat in a month.

Like other renowned healers before him - Edgar Cayce, Ze Arigo and Britain's Harry Edwards, his miraculous cures provide hope for the terminally ill who have exhausted all avenues of modern medicine. Joao is the living proof of spirit existence that even the sceptics cannot refute.

A trip to this sanctuary is a spiritually uplifting experience even for the hale and hearty.

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Natalya's X-Ray Vision

A Girl with an X-ray vision

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Moscow's medical workers discovered a magnificent gift of a sixteen-year-old girl Natalya Demkina from Saransk.



The girl possesses "dual vision". She is capable of discerning a person's internal organs without using X-ray or ultrasound.

Natasha has already disproved several medical diagnoses and has not made any mistakes. A series of medical experiments

conducted in one of the clinics provide substantial and undeniable proofs of the girls' unique abilities.

"Growing up, my daughter was just an ordinary child," states Natasha's mother Tatyana Vladimirovna. "Perhaps, she just a bit more mature than other kids her age. Natasha started to talk when she was only 6 months old. At 1, she could already recite Pushkin and Nekrasov by heart. By 3, Natasha mastered the alphabet and learned to operate a snowmobile," continues her mother. "Since early childhood, Natasha has been resistant to cold temperatures. She practically walked around naked till winter. She once walked barefoot in the snow after sauna [Rus. banya] Overall, she was just a normal kid. Never was she able to see through humans!"

The Demkins family remains puzzled as to the origin of their daughter's gift. Perhaps, Natasha's latest surgery has triggered such "vision improvement". Natasha's appendix has been removed. However, by the time she was scheduled to be sent home from the hospital, she could hardly move. Ultrasound revealed that doctors forgot to remove sanitary cotton tampons from the girl's intestines. Natasha was once again hospitalized and operated for the second time. In a month after that incident, the teenager was able to surprise her mother with her unique quality. "I see a crimped tube similar to our vacuum cleaner inside of you. I also see two beans and a tomato that resembles a bulls' heart," states the girl. Back then, she was not aware of medical terminology and could not provide a proper name for a heart, a liver, a kidney, or intestines. She simply compared what she saw to fruits and vegetables.

Medical workers of children's hospital N1 decided to conduct several experiments in order to gain some insight into the girl's gift. Natasha was shown a woman with a whole bunch of illnesses. The girl managed to list every single one of them. Further

ultrasound examination simply proved her final diagnosis.

Natasha is capable of distinguishing even the tiniest pathology on a molecular level in the deepest corners of a human body, which are usually left undetected by regular ultrasound. "It's like having double vision. I can switch from one to the other in no time if I need to know a person's health problem," says the teenager. "I see an entire human organism. It is difficult to explain how I determine specific illnesses. There are certain impulses that I feel from the damaged organs. The secondary vision works only in daytime and is asleep at night."

Natasha began her studies at a multi-disciplined academy at the Moscow's State University of Ogarev in order to learn more about organism's phenomenal qualities. There she specializes in medicine. "Being able to use medical terminology, I will be able to state the final diagnosis more accurately. I have to know and understand what I see. This will definitely ease my work with people who come for consultations," states Natasha.

In the meantime, the amount of people willing to attend the girls' consultations increases day after day. News about her wonderful gift has quickly spread around their district. Today, the Demkins family accepts about twenty phone calls a day with cries for help.

"We even have people standing in line right before our door," says Natasha. "I cannot turn them down. I do not accept any monetary rewards either. That is why I am often exhausted by the end of the day. Some people do not even thank me."

Doctors themselves often pay visits to the girl. Several times Natasha disproved their final diagnoses. "There was once a lady who had been diagnosed with cancer. I looked at her and did not notice anything

like it, just a small cyst. The woman however stated that she had just been diagnosed with cancer." Secondary examination however revealed that Natasha had been right.

"I would like to get into Moscow's medical academy of Sechenov. However, I do not think that I will be able to pay for my studies- 70,000 rubles annually. Not even my gift can help me in these matters," says Natasha.

Natasha is right. Despite a number of experiments and thorough medical examinations, the girl's gift still needs to be backed up by scientific evidences and facts. Today, the girl hopes that scientists will notice her and conduct all the necessary experiments. "I have nothing to hide," says Natasha. "Let them experiment with me. Perhaps, they will be able to explain the nature of my secondary vision. Then I guess I will have a chance to study at the most prestigious medical school."



“THARANA,” OR MESMERISM.

BY N. CHIDAMBARAM, ESQ., B.A.

In the June number of the THEOSOPHIST, Babu Purno Chandra Mukerjee enumerates certain processes resorted to by persons practicing Tharana (Mesmerism), in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of *my own* body, pronouncing a *mantram* at the

same time. This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since I learned the *mantram* and, if I may trust my memory, I think I have successfully treated about 20 cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practice the art to become successful in it: —

Four years ago, a Bramhan offered to teach me the *mantram* if I would teach him in return a *mantram* for the cure of scorpion-bite, in which I was considered an adept. I agreed to do so; but when the Bramhan that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the *mantram* a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water — a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: *firstly*, whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and, *secondly*, whether the effect or the power which one acquires by practicing *mantram* is really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the *mantram* to any one wishing to learn it.

In one place you say that, when a cure is effected by a *mantram*, what really effects the cure is what you call the “will-power.” I wish to know whether, in the described case, I exercise any “will-power” unknown to me, and whether I can at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, skeptics will do well to give the matter a trial themselves by learning some *mantram* and observing its effect on patients.



Editor's Note [HPB] — It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not*, “mesmerism,” and “will-power.” It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect “mesmerism” — since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another — whether without or with direct contact. We confess, we do not see, how anything of that kind — we mean a nervous fluid or force — can be said to reside in a *mantram*, even as a potentiality, since a *mantram* is simply a

recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *i.e.*, chanted in a peculiar way, we do not know why the resultant sound could not possess as curative power in itself as a mesmeric “force.” The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible*, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica* — why not the rhythmic sounds of a Sanskrit *mantram*?

The forefathers of many Brahmans — if not the latter themselves — must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is, the God Sabda Brahman called also *Kala Brahman Gouri* — one of the mystic names for AKASA, which gives rise to occult sound — the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa*, in its purest essence. The Hindu occultist, or devotee, while practicing Raja Yoga, hears the occult sounds as emanating from his own *Moola Adharam* — the first of the series of six centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from nowhere else. But before our correspondent can realize fully our meaning, he will have to learn the important difference between *Astral Fire* and *Astral Light*. Does he know it? Has he assured himself personally of this difference?

It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even “by learning some *mantram*, and trying its effects on patients,”

unless one knows the philosophy — so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman — who transferred the gift of curing by a certain *mantram* to our correspondent — know himself anything of the power he was so transferring, or did he simply do that *mechanically*?

If he was *an initiate* — well and good; but, in such case, how happened it that he asked one, who *was not* an adept, to *teach him* in return? Such are not the ways of initiates. An adept acquainted with one CENTRE, knows them all — since there is but one centre, of Occult Force in nature. He knows that in the *centre* of the Astral Fire must he search in nature for the origin of every sound — and it *is* sound — the Vach — that is the curative agent in a *mantram*. Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONA CHAKRAM,¹ that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point), but convey and echo them *from within without*, and *vice versa*, in every occult process of nature. It is within and from a given point in space (which must always be central, wheresoever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds from; for this centre is the “seat” of the unmanifested deity — says the esoteric Brahmanical doctrine — of the “Avyaktabrahm,” and stands for the *seventh* principle within the six points of the

¹ The hexagonal wheel, or six-pointed star — the wheel of Vishnu with the Hindus; Solomon’s seal — with the Western Kabalists. It is, in this case, the representation of the Astral File, the *seventh* being represented by the *central* point. In this connection one would do well to study the article on the five and six-pointed star in the 26th number of the THEOSOPHIST (for November, 1881) — ED. [HPB] [See *The Aquarian Theosophist*, Vol. IV, -----]

chakram. All the forces in nature, whether great or small, are trinities completed by quaternaries; *all* — except the ONE, the CROWN of the Astral Light. If we say that nature has in reality *seven*, not five or even four, elements, some of our readers may laugh at our *ignorance*, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram*), it is through occult sounds¹ that the *adept commands* the elemental forces of nature. SABDA-BRAHMAM'S vehicle is called *Shadjam*, and the latter is *the basic tone in the Hindu musical scale*. It is only after reaching the stage called *Tribeni* and passing through the study of preliminary *sounds*, that a Yogi begins to see *Kala Brahmam*, *i.e.*, perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *siddhis* of the Raj-Yog, and reached at least the above named stage, then will he comprehend what we mean in saying, that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog. The practice of blindly “transferring” and “receiving” — is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition.² The Hatha-Yogi

A gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog.

either becomes a sorcerer, or learns practically *nothing*; or more frequently yet, kills himself by such an unjudicious practice. The *mantram* ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and *stab the user*.



Aung San Suu Kyi: Locked Inside Burma

Aung San Suu Kyi leads the movement for human rights and democracy in Burma. She was born in 1945 as the daughter of the national hero, Aung San, who had led the Burmese Army during World War II. As independence approached, this soldier had adopted nonviolent methods, negotiating an agreement of solidarity among the numerous ethnic groups that compose Burma's fractured population. When his daughter was only two years old, and he was only 32, Aung San was assassinated.

Aung San Suu Kyi was educated in Burma and New Delhi, where her mother was Burma's ambassador. She studied philosophy, politics, and economics at Oxford University and continued graduate studies in New York until joining the staff of the United Nations. She married Michael Aris, a professor of Tibetan and Himalayan Studies at Oxford, where they lived and brought up their two sons.

But while she enjoyed a pleasant life abroad, the people of Burma were finding life less agreeable. In 1962, a military coup

¹ Vide *S.D. I*, 464: "...the nature of that *Element-language*: 'It is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power' (the regent god of the specific element needed).

Thus this 'language' is that of *incantations* or of MANTRAS, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*."

² Vide *S.D. I*, 95: "...Prāṇayāma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The *Hātha* so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga." Or again p. 141 *Transactions*: "The life-winds

are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and states of consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key."

under General Ne Win launched the so-called "Burmese path to socialism." He nationalized the economy, formed a one-party state, banned independent newspapers, crushed dissent, and isolated Burma in the world. With the economy stagnating, ethnic insurgencies began. Of Burma's 42 million population, the Burmans (or "Myanmars") are the largest ethnic group, with 68 percent. Other large groups - notably the Shan and Karen - have waged wars of independence for 50 years, declining in strength, until now they have reluctantly accepted ceasefires.

In August 1988 rioting began. Although the protesters were mostly nonviolent, the government cracked down and killed thousands of people. Suu Kyi had returned to Rangoon to care for her ailing mother but immediately became politically engaged. In her first public speech, she addressed several hundred thousand people, demanding democracy. Instead, the government reconstituted itself as the "State Law and Order Restoration Council" - SLORC. It declared martial law and arrested thousands. The dictator, General Ne Win, had resigned and promised elections. SLORC expected the votes to be divided among so many parties that no clear winner would emerge. But Suu Kyi became general-secretary of a new party, the National League for Democracy (NLD) and went around the country making speeches to crowds, defying harassment by soldiers and the arrest of her supporters.

Eventually she was prohibited from standing for election, and then was placed under house arrest, where she would remain for six straight years. Nevertheless, in May 1990, the election was held and her party, the NLD, won 82 percent of the parliamentary seats. SLORC simply refused to recognize these results, but convened a national assembly to draft a new constitution. It collapsed because even the delegates they had hand-picked walked out in disgust over the unfair procedures. The newly elected parliamentarians were not

allowed to take their seats, so many of them went abroad and formed a government-in-exile. Aung San Suu Kyi was awarded the Nobel Prize, though she could not go to Oslo to receive it.

In 1995, she was released and immediately resumed her immensely popular political activities. In 1999, her husband died of cancer in Britain, and she could not go to his bedside because she would not have been allowed back into Burma. Repeatedly, she and other NLD leaders were confined to their homes, to jail, or to a car when they tried to travel. Then in May 2003 an NLD convoy of cars, led by Aung San Suu Kyi and the NLD vice-chairman, U Tin Oo, was attacked by thugs, who perpetrated a massacre. Depositions by eyewitnesses indicate that the operation was controlled by the SLORC — or rather the SPDC, as the dictatorship is now called. The number of victims killed or injured, captured or missing, remains a mystery, but both of the NLD leaders were injured, then taken into custody, where they remain.

ANOTHER ATTEMPT TO SEEM FLEXIBLE

Though unrepentant, the SPDC saw that they could not hold out forever against world opinion against this crime against humanity. Immediately they began trying to appear more flexible. Their new ploy is to re-convene the national assembly that failed in 1990 and produce a new constitution, without changing any of their undemocratic procedures. They also have put forward a seven-point "roadmap" for a tripartite negotiation among themselves, the ethnic communities, and the political parties. Almost all these groups have declined to participate under the procedural rules that have been offered. The NLD says they cannot make any decision about participating while they cannot even consult their leaders.

As with the other peacemakers we have discussed, Suu Kyi places great emphasis on inner peace. She meditates at

least one hour every day and displays no animosity toward her oppressors. If anything, she seems to pity them for their ignorance and poor judgment. In every statement she shows her commitment to nonviolence.

Certainly her nonviolence is brave and exemplary. In one case, she walked directly toward some soldiers who were shooting in her direction. Moreover, a year and a half ago, she went out to give a speech but the government told people not to come to see her. They came anyway. The police and firemen came with high pressure water hoses to spray the people. She got out of her car, climbed up on a fire truck, and lectured the firemen in front of thousands and thousands of people. She told them, "You don't do this to the people!" They did not turn the hoses on the people. What an extraordinary example of nonviolent action!

Her commitment to nonviolence reflects, not just her Buddhist faith, but her opinion that it is the only practical solution to Burma's problems. Yet she does not reject those young people who continue to use violence in their joint struggle against dictatorship. And she regards the military or police as necessary for the foreseeable future. However, she said,

"The intention of the army should be right. I once had a talk with an army officer who was full of hatred for the Communists whom he had fought. And I said, 'I find this very disturbing that you fought them out of a sense of hatred. I would like to think that you were fighting motivated by a love for the people you were defending rather than out of hate for those whom you were attacking'....Of course, one may argue this is splitting hairs. If you are killing the enemy, can you be motivated by love?"

Alan Clements questioned the effectiveness of the Buddhist approach to nonviolence. He distinguished between two paradigms of nonviolence - one rooted in a

belief in God, as in the movements led by Martin Luther King, Mahatma Gandhi, Vaclav Havel, and Nelson Mandela. The other version is rooted in the Buddhist belief in inter-relatedness, without a god. The Dalai Lama, Thich Nhat Hanh, and Daw Suu herself take this approach. But he pointed out that these non-theistic Buddhist movements have not been successful in bringing about political change. Why not?

She acknowledged his point, but gave a practical rather than a religious explanation, saying that it was probably because of the way in which Christianity is organized. Although a Buddhist might have a favorite monastery, he is not confined to it. But Christians go to the same church for years and years and develop congregational relationships. "I have often thought," she said, "that this is probably one of the reasons why Christian-based political movements tend to take off quickly and efficiently. The organization is already there."

Alan Clements asked how to advise people who feel hopeless because of failure to win democracy. She replied,

"The only cure is work. I think that those who are really doing everything they can, whatever it is, do not feel either despair or hopelessness. ... One must ask, 'Are you doing everything you can?' I think, if the answer is truly 'Yes,' then you feel neither hopeless nor despairing."

Aung San Suu Kyi's expatriate admirers could do more. Almost certainly, she would endorse a stronger commitment to nonviolent action, were she able to speak freely and publicly, yet this option is not often adopted. Hundreds, if not thousands, of pro-democracy Burmese have been trained by Robert Helvey (the man who taught the Serbian youth how to get rid of Slobodan Milosevic without losing a single life, and who showed the Georgians how to get rid of Eduard Shevardnadze). Yet Helvey tells me that the movement has not

taken all the actions that are possible. His approach, widely called "political defiance," is pursued by some committees inside Burma, but ignored by expatriates. Many deny that it is possible to do anything significant without resort to violence - though others *are* doing what they call impossible, whereas warfare has been ineffective. But political defiance is not for impulsive amateurs; it requires as much strategic skill and planning as war. ...

Nevertheless, Aung San Suu Kyi herself expresses optimism about the long-term prospects for democracy. She believes Burma is becoming more civilized, and she cautions Buddhists against using karma as an excuse for doing nothing. She said,

"If what is happening now is a result of what happened before, all the more reason why you should work harder now to change the situation....If you want democracy, you'll have to work for it. You've got to join it. The more people are involved, the quicker we'll reach our goal."

1. Metta Spencer is editor of Peace Magazine.
<http://www.peacemagazine.org/>



Correspondence

GOD IN ECUADOR

A newspaper photographer was sent to Ecuador in 1987 to cover the earthquake that devastated much of the country. In midst of such catastrophic suffering, he witnessed a scene of compassion that moved him so deeply that he wrote a story about it. Here is his account:

"The line was long but moving briskly and in that line, at the very end, was a young girl about twelve years of age. She waited

patiently as all those up front of that long line received a little rice, some canned food and a little fruit. Slowly but surely, she was getting closer to the front of the line, closer to the food that was being distributed.

The young girl did not notice the growing despair on the faces of those distributing the food. The food was running out. Instead, the young girl's attention seemed to be riveted on three younger children who were standing at a distance, across the street."

At long last she stepped forward to get her share of the food. All that was left was a solitary banana. Quietly she took the precious gift and smiled her gratitude.

Then she ran across the street to the three younger children. She peeled the banana very carefully and divided it into three equal parts. She placed one part of the food into the hands of each famished child.

Then she sat down and with a smile, licked the inside of the banana peel."

"At that moment", the photographer concluded, "I swear I saw the face of God!"



JESUS IN INDIA:

This is an interesting subject and this essay will no doubt progress:

<http://www.tombofjesus.com/ancient.htm>

This website contains writings from Notavich and many others, that I am using in my referencing.

I first came across this idea, I don't know where, but the first time I read about it was in Edgar Cayce. I had just only returned to spirituality after a term as an atheist or agnostic so my mind was more open to subjects contrary to normal Christian Doctrine.

Cayce in his reading talks of Brahmanism and Buddhism and other Eastern

thought, being taught to Jesus by his instructor Judy. He mentions that Jesus left Palestine and traveled in India and Ladakh or Tibet, before returning via Asia and Persia to Egypt thence to Palestine. It seems the Essenic group that Jesus came out of had a lot in common with the mystics of other countries, which would be natural. Cayce says that Jesus studied in Puri, Jagganauth under a certain Arcahaia, before going up to Rishikesh and eventually the Himalayas, where he stayed in a monastery for some time.

It is difficult in presenting 'evidence of Jesus in India, that would be acceptable to some. As I have said the myths of Jesus abound and have long tradition. There are over 300,000 sites on the net about it so it definitely has some interest. However most of my research is oral tradition, not internet. However someone like Meher Baba saying stuff as well as the Divine Light mission etc is some hypothesis. In fact as I have tried to say, coming from an Indian perspective avoids all the prejudice for and against coming from the Gospels or the Talmud, neither of which qualify as evidence.

It was then that Issa clandestinely left his father's house, went out of Jerusalem, and, in company with some merchants, traveled toward Sindh, that he might perfect himself in the divine word and study the laws of the great Buddhas. In the course of his fourteenth year, young Issa, blessed by God, journeyed beyond the Sindh and settled among the Aryas in the beloved country of God. The fame of his name spread along the Northern Sindh. When he passed through the country of the five rivers and the Radjipoutan, the worshippers of the God Djaine begged him to remain in their midst.

"But he left the misguided admirers of Djaine and visited Juggernaut, in the province of Orsis, where the remains of Viassa-Krichna rest, and where he received a joyous welcome from the white priests of Brahma.

"They taught him to read and understand the Vedas, to heal by prayer, to teach and explain the Holy Scripture, to cast

out evil spirits from the body of man and give him back human semblance. He spent six years in Juggernaut, Rajegriha, Benares, and the other holy cities; all loved him, for Issa lived in peace with the Vaisyas and the Soudras, to whom he taught the Holy Scripture.

"But the Brahmans and the Kshatriyas declared that the Great Para-Brahma forbade them to approach those whom he had created from his entrails and from his feet. That the Vaisyas were authorized to listen only to the reading of the Vedas, and that never save on the feast days.

"That the Soudras were not only forbidden to attend the reading of the Vedas, but to gaze upon them even, for their condition was to perpetually serve and act as slaves to the Brahmans, the Kshatriyas, and even to the Vaisyas. 'Death alone can free them from servitude,' said Para-Brahma. 'Leave them, therefore, and worship with us the gods who will show their anger against you if you disobey them.' "But Issa would not heed them; and going to the Soudras, preached against the Brahmans and the Kshatriyas. He strongly denounced the men who robbed their fellow-beings of their rights as men, saying, 'God the Father establishes no difference between his children, who are equally dear to him...

"The wrath of God shall soon be let loose on man, for he has forgotten his Creator and filled his temples with abominations, and he adores a host of creatures which God has subordinated to him. For, to be pleasing to stones and metals, he sacrifices human beings in whom dwells a part of the spirit of the Most High.

"For he humiliates them that labor by the sweat of their brow to gain the favor of an idler who is seated at a sumptuously spread table. They that deprive their brothers of divine happiness shall themselves be deprived of it, and the Brahmans and the Kshatriyas shall become the Soudras with whom the Eternal shall dwell eternally.

"For on the day of the Last Judgment, the Soudras and the Vaisyas shall be forgiven because of their ignorance, while God shall visit his wrath on them that have arrogated his rights.' "The Vaisyas and the Soudras were struck with admiration, and demanded of Issa how they should pray to secure their happiness. 'Do not worship idols, for they do not hear you; do not listen to the Vedas, where the truth is perverted; do not believe yourself first in all things, and do not humiliate your neighbor. Help the poor, assist the weak, harm no one, do not covet what you have not and what you see in the possession of others.'" (Ibid, pgs. 34-35)

Let's take a brief moment to examine one of the above statements attributed to Jesus: "For, to be pleasing to stones and metals, he sacrifices human beings in whom dwells a part of the spirit of the Most High." The idea that part of the spirit of God dwells in human beings parallels the Gnostic view of a Divine spark that they believed existed in human beings.

The passages go on to say that Jesus was forced to leave the area after he was warned that the priests had become furious over his teachings of absolute equality for the lower castes. So he left Juggernaut in the night, traveled and took refuge in the Gothamide country, learned the Pali language, and dedicated himself to a deep study of Buddhist scriptures. After awhile, Jesus traveled back towards his birthplace. All along the way, in whatever country he entered, he defended the rights of the oppressed and quarreled with the priestly class. In Persia, he became such a nuisance that the Persian Zoroastrian priests got hold of him one evening and expelled him, hoping that he would be eaten by wild beasts.

Finally, he reached Palestine. The connection between San Issa and Jesus This will be a short update, for now, and I will fill in more information, hopefully within the next few days or weeks. Swami Abhedananda (1866-1939) was a disciple of Swami Ramakrishna (1836-1886). There are critics, as you saw, who claim that Nicholas

Notovitch never made the trip to the Hemis Monastery, never found any manuscripts, and that no one at the Hemis Monastery had ever heard of him.

Well, Swami Abhedananda read Notovitch's account, and in 1922 he decided to travel to the Hemis Monastery himself to attempt to verify whether or not documents actually existed that documented the sojourn of Jesus Christ in India before the crucifixion (there are some, such as Mirza Ghulam Ahmad, who believe that Jesus was too young to have embarked on such an arduous trip alone as a young boy, and only came to India after the crucifixion). In 1929, the Swami published an account of his journey under title, Kashmir O Tibbete. The Swami claimed that he personally handled the ancient manuscripts, and, with the help of a lama that was attending to him, produced his own, independent translation of the documents.

The lama who was acting as the Swami's guide took a manuscript from the shelf and displayed it to the Swami. He told him that it was an exact translation of the original manuscript which was lying in the monastery of Marbour near Lhasa. The original manuscript, he explained, was in the Pali language, while the manuscript that was preserved at Hemis (the one Nicolas Notovitch claimed to have seen, and that the Swami had later been shown in 1922) was written in the Tibetan language. It is said to consist of fourteen chapters and two hundred twenty-four couplets called slokas.

Swami Abhedananda lived in North America for a about twenty-five yeras and made the acquaintance of such people as Thomas Edison, William James and Dr. Max Muller. It was interesting to note that the Swami was at first skeptical of Notovitch's findings. In fact, Swami Abhedananda was determined to find a copy of the Hemis manuscript to expose it as a fraud. But he discovered, instead, that the manuscript actually existed. The Swami then became convinced that the Notovitch discovery was genuine.

Swam Abhedananda's book, *Kashmir O Tibbata*, includes a Bengali translation of two hundred twenty-four verses that are essentially the same as the verses discovered and recorded by Nicolas. Whether or not Jesus went to India before the crucifixion, after the crucifixion, or both before and after the crucifixion, the real significance is that there is on record in the Hemis Monastery some kind of account that speaks of the presence of Jesus in India. The information for this short account.

This account comes from a document that I obtained from a visitor to the website, entitled, "Swami Abhedananda's Journey into Kashmir and Tibet," by Ansupati Dasgupta and Kunja Bihari Kundu, of the Ramakrishna Vedanta Math Publication Department, 19B, Raja Rajkrishna Street, Calcutta-700 006, India. Mark Mason.

"Mankind will soon become aware of the true life of Jesus"

(Meher Baba) Meher Baba (February 25, 1894-January 31, 1969) is another example of the fact that Eastern and Indian peoples, high and low, have been aware for a long time that Jesus died in Kashmir, India at a ripe old age. It appears to have been common knowledge, especially amongst religious and literate peoples of the East, and especially before the advent of the power of Church Christianity.

Unfortunately, this knowledge almost became lost for various reasons, not the least of which was outside (Church) interference. For example, the original teachings of the St. Thomas Christians of India (also known as the Kerala Christians), who Western Christians are fond of pointing to as an "example" that St. Thomas himself (a disciple of Jesus) brought "Christianity" to India, did not include the idea that Jesus was the son of God. Those teachings also did not include the idea of the virgin birth, and Mary was not considered the "mother of God." (See W.R. Phillips', *The Thirty-four Conferences between the Danish Missionaries and the Malabar Brahmans (Christians) in the East Indies*, 15.)

Portuguese coercion against the St. Thomas Christians of India also accounted for the change in their original teachings, as the Portuguese were determined to force St. Thomas Christians to adopt the doctrines of Western Christianity, specifically, in their case, the doctrines of the Roman Catholic Church. An example of this coercion can be found in the Decree of the Synod of Diamper, near Cochin. This Synod was presided over by Archbishop Manzes. This decree forced the St. Thomas Christians of India to formally renounce their previous beliefs, and to adopt such Western Christian beliefs as Mary being the "mother of God."

The decree also forced them to use images, something that they had previously abhorred. In fact, when the Portuguese first introduced images to the St. Thomas Christians, their reply was, "We are Christians, not idolaters." (Gibbon, *Rise and Fall of the Roman Empire*, Vol. 6, 52).

As it says at the Church of South India website:

"Great confusion resulted from the arrival of Portuguese missionaries and Portuguese colonial rule at the end of the 15th century. Some of the Malabar Christians were converted outright to Western Christianity; others, although preserving parts of their liturgy and some of their customs, recognized the supremacy of the pope. Force and coercion were widely used to achieve these results."

Some Jesus-in-India writers believe that St. Thomas was with Jesus in Kashmir, and then went to south India to preach Jesus' message--a message, as you can see from above, that apparently had nothing to do with Western Christianity. Some Malabar history reports that the Portuguese would even resort to murder to coerce St. Thomas Christians to accept Western Christianity.

These days, opponents of the Jesus-in-India theory attempt to point to the St. Thomas Christians of India as "proof" that Jesus could not have gone to India. They claim that since

the St. Thomas (Kerala, Malabar) Christians practiced Western Christianity, this shows that the Jesus-in-India theory is not true, since it opposes the idea that Jesus died on the cross. But the St. Thomas Christians did not originally believe that Jesus was the "son of God," as you saw above, and probably did not believe that he died on the cross for the sins of all humanity.

It is interesting to note that the Catholic Encyclopedia online claims that in the year 1604, a Jesuit recorded the original teachings of the Kerala Christians in what is called a "Report." Now, what is interesting is that that "Report" has not been made public since the year 1604, when it was first written. In short, for 398 years, the Catholic Church has apparently hidden from public this Jesuit priests' report that recorded what the original teachings of the St. Thomas Christians of India were. Even if the report were published tomorrow, after 398 years one would naturally wonder whether or not the report remains unchanged. Did the original report contain information about Jesus in India? Does it seem reasonable that that report has not been published in 398 years?

We believe that this is an example of why it is now important to begin to listen to those people of the East who not only have documents that show that Jesus went to India, but also have their oral traditions which state the same. One such man of the East is the late Meher Baba, who amassed a following of tens of thousands in India. He also amassed a following in the West, especially amongst entertainers and other celebrities. He is the person who coined the now-famous saying (popularized by the genius entertainer, Bobby McFerrin), "Don't worry. Be happy." This is what Meher Baba had to say about Jesus in India:

"There is one secret about Jesus which the Christians do not know.

When Jesus was crucified, he did not die. He entered the state of Nirvikalp Samadhi (the I-am-God state without bodily consciousness).

On the third day, he again became conscious of his body, and he traveled secretly in disguise eastward (with some apostles) to India.

This was called Jesus' resurrection. After reaching India, he traveled farther east to Rangoon, in Burma, where he remained for some time. He then went north to Kashmir, where he settled. When his work was finished on earth, he dropped his body and entered Nirvikalp Samadhi permanently. Saints in India have verified these facts about Jesus' travels. Mankind will soon become aware of the true life of Jesus." [23 August 1925, Meherabad, LM3 p752]

It is very interesting that Meher Baba, back in August of 1925, stated that "Mankind will soon become aware of the true life of Jesus." Other people from the East, such as Dr. Fida Hassnain, Basharat Saleem, Shirdi Sai Baba, Hazrat Mirza Ghulam Ahmad, all have made similiar statements. My own belief is that Jesus became a mukta on the cross...Tony