# The Aquarian Theosophist

Volume V, No. 5 March 17, 2005

e-mail: ultinla@juno.com Archive: http://teosofia.com/AT.htm



# Theosophy in Greece

Dear Friends,

Even though with some delay, I am herewith sending you the information on the ULT along with the schedule we are to follow till the end of May 2005.

I am counting on your understanding regarding this delay; please, bear in mind there's much to be done, my collaborators are very few (one or two) and, timewise, translation is a problem.

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# About myself and the theosophical group in Athens:

My personal metaphysical research started back in 1969; I was given the impetus by certain decisive events and internal experiences I had which led me to believe in the immortality of the soul.

My activity in metaphysics officially began with the non-profit association called "Center of Metaphysical Awareness" set up in Athens in 1984. Lectures were taking place as well as seminars, eastern philosophies studies and yoga and meditation practice. All of these were followed by publications of books. This Center still runs at 60, Charilaou Trikoupi St. (3rd floor), 10680 — Athens and, nowadays, it only deals with publications. It is housed at a 3rd floor 75 square meter apartment in downtown Athens and I am the owner of the premises. It is at this very same apartment that is housed the ULT group. From 1990 onwards my activity has been exclusively focused on the study of Modern Theosophy.

In 1994, I joined The Theosophical Society and set up the Blavatsky Lodge. Four years later I had to quit as I disagreed with the tactics of the Society. In my country the Modern Theosophical Movement is almost unknown as regards both its historical and philosophical dimension. The Greek T. S. is a body where various personal views may be discussed but no concern whatever is given to its founders and its primary work.

This gave me the motive to fervently turn my attention to Modern Theosophy and mainly to pursue an effort to show forth H.P.B and her work.

So, with knowledge of the understanding of the spiritual purpose of life and its unity being the guideline, I set up a study group of the authentic Theosophical texts – mainly H.P.B.'s — and of all those Theosophists who respected the original teaching following it up seriously and consistently (Barborka, Farthing). This activity was called "Blavatsky Movement" and the meetings were held at the premises already mentioned. (*i.e.*, 60, Charilaou Trikoupi St.)

Study soon led me to the pursuit of Theosophical topics on the Internet and that's how I joined Blavatsky.net. I was overwhelmed with the work that has survived thanks to the ULT; I have printed out from its web-pages the texts

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that I didn't know of or the ones non-existent in Greece. Based on the texts and the most explicit references on the Theosophical issues made by prominent ULT contemporary Theosophists we have gathered sound material for a serious study of the teachings.

Three years ago I mounted the web-page Thesophy.gr which helped considerably the Theosophical Movement in Greece to become known. Finally, it was through the Internet that the people in charge of the ULT came to know me and upon their suggesting me to become an associate of theirs I accepted more than gladly.

Currently, the same group, now called ULT Study Group, meets every Wednesday and invites people to attend, make questions and discuss the Theosophical topics on the agenda. The meetings are announced on the web-pages of Theosophy.gr and Ultathens.gr as well as in magazines. Amidst the regular meetings we organize certain lectures to attract more attendants.

#### **ULT Study Group Activities.**

The following pamphlets have been translated into Greek:

Karma and Reincarnation, Practical Theosophy, What Is Death, the Mind and its Powers, Topics for Discussion, Afterdeath States and Spiritualistic Communications.

The following Blavatsky's books have been translated into Greek and edited by others:

- The Key to Theosophy
- The Voice of the Silence
- The Secret Doctrine
- Isis Unveiled

The following Geoffrey Farthing's books have been translated and edited by us:

- Theosophy, what's it all about?
- Theosophy, its beneficial potentialities
- A Trilogy, Modern Theosophy, origins and intentions

TV: Presentations of Theosophical issues are made whenever possible

The aim of the Web-page is to have as many articles of the founders as possible translated into Greek and continuous link with web-pages where Theosophical studies are available as well as articles and books on-line, discussion groups, lessons by correspondence, seminars and Theosophical news from all over the world.

Seminars: a seminar for 27-28-29 May 2005 has been scheduled to be held in Athens, the topic being: Modern Theosophy, its background and its fundamental views. In case we have foreigners participating there will be translation into English as well.

**Note:** Pretty soon the web-page www.theosophy.gr will become www.blavatsky.gr. This title will cover more aptly our purpose to promote H.P.B and her work. Apart from articles by H.P.B it will also include articles by W. Q. Judge (link to Ultathens.gr), by G. Farthing, Dallas Tenbroeck, maybe articles by other writers, a news page and current announcements as well as a page-category to be titled "Meditation". When the latter one is created other categories may also be added.

#### Here is the schedule:

#### 2005 SCHEDULE Every Wednesday at 8 p.m. Entrance Free

#### January

12 The Dreams

19 The Sevenfold in Universe and Man

26 Akasa and the Astral Light

#### **February**

2 Kaberia Mysteries

9 Astral Body

16 Plato's aspect on Atlantis

23 Kama and Manas

#### March

2 Life after Death

9 Devachan

16 The Gnostics

23 Theosophy and Vegetarianism

30 The Voice of the Silence

#### **April**

6 Hypnotism — Mesmerism

13 Channeling: true or false?

20 Plato's Myth of the Cave; deciphering and comparing with the Theosophical teaching,

#### May

11 In Memoriam of H. P. Blavatsky

18 The Elementaries,

25 The Elementals

# Every Wednesday: 6p.m.—7.30p.m. *The Secret Doctrine* by H.P.Blavatsky

#### MEDITATION—SELF-KNOWLEDGE,

The Yoga Aphorisms of Patanjali by William Judge Meets 6.00p.m. — 8.30p.m.
On the following Mondays:

January 17, February 21, March 14, April 11, May 16 Please do not hesitate to ask for any clarification.

Thank you for your concern,

My best regards, Aspasia Papadomichelaki [Athens, GREECE]





# The Global Village

Athens Greece VLT Charilaou Trikoupi 60 3<sup>rd</sup> Floor Athens, 10680 - Greece

Contact: Aspasia Papadomichelaki Tel/fax: +30 210 9334841 Mobile: 6973/318487



New Places for Spanish Study

EAST LOS ANGELES Martes: 6:30 p.m. a 8:00 p.m. 6641 Easton Street, Este de Los Angeles, Ca. 90022

Entre Wittier Blvd. y Olympic cerca de, Garfield Ave. Tel. (323) 264 4065 Llamar entre, 4:00 p.m. y 6:00 p.m.

LONG BEACH Segundo y Ultimo Sábado del Mes; 5:30 p.m. a 7:00 p.m.

3145 E. Broadway

**HUNTINGTON PARK** Todos los Lunes, De: 7:00pm a 8:30 pm

#### "LIBRERÍA LATINA"

6316 Pacific Blvd. Huntington Park, Ca. 90255 (Entre Gage y Clarendon) Tel. 323 581 4248 Estacionamiento Gratis detrás de la Librería

"Todo Estudios y Participatión son Gratuitos"



United Lodge of Theosophist

3766 El Cajon Blvd

San Diego, Ca 92105

(619)283-0142

E-Mail: jim2sal@aol.com

Sundays

10:45-12Noon

Theosophical Book Center Wednesdays — 11a.m.-1p.m.

Wednesdays: 12 Noon to 1p.m.

Psychotherapy of BhagavadGita

Fridays: 7p.m. to 8:30 p.m. Basic Theosophy

> Sarasota, Florida Theosophy Group

> > Meets Weekly on:

WEDNESDAYS: — 7 - 8:15 p.m. SUNDAYS -11 AM - 12:30 PM

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

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

Our address is: 2700 S. Tamiami Trail Suite#11B, Sarasota, Florida 34239 and our phone number is: 941-312-9494.

> http://www.theosophyusa.com 941-349-5151

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

## United Lodge of Theosophists 1917 Walnut Street

Philadelphia, PA 19103

All welcome No collections

#### United Lodge of Theosophists

Robert Crosbie House 62 Queens Gardens London W23AH, UK

Tel +(44) 20 7723 0688

Fax +(44) 20 7262 8639 Contact us: ult@ultlon.freeserve.co.uk

#### **MEETINGS** ON SUNDAYS 7 PM

Dec 5 Cosmic and Human Hierarchies (talk) The Microcosm and the Macrocosm - Man, inseparable from Great Nature

Dec 12 Kali Yuga and the Present Age The Dark Age is the last and shortest of the four yugas or racial cvcles

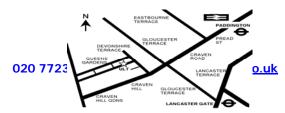
Dec 19 The Light of the Logos (talk) The "Mother" - the noumenal root of Nature as an aspect of the Absolute

Dec 26 Christmas - On the New Year The Astral Light is young and strong between Christmas and Easter

Meetings are free and open to all — travel to Paddington or Lancaster Gate

## United Lodge of Theosophists

62 Queens Gardens London W2 3AL



#### Karma & Reincarnation

The twin doctrines of Theosophy, a mode of living common to the great sages, adepts and Masters who live by the Great Ideal - to benefit humanity.

#### One humanity, one goal, one Truth

Universal Brotherhood means unity through diversity and mutual respect; its absence is the cause of violence and suffering.

#### **Individuality and Interdependence**

"We should aim at creating free men & women, free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish."

#### "the rational explanation of things..."

H.P.Blavatsky, a great Occultist of the modern age

### All welcome to study Theosophy

- Talks & meetings ~ discussions with questions
- Study Group Wednesdays 7pm from Oct 6<sup>th</sup> Bhagavad Gita & Fundamental Theosophical studies
- Correspondence Course by post or

# heosophy Discovery Circle



Schedule: 2003-2004

10:30 am-12:00pm Interactive study classes-

From the Writings of

HP Blavatsky & WQ Judge

Schedule 2004

Interactive Study Class

Every other Sunday 10:30—12:00

December: 5, 19

Located at:

NYTS 240-242 E 53<sup>rd</sup> Street, NYC, NY (Bet. 2<sup>nd</sup>&3<sup>rd</sup> Ave.)

Contacts:

Http://www.geocities/theosophycircle/

Tmwriters@mindspring.com

David@broadviewnet.net

Amedeo@optonline.net

Phone:

David - (718) 438-5021

Amedeo - (973) 697 - 5938

Classes are free and open to all

Saint George, Utah

Theosophy Class

Currently Studying The Ocean of Theosophy by Wm. Q. Judge

Meets every Thursday from 7 to 8 p.m.

At the St. George Branch

Of the Washington County Library

Contacts: Tommie & Don Zook, 1-435-668-6221 or 1-435-627-0912 All are welcome No fees, dues, or Collections

> THEOSOPHY HALL 347 East 72 Street New York, NY 10021 (212) 535-2230

E-mail: otownley@excite.com

All meetings are free. No collections, fees or dues. Discussion — Multi-Media Monday Night 7:30-9:00pm

Investigation of the unexplained laws of Nature, and the psychical powers latent in man. Free Study Materials Provided

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- Dreams and the Dreamer
- Karma and Reincarnation
- Places After Death
- Spiritual and Psychic Realms
- A Relationship with God
- Science and Psi Phenomena THEOSOPHY HALL

347 East 72 Street, NY NY 10021 Doors Open at 6:45PM Phone: (212) 535-2230 Refreshments Served

Current topics: Contrasting ancient theosophical teachings with the standard scientific view of the world, and current psi phenomena. Including distance viewing, crop circles, remembering past lives, etc.

Texts include *The Secret Doctrine, Isis Unveiled* and other original Theosophical sources.

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The ancient psychology of the East and its application in this "era of Western Occultism."

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Meets the first two Wednesdays of the month

THEOSOPHY HALL 347 East 72 Street, NY, NY 10021 Doors Open at 6:45PM Phone: (212) 535-2230

#### THE United Lodge of Theosophists

"Maitri Bhavan" 4, Sir Krishna Rao Road, Near Lalbagh West Gate, — Basavanagudi, Bangalore-560 004.

## **THEOSOPHY**

#### Secret Doctrine Classes

Sunday 10:30am - 12:00

Theosophy Discovery Circle, New York City 240-242 E. 53<sup>rd</sup> St [between 2nd & 3<sup>rd</sup> Ave.]

Monday 7:30 to 9 pm

New York ULT 347 East 72<sup>nd</sup> Street, NY

Wednesday 2 to 4 pm

Antwerp ULT, Belgium

Wednesday 7:30 to 8:45 pm

Los Angeles ULT

Saturday 10 am to 12 noon — The Wind Horse Long Beach — First Saturday of every month

Wednesday —

Bangalore ULT, India

Wednesday: 6p.m. — 7.30p.m.

Athens 10680, GREECE

60 Charilaou Trikoupi Str — 3rd floor

#### LOGIE UNIE DES THÉOSOPHES

Loge Unie des Théosophes

11 bis, rue Kepler – 75116 Paris, France

Conferences Mercredis, 19 h 30 – 20 h 45

Loge Unie des Théosophes Douala Camaroon

B.P. 11372 Douala Localisation Ndog - Bong Heures d'ouverture: mercedi 19h - 20 h 15 Samedi 19h - 20 h 15

Toutes les activités de la Loge sont libres et gratuites Les reunions commencent et se terminent aux heures précises indiquées

La Loge est maintenue en activité par des participations bénévoles

Tel: 40-76-72

United Lodge of Theosophists 4865 Cordell Avenue, Suite 4 Bethesda, MD 20814 phone (301) 656-3566 web: www.ultdc.org

 $\begin{tabular}{ll} Meetings: Sundays~11~a.m.~to~12~noon \\ (Lectures followed by questions and answers, or group discussions.) \end{tabular}$ 

#### Den TEOSOFISKA

Ursprungliga Undervisningen UNITED LODGE OF THEOSOPHISTS, Malmölogen Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

### TEOSOFISKA FÖREDRAG Hela höstterminen 2004

den 6 oktober Manligt och kvinnligt ur ett andligt perspektiv

den 13 oktober I Mästarnas fotspår

den 20 oktober Den globala karman

den 27 oktober Sufismen och teosofin

den 3 november Regression, Hypnos & Förnimmelser

den 10 november Ockulta vibrationer

den 17 november Teosofins pånyttfödelse i Malmö

den 24 november Kan vi återfödas på andra planeter?

den 1 december Den Hemliga Lärans världsbild

den 8 december Intuition och klärvoajans

den 15 december Shakti - Ljustes gudinna

Stiftelsen Teosofiska Kompaniet United Lodge of Theosophists – Malmölogen Peter Bernin, Roslinsväg 6, 217 55 Malmö

+46 (0)709 26 2212

hemsida: www.teosofiskakompaniet.net

email: redaktionen@teosofiskakompaniet.net

#### Phoenix ULT

THEOSOPHY HALL — -77 W. ENCANTO BLVD. PHOENIX, ARIZONA 85003
Phone 602-290-0563

#### PROGRAM - 2004—2005 SUNDAY EVENINGS

7:00 - 7:45 P.M.

Universal Theosophy by Robert Crosbie

8:00 — 8:45 P.M.

Study, read, question, discuss, discover, the Teaching and Philosophy of Theosophy

IN:

THE SECRET DOCTRINE by H.P. Blavatsky

# United Lodge of Theosophists

799 Adelaide Street London, Ontario N5Y 2L8 CANADA

Wednesday Evening 7:30 to 8:45 PM

December Discussions facilitated by the articles of Robert Crosbie and H.P. Blavatsky

The Recognition of Law
What Reincarnates
What Survives after Death
Christmas Then and Christmas Now
The Year is Dead, Long Live the Year!

Sunday Evening 7:00 to 8:00 PM

Isis Unveiled H. P. Blavatsky

Email contact: Laura Gray at classiccontours@sympatico.ca



#### THE FUTURE OCCULTIST

[*The Theosophist*, Vol. V. No. 11 (59), August, 1884, pp. 263-264]

A correspondent of the *Indian Mirror*, <sup>1</sup> an influential daily paper at Calcutta, writing under the heading

<sup>&</sup>lt;sup>1</sup> [The proprietor and editor of this daily paper was Norendro Nath Sen, a famous Indian patriot and reformer. Under his editorship, the *Indian Mirror* became the leading paper in India voicing the opinions of Indians on political matters. He joined The Theosophical Society soon after it began its work in India. He received several letters from Master K. H. ...The high regard in which he was held by Mahatma K.H. is illustrated by this: Sometimes late at night, when correcting proofs, Norendro Nath Sen, after a hard day's work, would fall asleep over his proofs. More than once, when he woke up, he found the proofs corrected in blue pencil 1

of "Proper Education for our Ladies," says:—

The Aquarian Theosophist,

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—"What constitutes real education?" The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. .One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient Rishis have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny "were formed even in gestation and with the sucking of the mother's milk"—it must have been due to the fact that the education of those days was of a cosmopolitan nature. We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the "immaculate conception" will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the Paradoxes of the Highest Science<sup>1</sup>:—

<sup>1</sup> [Under this title, Allan O. Hume published in 1883 certain heretofore unpublished manuscripts of the late Éliphas Lévi (pseud. of the Abbé Alphonse Louis Constant) which had been sent to him by Master K. H. (See Mahatma Letters to A. P. Sinnett, p. 134). As stated by the Master himself, he appended his own comments to various portions of the manuscript. While at first it was to be sent to A. P. Sinnett, it was actually sent to Hume (Ibid., p. 144, where "our 'Jacko' friend" stands for A. O. Hume). Hume translated the original French manuscript into English, wrote a Preface to it and added some notes of his own, signed "Translator." The Master's comments are signed "E. O.," which stands for "Eminent Occultist," according to Hume's statement in the Preface.

There exists in the Archives of The Theosophical Society at Adyar a worn out copy of the Paradoxes of the Highest Science, published as the second of a planned series of Theosophical Miscellanies (Calcutta: Calcutta Central Press Co., Ltd., 5 Council House St., 1883). It contains some marginal notes of H. P. B.'s, although probably in Miss Francesca Arundale's handwriting, presumably copied by her from H. P. B.'s own notes in some other copy of the same booklet.

For a better understanding of H. P. B.'s notations, it might be pointed out that A. O. Hume had acquired a notorious reputation in the early days of the Movement, because of his skepticism regarding the Masters, H. P. B., and the Society in general. Apparently he could never resist a side-thrust in their direction when he took pen in hand. Neither could H. P. B. in her manuscript notes resist the opportunity to thrust back at him in two places.

The following are H. P. B.'s notations in the abovementioned booklet.

Page 1(v). Immediately after the words "(By the Translator)," H. P. B. wrote: A. O. Hume.

Page 2(vii). To the right of the letters "E. O.," she placed the mark #, and at the bottom of the page wrote: # K. H.

Page 21(31). To the Translator's note—in which he objects to the fact that Master K. H. condemns suicide as well as homicide unconditionally, even in self-defence, and says," . . . to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes"-H. P. B. remarks:

A far subtler sophistry—this. H. P. B.

Page 22(32). In E. O.'s note she crossed out the word "inconnues," in his French expression: "Pas de demi-inconnues," and wrote on the margin: mesures.

Page 32(46). To the Translator's note—in which he again questions the Master's better judgment, when the latter considers the Western or Christian conception of God as "a ridiculous supernumerary"-H. P. B. added the remarks:

Hit number 2 and the translator giving himself out as an Adwaitee too. H. P. B.

What H. P. B. means by Hume giving himself out for an Adwaitî will become clearer by consulting The Letters of H. P. Blavatsky to A. P. Sinnett, p. 33, and the Mahatma Letters, pp. 288, 291 which read like this:

{HPB to Sinnette} No; they {the Masters} are no GENTLEMEN but they are ADEPTS. I do not now wonder that he (Hume) would never know a Christian, since if Jesus ever lived there's 99 to 100 to bet that he was an unwashed Jew and no "gengleman"

". . . Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

"Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. "Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it. "The light that will come to it and to the world at large, when the latter shall discover and really appreciate the

in his manners. Nevertheless he is a God for 300 millions among whom there are intellects as good as Hume's.

I knew he was too haughty to bear with our Brothers. He offering himself as a chela and you innocently believing in his conversion! Fiddlesticks. A Jupiter offering himself as a goat-herd to the God Hermes, to teach the latter manners! ... If K.H. said that the T.S. was the hope of mankind, and then that but two Brothers cared for it, I know what he meant. The T.S. is not going to die with us, and we all of us are but the differs of its foundation. Where's the contradiction? ... He is a Pecksnitt your Hume and now, behold! He has become an Adwaitee; a believer in no God. He was an Adwaitee for the last twenty years and what becomes of Mrs.Gordon's, Mrs. Sinnett's, your's, mine, Davison and his wife and daughter's statements to the effect that hundreds of times he maintained last year his P.G. {Personal God}. [p.33]

{and on page 288 of Mahatma Letters we find}: There is nothing "below the surface," my faithful friend {Sinnett} - absolutely nothing. ... he impresses himself with the illusion that he is "far more of an Adwaitee" than either M. or myself ever were (an easy thing to prove since we never were Adwaitees).

{And on page 291}: I must draw your attention to the fact, that nine times out of ten, when he accuses me of having entirely misconceived his meaning — he says, what anyone has a right to regard as a deliberate falsehood. The instance of E. Levi's "I am that I am" is a good instance. In order to prove me at fault, he had to become an Adwaitee and deny his "moral Governor and Ruler of the Universe," by throwing him overboard "for the last 20 years." This is not honest, my friend, and I do not see any help for it.

truths that underlie this vast problem of sex, will be like 'the light that never shone on sea or land,' and has to come to men through the Theosophical Society. That light will lead on and up to the true spiritual intuition."

> ". . . Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children ordemons. When that knowledge comes, all dogmatic religions and with these the demons, will die out." (Page 115.)

In short, one may say that what mankind has first to get rid of, are the base passions and desires which appeal to their sensual appetites. The woman has to cease to be a slave: so has the man to become free; both have to break loose from the bondage of animal tendencies. Then will their natures be elevated; then will the woman be able to put herself en rapport with Prakriti, and man with Purush; the union of these two will produce a race of Buddhas, the children of the Virgin "without sin." These are our ideal men and women, but philosophy recognises that "the imagination realizes what it invents," a paradoxical truth beautifully put forth by Éliphas Lévi. And if those Hindus, who blindly worship their sacred books as also those who sneer at these latter without realising the meaning of what they contain, were but to turn to them with an enlightened eye, and comprehend their teachings by reading them between the lines, they will take the right step in the cause of progress, which should be the real scope of education.

#### 26th March, 1884.

#### [HPB's added comment]

The above letter raises certain important questions. Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in *practical* occultism. GenerVol. V, #5

ally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to Of course, when any pasthemselves. sages, even in their exoteric sense, conflict with the dictates of their "lower self," then others are quoted, which esoterically convey the same sense, although exoterically supporting their peculiar views. The question of the marriage of the Rishis is one of such disputed points. The readers of The Theosophist may recall here, with advantage, a passage occurring in the article under the heading of "Magicon," where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was "Sophia." Now, it is explained there that "Sophia" is wisdom or the Buddhi—the spiritual soul (our sixth principle). This principle is everywhere represented as a "female," because it is passive inasmuch as it is merely the vehicle of the seventh principle. This latter — which is called Atma when spoken of in connection with an individual and Purush when applied in its relation to the Universe—is the active male, for it is the CENTRE OF EN-ERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his Atma, acts upon the Buddhi, for, according to the laws of Cosmic Evolution, the *Purusha* the universal seventh principle — is perpetually acting upon and manifesting itself through Prakriti — the universal

sixth principle. Thus the MAHATMA, who has become one with his seventh principle — which is identical with *Purusha*, since there is no isolation in the spiritual monad is practically a creator, for he has identified himself with the evoluting and the manifesting energy of nature. It was in this sense that the Rishis are said to have married. And the union of @iva and Śakti represents the same allegory. @iva is the Logos, the Vach, manifested through the @akti; and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-Now @akti being a female existent. principle, it is fully manifested through a woman, although, properly speaking, the inner man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by @akti. She is moreover gifted with a wonderfully imagination — stronger than man's. And as the phenomenal is the realization or rather the manifestation of the IDEAL. which can be properly and strongly conceived only by powerful a IMAGINATION — a WOMAN-ADEPT can produce high occultists — a race of "Buddhas and Christs," born "without sin." The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the "immaculate conception." And this art is practically taught to the occultists at a very high stage of initiation. The "Adept," whether the Sthula Sarira be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. Anasûyâ, a female adept of the ancient times, is thus said to have conceived immaculately Durvasas. Dattatreya and Chandra — the three

distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a "holy union," devoid of sin, in the same manner as Krishna's union with thousands of Gopis. Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, Krishna represents the seventh principle, while the Gopîs indicate the innumerable powers of that principle manifested through its "vehicle." Its union "without sin," or rather the action or manifestation of each of these powers through the "female principle" gives rise to the phenomenal appearances. In such a union the occultist is happy and "without sin" for the "conception" of his other-half — the female principle — is "immaculate." The very fact, that this stage pertains to one of the very highest initiations, shows that the time — when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of "Buddhas," etc., born "without sin" — is yet very, very far off — perhaps attainable in the sixth or the seventh "round." But when once this possibility and the actuality of this fact is recognized, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend "the Kingdom of Heaven."

## **C3** Big Blue Umbrella

#### First fundamental

For us there is no *over-soul* or undersoul; but only ONE — *substance*: the last word being used in the sense Spinoza attached to it; calling it the ONE *Existence*, we cannot limit its significance and dwarf it to the qualification "over"; but we apply it to

Presence.<sup>1</sup> ubiquitous the universal, rejecting the word 'Being,' and replacing it with "All-Being." Our Deity as the "God" of Spinoza and of the true Adwaitee — neither thinks, nor creates, for it is All-thought and All-creation. We say with Spinoza — who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: 'Extension is visible Thought; Thought is invisible Extension.' For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable except in the prism of theistic Maya. The individual drops of the curling waves of the universal Ocean have no independent In short, while the Theist existence. proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being — but *becoming*: the everdeveloping, cyclic evolution, Perpetual Motion of Nature visible and invisible — moving, and breathing even during its long Pralayic Sleep. —  $Ed.^2$ 

When the above article declares, "You say that Theosophy is the informing life of every religion. How can it be so when its principle of belief is that God is impersonal and has no *gunas* or attributes." HPB retorts to this:

We may be allowed to point out that we do not maintain that Parabrahm is absolutely without *any guna*, for *Presence* itself is a *guna*, but that is beyond the three *gunas* — *Sattva*, *Rajas* and *Tamas*<sup>3</sup>.



<sup>&</sup>lt;sup>1</sup> This word is bolded as HPB uses it again in last paragraph. — ED., A.T.

<sup>&</sup>lt;sup>2</sup> [HPB's footnote to "The God Idea," p. 10, vol. vi, Collected Works.]

<sup>&</sup>lt;sup>3</sup> [*Ibid.*, p. 11fn]

#### ATMOSPHERIC EXPERIMENTS

For some time medical hyperbaric chambers have been used to hasten healing of skin injuries and various other ailments. While many hospitals contain such a chamber, professional sports teams and celebrities have increasingly been experimenting with sleeping in enhanced oxygen and high pressure. Around the world, evidence is mounting that these chambers can reduce infection (as the skin itself absorbs oxygen), heal diseases, decrease stress, and enhance stamina.

Particularly interesting experiments were conducted by the late Dr. Kei Mori of Kao University in Tokyo. Dr. Mori raised plants under special light that filtered out IR and UV radiation. His unique process of sunlight collection fiberoptic and transmission, called "Himawari Sunlighting," is now marketed worldwide. At first Mori feared the filtered light would be detrimental. But after extensive experiments he claimed it could promote healing and "because the ultraviolet is blocked, this sunlight does not fade fabrics or damage skin." (Gilmore, Elaine, "Sunflower over Tokyo," Popular Science, May 1988, p. 75.) One longlived tomato plant was grown in a special



nutrient-rich solution to be exhibited at the Japan Expo '85. Under piped sunlight and controlled atmosphere, this tomato tree grew over 30 ft high and yielded more than 13,000 ripe tomatoes during the six months of the Expo! (Hiroshi, Koichibara, "Tomatomation," *UNESCO Courier*, March 1987.) Could Mori's environment of filtered sunlight, enhanced carbon dioxide, and

nutrient-rich liquids mirror the conditions on the early earth?

Dan Carlson was inspired by Genesis 2:6 ("But there went up a mist from the earth, and watered the whole face of the ground...") to experiment with "misting" plants. He also incorporated the music of birds with certain oscillating frequencies that open the plants' stomata. While these pores are open, the leaves are sprayed with a plant nutrient enzyme through mist. The results are amazing. A purple passion plant, which normally grows to about 18 inches, has grown to a Guinness World Record 1,300 feet. Carlson grows 10 inch long potatoes and cantaloupes the size of soccer His system was dubbed "Sonic Bloom." The patented process was used to treat apple orchards in Wisconsin. In a state averaging 290 bushels/acre, the mist and song bird music helped trees yield over 500 bushels/acre and the fruit has a shelf life of five months instead of the normal 30 days. Cucumbers, soybeans, cabbages, tomatoes, cauliflower, and even redwood trees have been greatly impacted by this revolutionary agricultural system. ("Sonic Bloom." Creation Illustrated, Vol. 7 No. 2, 2000, pp. 24-31.)

Genesis Park staff worked with a local "big pumpkin" grower to test the Sonic Bloom formula. The result was a 1,458 pound pumpkin (see picture above) that was the world's record as of its weighing in September, 2003.



# DESTINY OF THE UNITED STATES<sup>1</sup>

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The last time I ever saw Anthony Sherman was on the fourth of July, 1859, in Independence square. He was then ninetynine years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he came to visit once more.

"Let us go into the hall," he said. "I want to tell you an incident of Washington's life — one which no one alive knows of except myself; and, if you live, you will before long, see it verified."

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington after several reverses, retreated to Valley Forge, where he resolved to pass the winter of Ah! I have often seen our dear commander's care-worn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through the darkest days of tribulation.

One day, I remember well, when the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shown brightly, he remained in his quarters nearly all the afternoon alone.

<sup>1</sup> In the *National Tribune*, Vol. IV, #12, December 1880, an article appeared by Wesley Bradshaw giving an account of the "Vision of Washington" at Valley Forge. The account was told by a gentleman named Anthony Sherman, who supposedly was at Valley Forge during the winter of 1777-78. The story has been published several times. [The article here used is a combination of what is in the ULT archive, and that to be found on the internet: http://www.geocities.com/Athens/Aegean/2444/gwvision.html ]

When he came out, I noticed that his face was a shade paler than usual. There seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters who was presently in attendance. After a preliminary conversation of about an Washington, gazing upon companion with that strange look of dignity which he alone commanded, said to the latter:

## "George Washington's Vision"

I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising of her eyes.

By this time I felt strange sensations spreading through me. I would have risen but the riveted gaze of the being before me rendered volition impossible. I assayed once more to address her, but my tongue had become useless, as though it had become paralyzed.

A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitor. Gradually the surrounding atmosphere seemed as if it had with become filled sensations. luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes

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imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious fixedly, vacantly of gazing at companion.

Presently I heard a voice saying, "Son of the Republic, look and learn," while at the same time my visitor extended her arm eastwardly, I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a stranger scene. Before me lay spread out in one vast plain all the countries of the world — Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

"Son of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark, shadowy being, like an angel, standing or rather floating in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a cloud raised from these countries, and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people.

A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, "Son of the Republic, look and learn," I cast my eyes upon America and beheld villages and towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them.

Again, I heard the mysterious voice say, "Son of the Republic, the end of the

century cometh, look and learn." At this the dark shadowy angel turned his face southward, and from Africa I saw an ill omened specter approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. continued looking I saw a bright angel, on whose brow rested a crown of light, on which was traced the word "Union," bearing the American flag which he placed between the divided nation, and said, "Remember ye Instantly, the inhabitants, are brethren." casting from them their weapons became friends once more, and united around the National Standard.

And again I heard the mysterious voice saying "Son of the Republic, look and learn." At this the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined Throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America. Our country was enveloped in this volume of cloud, and I saw these vast armies devastate the whole county and burn the villages, towns and cities that I beheld springing up. As my ears listened to the thundering of the cannon, clashing of sword, and the shouts and cries of millions in mortal combat, I heard again the mysterious voice saying, "Son of the Republic, look and learn." When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word Union, and who bore our national flag in one hand and a sword in the other,

descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were will nigh overcome, but who immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn." As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: "While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last." And taking from his brow the crown on which blazoned the word "Union," he placed it upon the Standard while the people, kneeling down, said, "Amen."

The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the third, but in this greatest conflict the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and the Union." With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown to me the birth, progress, and destiny of the United States.

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."





## THE COFFEE KLATCH

**Coffee-Maker:** The "No Self people" are on the rampage again. If Nagajuna knew what uses his "negations" were being put to, his non-existent remains

would recollect and come back with rebukes to the *Nihilists*.

**Student:** Oh, Coffee-Maker, you're talking nonsense again.

Collected Lady in Center Booth: Student, knew what self-proclaimed theosophists were giving out as theosophy you would be singing another tune.

Lurker at the Back Table: Student get the drift of what's going on if you don't explain it to him? Remember he's a "student" and likely to confuse "Atma" with "Anatma," or, what's more likely, deny both of them due to the inherent weakness of language. We must become the Path to understand the Path. "Without walking Oh Holder of the Bow is the traveling on this Path."

**Athenian Stranger:** All depends where the language is coming from — is it the heart or the head; is it "to live to benefit mankind," or to gain a reputation in polemics? "Holders of the Bow" do not mimick either their teacher's affirmation or negations, but absorb the philosophy into the pores so that a passing on — even when it quotes — has a life of its own.

If there is no religion higher than Truth, then we need to respect all person's system of belief while avoiding being ensnared by them. The real temple, the real religion is in the Divinity of man, therefore it is to our Heart that we should retreat to seek out the truth and not to external sources. If the environment rings not in our cleave to the inner Heart and hold it as your environment.

"Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested."

# CORRESPONDENCE

Thanks for this wonderful informative Supplement [Feb.]. I had read about the Whales beaching themselves and wondered why? This article explains much of what I was thinking. tune with all that has been revealed especially to the point that we are creating these disasters and nature and mother earth are responding. I too feel that there is more to come from our terrible actions. You have put into print vague feelings I have noticed in the last few weeks. Now they are planning to blow up asteroids. Why don't they clean up the space junk littered by us? What is this doing to the magnetism and sheaths of our planet? I am uneducated in these areas, but have concerns. I have a copper disk of the Mayan Calendar and three days ago decided to look it up on the Internet and found that it does end 2012 and was wondering about that too.

Thanks again for the good work, Love and best thoughts for this new cycle, Tommie Lee



# LIFE OF GIORDANO BRUNO

[We owe this chapter from the "Life of Bruno" to the kindness of Mr. N. Trubner, who, as appears, is the translator of it. We regret — space forbidding — to be unable to reproduce it not only more fully, but to give in each instance chapter and verse from the Aryan philosophies of which Giordano Bruno could know nothing, and in which the reader would find a complete identity of thought and conclusion. But we shall not refrain from the temptation of republishing, at least those parts which show the extraordinary similarity of thought regarding the most puzzling mysteries of nature and man, between most of the great minds that lived during our period of history — beginning with Pythagoras and ending with the German metaphysician Schopenhauer. In the speculations that follow, the martyred philosopher, Giordano Bruno, seems to have come to the same conclusions as Lessing, Germany's great author, and both to have taken them bodily from our Occult Doctrines. As every new discovery in the world of science vindicates one or another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of Occult Science. Content with drawing the readers' attention to the fact, we will say no more and leave our occultists to judge whether the notion is too exaggerated.

—Ed. (HPB)]

The primeval enigma of the continuance of our individual soul occupies Bruno's mind a good deal, but, as must be expected, in a manner widely diverging from the Christian's answer to the question. Bruno does *not* believe in personal immortality in the sense of the continuance of our *present* self-consciousness, but is on the other hand deeply convinced of the

Monad,<sup>1</sup> of the Central indestructibility constituting our innermost being. "We are therefore, what we are, solely by the one substance of the soul, round which, like round a centre, the atoms develop and cluster. Hence the building spirit expands through birth and growth to that body, by which we exist, and is poured forth by the heart, into which it may finally retire, wrapping itself up — like into the warp of the web—in order to recede and go out again by the same way on which it had come and had entered life. For birth is the expansion of the centre, life the consistence (stability) of the sphere, *death* the contraction into the centre."<sup>2</sup>

But a most potent argument for our immortality may be derived from *the* point of view, that the *one* substance which builds up, clusters (agglomerates) and develops, regulates, vivifies, moves, interweaves, and like a marvelous artist presides over such considerable work, cannot assuredly be of a meaner quality than the bodies which are by it agglomerated, developed, regulated, moved, and into whose service *that* is taken, the substance of which is, in truth, eternal."

The belief in the indestructibility of the substance leads us compulsorily to the doctrine of the transmigration of the souls. If, according to Bruno, the All is nothing but the development-process of the innumerable individual souls, flowing off in the infinity of space and time, the innermost kernel of which is indeed again but the one and indivisible substance, or rather the one self-conscious world-subject, and if this development-process, passing through numberless degrees, has the divine perfection of the individual souls for its last and highest aim, then it follows with logical necessity that this gradation of development will

have to take for its point of egress the primordial imaginably lowest grade of predisposition. If moreover the human soul represents a development-stage, compared with which we already see lower-placed organisms developing themselves under our eyes, then again the conclusion is irresistible — viz., that the human soul, in order to occupy the degree of human existence at all, must have passed through infinitely long series predevelopment-stages, the reality of which loses nothing whatever of its certainty on account of our not being conscious of it. The post-existence postulates the pre-existence of the The self-perfecting process of the soul. innumerable individual beings is an absurd hypothesis without the presupposition of numberless development-stages, which the soul has to pass through, but which in the infinitely short space of its terrestrial existence it cannot possibly pass through. How small is the limit of duration assigned to the living organisms of our planet-earth, as compared with the term of expiration allowed to the life-process of the planet itself! But how infinitesimally small is then first the life-period of the planet-earth, as compared with the infinity of the universal world-process, moving in numberless Æons! This reflection leads to the following further conclusion: As the self-perfecting process of the human soul, which can spin itself off only in the infinity of space and of time, can neither have had its beginning on the planet-earth, nor, on it, will be able to find its end, the All alone, as the complex of all development-stages, can form an arena worthy of the self-perfecting process of the soul.

True this notion is only hinted at in Bruno, but the hint suffices to furnish the proof, that Bruno indeed had, in his mind, figured to himself the infinite *All* and not merely the planet earth as the space in which the transmigration of the souls is to take place. "The dwelling — places of the Blessed are the stars. The dwelling-place of the gods is the ether or heaven: for I call the stars, with good reason, gods. But that dwelling-place of God is the *All*, extending everywhere, the entire immeasurable heaven the empty space, the plenitude of which He is, the father of the light, which comprehends the darkness, the ineffable." In calling the stars

This "Central Monad" of the human is a truly "indivisible thing: Atma in conjunction with Buddhi and the higher Manas. "This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and illusive life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two manvantaras, it loses its name, as it loses it when the real ONE self of man merges into Brahm in cases of high Samadhi (the Turiya

state)...(I, 570) — ED., A.T.<sup>2</sup> De Triplice Minimo, p. 13.

<sup>&</sup>lt;sup>3</sup> Ibid., p. 13.

<sup>&</sup>lt;sup>4</sup> *De Immense*, Lib. IV., cap. 14, p. 422.

the dwelling-places of the Blessed, Bruno is evidently influences by the primitive notion of an adjustment between virtue and reward, vice and punishment, accomplishing itself, although not observable here below, in the infinity. "In proportion as the soul has conducted itself in a body, it determines itself to transition into another body, says Pythagoras, say Sadducees, says Origin, and many others of the Platonists. Thus that change of dwellings is not by any means as accidental as that of the particles out of which the corporeal substance is composed. Therefore some make their development-progress through human bodies, others pass into the bodies of demigods, whilst others again are thrown back into viler bodies. Such as least is the view of those who consider the All to be engaged in an eternal revolusion, with the exception of one, who does not share this view."<sup>2</sup> This question is more minutely discussed by Bruno in his "Spaccio de la Bestia Trionfante."

"This principle is the Divinity, the Hero, the Demon, the Individual God, the Intelligence [Spirit] in which, from which, through which are formed and forming the different organizations [temperaments] and bodies, which have to pass through different kinds of existence, names and destinies. This principle, which is the one which as to rational acts and desires, moves and governs the body, is superior to the latter and cannot be annoyed and constrained by it. But this superior principle is itself subject to the High Justice, which presides over all things, and which may cause that in consequence of its wild passions the spirit may be relegated back into its own or into another body for punishment and degradation, and must not expect to be entrusted with the government and administration of a better dwelling, if it has conducted itself badly in the conduct of a previous one. If, for instance, I have here below led a brutish life [literally: an equine or swinish life], the justice of the fate will — as many of the most distinguished philosophers have taught and what I myself consider deserving the greatest consideration, if not credence — assign to the body a prison appropriate to such an offence and crime, and organs and instruments fit for such a workman or artificer. And in this wise, and passing onwards constantly in accordance with the law of eternal change, it will be conducted into better or worse management of its previous condition and fortune."<sup>3</sup>

"If therefore a soul which happens to be furnished with the instruments of an equine (to be imprisoned at present in a horse's body) knew what there were waiting for it, - in regular gradation or in an undefined order, the instruments of the human frame and of the bodies of all other [still higher] organisms, and that the death [or decay] of the instruments at present assigned to it had nothing at all to do with the future life [passing, as it will have to do, through innumerable kinds of postexistence], it would not grieve. Indeed, a wise soul does not fear death, nay sometimes longs for it, even seeks it. All substance has in store therefore eternity, as far as duration [time] is concerned; immensity, as far as space is concerned; and omniformity [viz., the totality of the forms of existencel, as far as existence is concerned."4

These are the outlines of a belief deliberately shared by Bruno with the priestphilosophers of the ancient East and West, with the Brahmins and Magi, the Chaldees and Egyptians, the Pythagoreans and Druids; of a belief moreover, which even now determines and rules the life of three-fourths of mankind viz., the Brahmanic and Buddhistic world; and the day will come when it will seize also with an elementary force the European members of Indo-Germanic humanity ... Bruno's Christian and Jewish successors in Deo et Natura have certainly taken care not to notice this view, according to which every soul has the mission and capability of bringing itself to perfection through infinite stages of development; nor have they dared openly to confess the same. Only Leibnitz, generally so very diplomatic as a metaphysician, and whose first aim always is not to give umbrage on high, commits himself once, but only once, and then only partially, to metempsychosis; this to be sure only in a letter, which remained unknown during his lifetime. In a letter written from Hanover on the 30<sup>th</sup> of April, 1709, to the Father Des Bosses he says:

<sup>&</sup>lt;sup>1</sup> Aristotle? Christ?

<sup>&</sup>lt;sup>2</sup> De Tripl. Min., p. 13.

Spaccio de la Bestia Trionfante (Original Edition, Paris, 1584, I-8)

<sup>&</sup>lt;sup>4</sup> De Immenso, Lib. I., cap. I., page 151.

"I verily believe that the idea of God creating new Monads, is defensible; but perhaps the contrary is more probably still, nay even the preexistence of Monads." Leibnitz never dreamed of making this his paradox known. And thus Bruno's doctrine died out, until Lessing revived it in 1780.... [From "Life of Giordano Bruno," The Theosophist, Oct. 1883, pp. 12-14.]

The Aquarian Theosophist,



## NAMASTE

"Namaste" (pronounced "Nam-a-stay") is used as a greeting or upon parting.

Namaste is a composite of the two Sanskrit words, nama, and te. Te means you, and nama has the following connotations: to bend to bow to sink to incline to stoop. All these suggestions point to a sense of submitting oneself to another, with complete humility. Significantly the word 'nama' has parallels in other ancient languages also. It is cognate with the Greek nemo, nemos and nosmos; to the Latin nemus, the Old Saxon niman, and the German neman and nehman. All these expressions have the general sense of obeisance, homage and veneration.

The word nama is split into two, na and ma. Na signifies negation and ma represents mine. The meaning would then be 'not mine'. The import being that the individual soul belongs entirely to the Supreme soul, which is identified as residing in the individual towards whom the namaste is directed. Indeed there is nothing that the soul can claim as its own.

Namaste is thus the necessary rejection of 'I' and the associated phenomena of egotism. It is said that 'ma' in nama means death (spiritual), and when this is negated (na-ma), it signifies immortality.

In general Namaste can interpret:

<sup>1</sup> Leibnitz, Opera philos. (ed. Erdmann) LXVIII., page

'The God in me greets the God in you' or 'The Spirit in me meets the same Spirit in you' or 'I honor the Atma in you as in in me.' There are many other interpretations, all have the same meaning.

Swami usually turns to devotees, students, teachers, listeners, etc.

"Embodiments of Divine Atma," and "Embodiments of Love," it is principally the same as "Namaste," or more correctly the expression of meaning the word "Namaste" by more understandable way.

Translated into a bodily act, yogic practice, greeting and farewell, Namaste has its complex meaning and symbolism.

- 1. In general the gesture (or mudra) of Namaste is performed by bringing together both palms of the hands before the heart, and lightly bowing the head. In the simplest of terms it is accepted as a humble greeting straight from the heart and reciprocated accordingly. (The following points are more proper explanation of Namaste from different angles).
- 2. The whole action of Namaste unfolds itself at three levels:

#### Mental, Physical, And Verbal.

- 3. Namaste starts with a mental submission. This submission is in the spirit of total surrender of the self. By performing namaste before an individual we recognize the divine spark in him. Further by facilitating our partaking of these divine qualities, namaste makes us aware of these very characteristics residing within our own selves.
- 4. We place the hands together at the heart chakra, close the eyes, and bow the head. It can also be done by placing the hands together in front of the third eye, bowing the head, and then bringing the hands down to the heart.

This is an especially deep form of respect.

- 5. We bring the hands together at the heart chakra to increase the flow of Divine love. Bowing the head and closing the eyes helps the mind surrender to the Divine in the heart. One can do Namaste to oneself as a meditation technique to go deeper inside the heart chakra; when done with someone else, it is also a beautiful, albeit quick, meditation.
- 6. The proper performance of Namaste requires that we blend the five fingers of the left hand exactly with the fingers of the right hand.

The significance behind this simple act in fact governs the entire gamut of our active life. The five fingers of the left hand represent the five senses of karma, and those of the right hand the five organs of knowledge.

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Hence it signifies that our karma or action must be in harmony, and governed by rightful knowledge, prompting us to think and act correctly.

7. By combining the five fingers of each hand, a total of ten is achieved.

The number ten is a symbol of perfection, and the mystical number of completion and unity. It is true for all ancient traditions. Ten is the number of the Commandments revealed to Moses by God. In the Pythagorean system, ten was a symbol of the whole of creation. Ancient Chinese thought too thought of ten as the perfectly balanced number.

- 8. Another significant identification of Namaste is with the institution of marriage, which represents a new beginning, and the conjoining of the male and female elements in nature. The idea of human divine association was often expressed in terms of marriage, as in the description of nuns as "brides of Christ". Thus in the exhaustive marriage rituals of India, after the elaborate ceremonies have been completed, the new husband and wife team perform Namaste to each other.
- 9. Namaste, which symbolizes the secret of this unity, holds the key to maintaining the equilibrium of life and entering the area where health, harmony, peace and happiness are available in plenty.
- 10. Namaste allows two individuals to come together energetically to a place of connection and timelessness, free from the bonds of ego-connection. If it is done with deep feeling in the heart and with the mind surrendered, a deep union of spirits can blossom.
- 11. Namaste recognizes the equality of all, and pays honor to the sacredness of all.
- 12. Namaste recognizes the duality that has ever existed in this world and suggests an effort on our part to bring these two forces together, ultimately leading to a higher unity and non-dual state of Oneness.

Consequently, no sphere of our existence untouched by the symbolic significance of Namaste.

13. The gesture of Namaste is unique in the sense that its physical performance is accompanied by a verbal utterance of the word "Namaste."

This practice is equivalent to the chanting of a mantra. The sonority of the sacred sound 'Namaste' is believed to have a quasi-magical value, corresponding to a creative energy change. This transformation

is that of aligning oneself in harmony with the vibration of the cosmos itself.

- 14. In general Namaste is usual for individuals to greet when they meet each other. It is not only a sign of recognition but also an expression of happiness at each other's sight. This initial conviviality sets the positive tone for the further development of a harmonious relationship. In human society it is an approach mechanism, brimming with social, emotional and spiritual significance.
- 15. It is said also that in Namaste the hands are put together like a knife so that people may cut through all differences that may exist, and immediately get to the shared ground that is common to all peoples of all cultures.
- 16. It is interesting to compare Namaste with the 'handshake.' is Though shaking hands is an extremely intimate gesture, namaste scores over it in some ways. You do Namaste with God (and not shake hands). It has been conjectured that both the Namaste and the handshake developed out of a desire on the part of both the parties to show themselves to be unarmed and devoid of malicious intention.
- 17. As much as Yoga is an exercise to bring all levels of our existence, including the physical and intellectual, in complete harmony with the rhythms of nature, the gesture of Namaste is an yoga in itself. Any yogic activity begins with the performance of this deeply spiritual gesture.
- 18. According to Indologist Renov "Meditation depends upon the relationship between the hands (mudras), the mouth (mantras) and the mind (yoga)". The performance Namaste is comprised of all these three activities. It is in essence equivalent to meditation.

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Namaste



# Tea Talk from HPB's Table

When an author declared "Others believe that the administration of certain Kalpas, or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay," HPB retorted:

This the Mahatmas deny most emphatically. To make one and the same body last eternally, *i.e.*, to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.

["Respiration and diet . . . cannot . . . give body that eternal immortality which, I believe, is an essential requisite of Yogic success, and which *Agastya Bhagavan* says, can be secured only by Kalpa administration accompanied by *Raja Yoga*."] And HPB answers:

What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.

## ["... one may thus live crores of Yugas."]

Not quite so. "Crores of Yugas" in one's self-conscious "inner self," not in one and the same physical body.

[Agastya speaks of "the seven times born Brahma Garbha"]

When Mr. Sinnett's Esoteric Buddhism, and "Fragments of Occult Truth" are read and comprehended, it will be easy to understand that the "seven births" or transformations refer to the seven births in the seven root races. Every such birth being the key-note struck for other and subsequent births in sub-races, each key-note resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new root-birth carrying the individuality higher and higher until it reaches the seventh root-race, which will bring man finally to the highest, eternal Buddhaship or "Brahma Garbha" in a degree corresponding to that he will have acquired by his enlightenment during his lives on earth.

[Agastya further says: "In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then, it became yellow. In its next birth its color was that of the feathery peacock. In its seventh and last, it became, indeed, an egg-colored crystal."]

The meaning of this is simple enough to him who has studied the theory of rebirths in the Esoteric doctrine. This gradation and change of colors refers to our physical and moral constitution on

- (a) the various seven planets and
- (b) in the **seven root races**.

#### **PLANET**

**A** corresponds to pure *light* — the essence of man's primeval body when he is all spiritual; on planet

**B** man becomes objective — assumes definite colour; on

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- **C** he becomes still more physical hence red, the red-earth or Adam Kadmon, being the material acquired by the monad in the preceding world prior to being developed as man — on this Earth; on planet
- **D** white, the colour containing an equal proportion of spirit and matter; on
- E he is yellow (relating to the Yogi's robe) more spiritual; on
- **F** he is fast approaching "the peacock" colour, that bird being the emblem and vahana of Saraswati, the goddess of universal occult wisdom; while in the

seventh and last birth man's aura is compared to that of an eggcoloured crystal — pure crystalline, purity being the attribute of God-Man.



In discussing Plato's concept of theos, HPB remarks:

It is not difficult for a Theosophist to recognize in this "God"

- (a) the UNIVERSAL MIND in its cosmic aspect; and
- (b) the Higher Ego in man in its microcosmic.

For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; i.e., the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not willfully obtuse.<sup>1</sup>

... the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires.

The idea of "two souls" was entertained by many ancient philosophers.

The teaching about the "two souls" is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal "Astral Soul," and the Higher Ego. The former — a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane having assimilated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal "Spiritual Soul," that which we call Buddhi-Manas and the

<sup>1</sup> This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated. [And The Voice of the Silence, declares "All is impermanent in man except the pure bright essence of Alaya. Man is its crystal Ray, a beam of

light immaculate within a form of clay material on the lower surface."]

individual SELF, becomes more purified with every new incarnation. with all IT could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss.

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Speaking of Xenocrates and the three qualities as outlined in the Laws of Manu, HPB adds:

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul.

In a footnote on an article about vampires and vampirism, HPB comments:

That which remains, after the separation of the higher principles from the lower ones by the process of dying is complete, consists of the fourth principle and lower parts of the fifth. This — the animal soul—has still a more or less indistinct consciousness of its own, and its actions resemble those of a person walking in his sleep. It has also a remnant of will, in a more or less latent condition. But as the higher principles have left this, will is no more guided by any moral considerations and cannot exert itself in any other way than by following its attractions. Its lower passions, animal desires and material attractions, still remain, and in proportion as they have been more or less developed, nursed or fortified, during earth life, in the same proportion will they act more or less powerfully after the death of the physical body. Nothing likes to starve: — each body

as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the place to which they are attracted and where their craving can be temporarily gratified; — either directly as in the case of vampires by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own.

If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

It craves for a body, and if it cannot find a human body, it may be attracted to that of an animal. The gospel account of the swine into which Jesus drove the "evil spirits" may be a fable in its historical application, but it is a truth, not only a possibility, with reference to many such parallel cases. [*Theo.* V, p. 159]

### A Singular Case

A Correspondent writes:—

The Banner of Light has a curious case given in its columns. "There is," it says, "a gentleman, in the city of New York who, until latterly, was was one of its most able as well as respectable merchants. Loss of mental faculties is a frequent consequence of longsustained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the Banner:

<sup>&</sup>lt;sup>1</sup> Old English — today the word would be "lately" or "recently." — ED., A.T.

"Notwithstanding the complete decay of this gentleman's mental faculties, he writes as wise and sensible letters of business to-day as he ever did, and this, although he is utterly incapable of reading what he has written; a description of a case that is unprecedented, so far as this writer has witnessed."

I suppose that in this case only the 4th Principle is active; but what has become of the fifth? Has it evaporated or become latent or paralyzed? Is a man in his dotage only a shell? Or has the connection ceased? If a shell, what has become of the fifth principle?

Ed. Note. — We think it is the reverse. It is neither the 4th principle — the only one alive in the period "of dotage" or insanity - nor the 5th that is active, for both are, so to say, paralyzed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor with the exception of that portion physiology sensigenous called in molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired habits, etc., properly speaking, than with memory in toto. We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking

whether that dog, or cat, or bird was not "very, very natural and beautiful." [Theo. v, p. 203]



## A MATHEMATICAL WONDER

Some person of a mathematical turn of mind has discovered that the multiplication of 987654321 — which you will notice are simply the figures 1 to 9 inclusive, reversed — by 45, gives 44,444,445. Reversing the order of the digits and multiplying 123456789 by 45, we get a result equally curious — 5,555,555,505. If we take 123456789 multiplicand, as the interchanging the figures of 45 take 54, the same reversed, as the multiplier, the result is Returning 6,666,666,606. to the multiplicand 987654321 and taking 54 as the multiplier again we get 53,333,333,334 — all 3's except the first and last figures, which together read 54, the multiplier. Taking the same multiplicand and 27, the half of 54, as the multiplier, the product is 26,666,666,667, all 6's except the first and last figures, which together read 27, the multiplier. Now interchanging the order of the figures, 27, and using 72 instead as the multiplier, and 987654321 as multiplicand, product we get as a 71,111,111,112—all 1's except the first and last figures, which, together, read 72, the multiplier.

#### Going to and Fro in the Earth [from Lucifer]

We cut the following from the Globe of July 29th, 1890:-

#### **Colored Sounds**

"Théophile Gautier, describing the effects of hashish, wrote, "My hearing was prodigiously clear. I could distinguish the color of sound. Green, red, yellow, and blue sounds reached me in perfectly distinct undulations." Gautier was a poet, and those words of his may have appeared to many as

the result of an overwrought imagination. He was, however, laboring under no delusion; colored sound is by no means a metaphor. It is, according to certain German savants, an absolutely true physiological fact. The proportion of persons, they say, having the faculty of coloring sound is 10 per cent — which seems to us to be an exaggerated number — and herein consists the phenomenon.

For all who possess that faculty every audative sensation, noise, spoken word, or melody is represented by a distinct color. An indefinite sound produces only an illdefined, grey, somber image, as in the instance of a cannon, which fired from afar causes only an unsatisfied sensation, devoid of color; but when the report is sharp, clear, and near, the color evolved becomes distinct.

According to Dr. Baratoux, speech is represented by a uniform color for each person having the faculty of coloring sound<sup>1</sup>, blue being the prevailing one, and then vellow and red. Green voices are scarce. The voice of a young girl conveys the impression of an azure blue, and that of a grown woman is of a violet tint. The speech of women with masculine voices produces a sensation akin in color to indigo. tenor's voice is light chestnut, the baritone's is dark blue, and the basso's is quite black. The soprano is bright red, and the contralto's is dark chestnut. As a rule, low deep voices have a darker coloring than clear sharp voices. These are usually pale blue, while medium ordinary voices are yellow tinted. The color evolved by vowels is not uniformly the same. According to some German savants the a is black, the i is red, and the o is white. Others say that the e is yellow, and that the u is either blue or green, according circumstances to pronunciation.

 $^{1}$  That is, the faculty of seeing sound as a color. -

Musical instruments produce colored sensations of a particular kind. The sound of brass instruments is red: that of the clarinet is yellow; that of the violin and piano is blue; and that of the big drum is dark brown. The color evolved by the notes of the gamut played on any instrument is proportionately brilliant or dull, according to the more or less high or low tones produced. In singing, the color evolved depends occasionally on the particular vowel used, as in do, re, mi, fa, sol, la, si; and it is said that a distinguished contralto always realized an azure-blue from do, a rose-color from re, a bright yellow from mi, a deep blue from fa, a red from sol, a violet from la, and a coffeebrown from si.

"It is assumed that the color evolved by the sight and sound of figures would enable certain persons to solve arithmetical problems by a combination of colors. It would be scarcely safe to entrust one's accounts to calculators of that kind. specimen of the genus admits that zero conveys no distinct color to his mind, and that 2, to 2,000 produces in him the self same luminous colored sensation. figure 1 suggests a black color, 2 a pearl grey, 3 a yellow, 4 a decided grey, 5 a deep chocolate, 6 a pink, 7 a blue, 8 a red, and 9 a white.

There are other peculiarities connexion with the theory of color in sound still more singular than the foregoing. For example, it is contended that every language can be characterized by a combination of colors pertinent to itself. French is silvergrey, English is dark-grey, and German is Languages spoken in the mouse-greay. South of Europe are of brighter colors. Spanish is a mixture of carmine and yellow, coruscating tints and 'metallic sparkle,' whatever that may be, and Italian is a mixture of yellow, carmine, and black, with soft tints of other colors to harmonize. Another believer in this theory assimilates Christian names to colors. John suggests a pale red, Joseph a dark blue, Louis a pale

blue. Lucy suggests a yellow, and Marius, and all names ending in us, a green.

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"Now, how shall we explain these phenomena? It is certain there is a close relationship between the senses which admits of their exercising an influence over each other. Color-hearing is evidently the result of a special condition of sensuous excitability. It should not, however, be considered a morbid symptom, although it may be considered as closely akin to psychical irregularity. A case is cited of a person on whom the sound of the letter o produced at one and the same time a sensation of suffocating heat, and of fear as of being thrown down a precipice. However it may be, there is no doubt that science justifies, up to a certain point, one of the pretensions of the school of 'impressionists,' which maintains the association, under certain physical conditions, of sounds with light and color. But these too suggestive impressionists should bear in mind that those colored sounds are really exceptional effects, which the majority of people certainly fail to notice."

The above facts corroborate the experiments of Mr. Francis Galton, who, however, carried his observations upon the interchangeability of the senses a stage further. For in his "Inquiry into Human Faculty," he gives a number of cases in which individuals associated not only sounds. but also numbers and geometrical forms with definite and invariable shades of color. observations are of interest from the Theosophical standpoint, confirming the teaching concerning by senses, given Madame Blavatsky in the Transactions of the Blavatsky Lodge, Part I, pp. 37 and

 $38^{1}$ . They go even farther and distinctly suggest the real existence of a "sixth sense" which is the root of our present five, and which unites and synthesizes them all in one. For to this sixth sense, the deliverances of the lower five would naturally be interchangeable, and its own deliverances would of course tend to translate themselves into terms of one or more of the lower five.



# Ghostly Remains haunt Tsunami Area

In southern Thailand, residents are staying away from the beaches fearing they're haunted by ghosts of Tsunami victims. In Indonesia, a university student saw a shadowy human shape enter a house — only to find the door locked and no one around. Villagers in Sri Lanka say they still hear cries for help from the ocean.

In the days following the Tsunami, stories about people seeing, hearing or even being possessed by ghosts are echoed along Asian coastlines, where thousands of lives were swept away.

In Banda Aceh, the devasted capital of Indonesia's hardest-hit Aceh province, residents living on the banks of the Kruengdhoi river say they heard cries for 'Help!' each evening from beneath the water for two weeks after the December 26 disaster. Soldiers have recovered dozens of bodies from the debrisclogged water-way.

Adek, 22, recently graduated student, said he was coming to pray at a mosque on the river's banks when he saw two spirits. One was the apparent owner of a home who went in but faded into a shadow. When Adek went to follow, the door was locked, and no one was in sight. 'The spirits aren't settled be-

<sup>&</sup>lt;sup>1</sup> Pages 43 & 44 in the Theosophy Company edition.

cause they haven't met their families,' said Adek.

In Phket, taxi driver, Wiwat Sakuldee, is afraid of working at night, and says he won't go near the beaches now.



Note: In areas where large groups of humans die accidental death, ghosts abound. In *The Dream of Ravan* there is an allusion to noises and cries of an old battle said to have been fought not far from the abode of Rishi Ananta.

RAMPRAKASH



## Heart Mind us Brain Mind

#### Complaint- Based Activism Is Not Enough

Theosophy is a vision based philosophy not an issue based one. The three fundamentals are soaked through and through with daring, or as the Master kept repeating to Olcott: TRY! Occultism teaches that optimism has its roots in our divine nature.

The following interview with Michael Shellenberger is a nuts-and-bolts approach to optimism, vision and hope as more **potent levers of change** than a laundrylist of complaints — however true the laundrylist might be. But before we begin the interview here's the *classic theosophical statement* on the power of optimism:

HPB The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist — the metaphysical portion of whose brain is almost atrophied — to raise himself, or for one who is naturally spiritually minded, to descend to the level of the

<sup>1</sup> The complete interview is in *The Sun* for February 2005 bearing the title: "Michael Shellenberger on Why Liberals Need to Abandon Complaint-based Activism." — ED., A.T.

- matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.
- M.C. But the habit of thinking in the higher mind can be developed else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.
- H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the astral (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame
- M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?
- H.P.B. Not necessarily that "person" alone, but all those who arc generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. ("Dialogue Between the two Editors")

**POLONSKY:** The New Apollo Project is pretty ambitious. You're talking about a

\$30 billion annual investment from the federal government. What makes Apollo a new concept, as opposed to just a bundle of old progressive proposals?

**SHELLENBERGER:** What makes Apollo special is that there's coherence in the values it represents, the policies it proposes, and the language it uses. Talking about the millions of jobs that will be created by accelerating our transition to a clean-energy economy moves the environmental movement away from its focus on eco-apocalypse and uninspired technical microfixes, like fluorescent light bulbs and hybrid cars. Environmentalism will never be able to muster the strength it needs to deal with global warming as long as it is seen by the American people as a special interest. And it will continue to be seen as a special interest as long as it fails to offer Americans an inspiring vision for the future. The strength of any given political proposal turns more on its vision for the future and the values it carries within it than on its technical policy specifications. What's powerful about Apollo is neither its ten-point plan nor even its list of endorsements but rather its generous, inclusive, and hopeful vision.

Apollo's underlying values are about improving the lives of working families and the environment and national security and the economy. Apollo aims to put an end to the "either/or" thinking that has characterized environmental proposals. There may be all sorts of good, progressive policies out there, but they're only Apollo-worthy if they re big and bold, and good for workers, communities, the environment, and business.

**POLONSKY:** Being good for business is the difficult leg to add to the stool.

SHELLENBERGER: None of this is easy. But neither was going to the moon. Look, the federal government has always played an important role in supporting strategic industries. We did it during the New Deal and World War II and created the most productive industrial base the world has ever seen. And keep in mind that America's electronics industry would never have been possible had

we not made strategic investments in microchips in the sixties. Intel would not exist had the federal government not guaranteed its market.

**POLONSKY:** When I hear "Apollo Project," I think of Neil Armstrong and Buzz Aldrin on the moon. How do you get people to make the conceptual connection between the first Apollo Project and the New Apollo Project?

**SHELLENBERGER:** Both are visions of what our country can accomplish. The first Apollo Project put a man on the moon. This new project is a chance to make America energy-independent. Plus, it's a job-creation strategy. Instead of simply being against offshore drilling and against free trade, which gives Americans the impression that progressives are universally negative, we can be for what the United States does better than any other country in the world: we invent things. Invention and reinvention are defining aspects of our national identity and our culture of aspiration. We can't compete on lowest wages or cheapest natural resources, but we can invent. We can create whole new industries.

**POLONSKY:** The auto industry, for example?

SHELLENBERGER: You name it. The interstate highway system in the 1950s. railroads after the Civil War. These are projects that led to the growth of industries. They had some very negative consequences, too; don't get me wrong. But the point is that the private sector couldn't have achieved these things on its own; it needed the federal government to play an important leadership role. Apollo wants to do more than inspire a set of policies — we want to define what it means to be American. Progressives need to help people imagine more ambitiously what we can do together. American liberals today are stuck defending government programs that are, in some cases, more than half a century old. We need to reinvent progressive politics by reinventing a strategic role for government that unites Americans and transcends interest-group politics.

The Apollo Alliance's ten-Polonsky: point plan mentions, among other things, cultivating deserts for hydrogen. Isn't that a rather far-out idea?

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**SHELLENBERGER:** Compared to what? Invading Iraq? We shouldn't be shy to brainstorm far-out ideas — that's how innovation There are reasonable questions about how practical hydrogen cars would be. That's why Apollo is proposing a diverse portfolio of investments. Hybrids and highperformance cars have to be part of it. Also electric cars and fuel-cell cars. We have to look at improving the technologies to reduce carbon emissions from coal-fired plants. We're probably not going to have an entirely solar-based economy anytime soon, so all of those approaches need to be considered. The point is that the barriers to making Apollo happen are not technological. They're political.

Right now our government is chronically under-investing in new technologies because of an ideology that says government can do nothing right. Bush just slashed the budget of the National Science Foundation. It's outrageous. To say that the federal government shouldn't play a role in stimulating invention betrays a complete ignorance of American history. Should we not have built the railroads? Should we not have invested in microchips? Should we not have created the Internet? It's ridiculous, but that's what we're fighting against: the notion that we should no longer invest our common assets.

The rhetoric of the Right says that the government is alien from the people, that it's a foreign entity that is occupying us. That's a dangerous, disturbing idea, because it concentrates power in self-interested private entities — namely, corporations. As much corruption as there is with Halliburton and the rest, we still elect our government. We are our government. We do not live under a dictatorship. Our government is there to represent the public interest. Apollo emerged from the notion that the government ought to reach out and work with corporations and labor unions and environ-

mental groups and make a grand New Deal, so to speak.

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**POLONSKY:** And a lot of people have signed on to that notion.

SHELLENBERGER: Yes, but we've also designed Apollo in a way that conventionalthinking Democrats don't really get. John Kerry and company haven't really picked it up and run with it because they see the world in terms of separate issue categories: one box for foreign policy, one box for the economy, and one box for energy independence. Apollo breaks out of these boxes by telling a story about America's past and future. Too many Democrats are stuck in abstract, single-issue categories that mean little to American voters.

**POLONSKY:** Do you think this is a very important election?

SHELLENBERGER: Yes, but not in the hysterical way that most liberals do. Because even if the Democrats win, it would only reinforce the belief that what they're doing is basically right, and I think what they're doing is basically wrong. They want to restore the Clinton-era politics of small proposals, deficit reduction (as opposed to investment), and fuzzy foreign policy. In the New Yorker, Kerry even said he doesn't want to have a foreign-policy doctrine. Well, you need a doctrine. A doctrine is a vision for your foreign policy. Kerry seems to resist vision, and that doesn't work anymore, if it ever did. You need a bold, exciting vision to bring new people into the political process and create a governing majority. People want a strong leader, and I don't think Kerry is being one right now.

Democrats frame their proposals around issues, when they should be framing them around values. What really determines how people vote is their core beliefs, not what their position is on an issue like the economy or abortion or healthcare. If you can understand what people's values are, you can figure out how to create a governing majority. Our theory is that even people who are fairly conservative on issues like guns and gay marriage hold a lot of progressive values, especially around economic questions, and the Left needs to identify and strengthen those "bridge values."

**POLONSKY:** Name one.

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**SHELLENBERGER:** Well, the big one we've been talking about is the notion that government has an important role to play in our economic future. We know it's a progressive bridge value because it's one the conservatives feel the need to attack all the time. Just listen to Rush Limbaugh, or take a look at Bush's agenda for an "ownership society."

It's interesting how seldom we progressives sit around and talk about what our values are. Values are the core beliefs that guide human action. But ever since the rise of religious fundamentalism and all its talk of "family values," we liberals have shied away from speaking about our values.

**POLONSKY:** I read about a speech Kerry gave in Nevada on the subject of the proposed nuclear-waste dump at Yucca Flats.<sup>1</sup> He said that transporting radioactive waste and burying it at Yucca Flats goes against "sound science." Was that a bridge value he was invoking — sound science?

"Sound science" is a SHELLENBERGER: value, but I doubt it's a bridge value. I think it's a value that works among educated liberals. I don't think a blue-collar Reagan Democrat in the Midwest is going to be moved by "sound science." Kerry's preaching to the base with that one, and I don't think he's even preaching to the base all that well, because liberals are as wary of science as they are supportive of it. Science is a value-neutral enterprise. It can be used for good or evil.

Here's a key difference between the candidates in this election: I think voters feel that if they were to have dinner with Kerry, Kerry would judge them on how smart they are, whereas if they were to have

<sup>1</sup> This interview was held in August 2004 before the presidential election. — ED., A.T.

dinner with Bush, he would judge them on their values.

And though not everyone thinks they're smart, every-body thinks that their values are good values. They think, I may not understand everything about politics, but I don't think I should be judged stupid because of that. And they get the sense with Bush that they won't be. So the more Bush is accused of being stupid, the more the public identifies with him and blames the "liberal elite."

**POLONSKY:** What's the essential flaw in liberal thinking?

SHELLENBERGER: Liberalism is far too complex to be reduced to having a single flaw. That said, there are patterns of thinking that get us into trouble. One of them is the idea that we'll have more success if we define the problem as narrowly as possible. The way most progressive activism occurs is that scientists discover a problem — say, overfishing. Then somebody funds a few big studies on overfishing. Then the PR people take the studies to the media and get the press to talk about overfishing. what the public hears is yet another thing that they have to worry about. Here they thought they had a lot on their plates already, and now they have to worry about overfishing! And the solution, of course, is not to eat the overfished fish, or maybe to send a letter to Congress. But the issue doesn't fit into a broad framework. There's no big question to be answered. There's no story or set of values that overfishing fits within.

**POLONSKY:** A framework that captured my imagination when I was young, and has captured the imaginations of many people, is sustainable living: how do we coexist with other life forms on the planet? Isn't this a value? Why isn't it catching on?

**SHELLENBERGER:** There are a few reasons. For one thing, although a majority of people will agree that we should do right by the environment, if you ask people, "What are the biggest issues facing the country right now?" the environment doesn't even make

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the top ten, often not even the top twenty. "Ecological concern," as we define it, may be a value, but it's not a strongly held one.

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A value that is much more powerful is shared achievement. How do we do something great together? The United States is a culture of aspiration. Winning the gold at the Olympics, putting a man on the moon, freeing our country from dependence on foreign oil — they're all more motivating than "Let's keep the planet the way it's been for thousands of years." That goal actually tends to work against us. It's not a progressive goal, in either the literal or the metaphorical sense of the term.

POLONSKY: But couldn't you also frame environmental action as a response to a threat? People on the Right have children and grandchildren too, and there exists a genuine threat to the survival of future generations. Why hasn't that framework been effective?

**SHELLENBERGER:** People see global warming as a threat, but a very distant one, especially in comparison to terrorism, war, unemployment, and the loss of healthcare coverage.

POLONSKY: But every life-sustaining biosystem on the planet is in sharp decline. Doesn't that fact have the power to alarm people?

SHELLENBERGER: I wish I could tell you it did. We're obviously in a disastrous situation, ecologically speaking. But one of the things we've discovered from extensive opinion research on this is that when you tell people about the magnitude of the crisis, either they don't want to believe you or they get frightened into inaction and become pessimistic about the possibility of real change. So first you have to get people excited about a positive vision before delivering the bad news.

<sup>1</sup> Martin Luther King Jr.'s "I have a dream" speech is famous because it put forward an inspiring, positive vision that carried within it a critique of the current moment. Imagine how history would have

As a rule, hope is more sustaining than fear. Scaring people is like giving children sugar: you get a burst of activity out of them, but then they crash. I think we saw this happen with the Dean candidacy and the antiwar movement. Those were campaigns that had a lot of juice for a few months, but then ran out. They ran on anger. What they needed was vision.

**POLONSKY:** I thought the antiwar movement expressed its position with intelligence.

**SHELLENBERGER:** What I fault the anti-war movement for is that it was never very clear about what it stood for, neither its core values nor its vision for U.S. engagement in the The message coming out of the mainstream antiwar groups before the invasion of Iraq was "Let the inspections work." What kind of vision and values did that elevate?

POLONSKY: It elevated the values of deferring to international authority, creating international consensus, cooperating with our allies, using war only as a last resort.

**SHELLENBERGER:** It's hard to see how any of those values is more powerful than

turned out had King given an "I have a nightmare" speech instead.

In the absence of a bold vision and a reconsideration of the problem, environmental leaders are effectively giving the "I have a nightmare" speech, not just in our press interviews but also in the way that we make our proposals. The world's most effective leaders are not issue-identified but rather vision-and value-identified. These leaders distinguish themselves by inspiring hope against fear, love against injustice, and power against powerlessness.

A positive, transformative vision doesn't just inspire; it also creates the cognitive space for assumptions to be challenged and new ideas to surface. And it helps everyone to get out of their single-issue boxes.

Toward the end of his life, King began reaching out to labor unions and thinking about economic development. He didn't say, "That's not my issue," as today's liberal leaders do. He didn't see his work as limited to ending Jim Crow. (From "The Death of Environmentalism" by Michael Shellenberger and Ted Nordhaus. Full text available at www.thebreakthrough.org )

"We've got to do whatever it takes to protect our families against terror."

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You saw Michael Moore's documentary Fahrenheit 9/11, right? One of the most resonant themes from Fahrenheit 9/11 was that the people who made the decision to go to war not only suffered no consequences; they profited. That violates a core value: that people should take responsibility for their decisions. If there's a price to be paid, they should pay it. Moore argued that when our elected representatives decide to go to war, they should volunteer their own sons and daughters first. If you're going to make this decision for our kids, you have to make it for your own kids too. I think that is a bridge value. "Let the inspections work" is a policy position divorced from a larger vision and a coherent set of values.

POLONSKY: How might you articulate core values for U.S. foreign policy?

**SHELLENBERGER:** I think we need a foreign policy that encourages democracy and human rights. That would be a very different foreign policy from the one we have now, which is supposedly based on national security. I want to see the United States promoting democracy and human rights worldwide. My problem is not that the United States is an imperial power; my problem is that it's an imperial power spreading the wrong set of values through its oppressive actions.

I believe in the idea of a "just war," including U.S. military interventions in Haiti, Somalia, Afghanistan, and Yugoslavia. That said, I don't support the ways in which many of those wars were fought. In most cases, including Afghanistan and Yugoslavia, the U.S. bombed civilian families in poor neighborhoods when ground troops could have done a better job with far less civilian loss of life. In Haiti, it wasn't clear sometimes whose side we were on.

Not all wars are just, of course, and I don't believe Bush made the case for war in Iraq. But I don't think the Left ever articulated a coherent moral vision for Iraq either.

**POLONSKY:** Were you the one who came up with the idea of giving an apology on the Arabic satellite news channel Al-Jazeera for the abuses at Abu Ghraib prison?

SHELLENBERGER: That was my wife Karin's idea. When I saw those images of torture and read the accounts, I felt like sending the victims money out of my own pocket and saying, "I'm sorry. I don't mean to seem crass, but you deserve some reparation." Then I discovered that the United States military was already going to give the victims money. Karin figured that what we as American citizens ought to do was apolo-Bush's half-assed apology wasn't gize. enough. So I spread the idea in an e-mail. Eventually MoveOn.org picked it up, and the apology was made through television and newspaper ads in the Middle East.

POLONSKY: What good does an apology do?

An apology acknowl-SHELLENBERGER: edges that I did something wrong and that someone else suffered because of it. For there to be healing in the relationship, I have to make amends. On a basic level, it acknowledges that there is a relationship. With the apology on Arab TV and in Arab newspapers, we were trying to promote the value of responsibility: that we, as American citizens, are responsible for what's going on in Iraq. We also wanted to say that our fate depends on Iraq's fate. The apology was as important for us to make as it was for them to hear.

**POLONSKY:** You did some work recently for Hugo Chavez in Venezuela.

SHELLENBERGER: We tried to make sure that the pre-election polling was done accurately, and also that the press in Venezuela and the United States understood that Chavez was winning in the polls. some notable exceptions, like the New York Times and the occasional AP story, most of the U.S. press coverage of Chavez is incredibly biased. And Venezuela's media are an arm of the oligarchs. The major TV channels in Venezuela literally participated in the two-day coup against Chavez in 2002.

Chavez was elected with 58 percent of the vote despite constant right-wing attacks on him. Here's a politician who has been elected president three times in six years, and the U.S. media and the U.S. government still attack him relentlessly. Why? Because he has brought millions of poor Venezuelans into the democratic process and because he has a huge amount of oil. That scares the hell out of U.S. policymakers and the Venezuelan elite, with whom our government tends to ally itself.

Chavez also commits the sin of doing business with Fidel Castro. He sells Castro oil, and in return Castro sends thousands of doctors to work in the poorest slums of Venezuela, where no Venezuelan doctors will go. It's such a popular arrangement that even Chavez's most vituperative opponents dare not attack it.

Can you imagine how much it drives the elites crazy that Chavez uses his country's oil wealth to benefit the majority and not just the well-connected few? Chavez calls it the "Bolivarian revolution," after Simon Bolivar, the great nineteenth-century champion of independence. And it is a true revolution, in that he's turned things upside down. They're using the state's oil riches to benefit the needy instead of the privileged.

It's obvious to everyone, even National Security Advisor Condoleeza Rice, that Chavez is the most stabilizing force in Venezuela. Here you have a country of enormous wealth where 70 percent of the people live in slum dwellings perched precariously on hillsides with sewage running down the streets. When it rains heavily, the hillsides tend to collapse, sometimes killing tens of thousands of people.

Chavez is modernizing the country and spreading the wealth. It's been an honor to work for him and an embarrassment that our government and our media have mistreated him so. He's obviously no threat to us; he depends on us to buy his oil.

**POLONSKY:** If he's no threat to the United States, then what are the government and the media afraid of?

SHELLENBERGER: Well, look at the terrible example he sets. He says to the governments of the world, "Look, you can use your oil and natural resources to benefit the majority of your people." It's a radical idea in places like Angola and Nigeria — that a country's wealth should belong to its people.

**POLONSKY:** On your website I read about an activist campaign conducted by Forest Ethics and the Dogwood Alliance that ultimately convinced Staples office supply to make re-cycled paper account for 30 percent of its sales. But 30 per-cent recycled is still not even close to sustainability. Can you honestly call that a victory?

**SHELLENBERGER:** You have to walk before you can run.

**POLONSKY:** And crawl before you can walk?

SHELLENBERGER: Yes. But I think debates about how to define success hinge on the wrong questions. People within the environmental community love to ask, "Is what we're advocating extreme enough? Does it really get us where we want to go?" And I think the right question is "Does our proposal give us enough momentum to get us where we want to go in the future? Does it increase our power?"

**POLONSKY:** The all-or-nothing debate reminds me of my activist days in the eighties. There was a certain counter-cultural identity within the peace movement. You had a sense of being more bohemian and hip than the mainstream. That identity was pleasant for us, but I don't think it served our overall objectives.

SHELLENBERGER: And it's interesting what was left out of that identity. People on the Left often leave *American-ness* out of their identity. They're ashamed or embarrassed to be American. I do think the Left has gotten better about it. The antiwar movement this time did a better job of attaching itself to patriotic symbols. But as long as we're not presenting a vision for the future, we're swimming against the stream of America's populist culture of aspiration.

Let's define what we like about being American. There's a lot that I'm very proud of. I can get a business license from the El Cerrito Financial Services Department, and I don't have to bribe anybody. I can ride my bike with my son to the library, and, at least for now, my librarian won't call the FBI and tell them what I've checked out. I don't worry about going to jail for saying the things I'm saying to you right now. There are many things that I cherish about being an American, but progressives don't talk much about those things because we have such a complaint-based culture.

**POLONSKY:** And that gives the Right fuel to say, "If you don't like it here, leave."

SHELLENBERGER: At some point in the sixties, the Left bought into the big lie that its values were not American values. We actually believed people when they said that about us. I don't know why it happened, but it did.

Too many figures on the Left, from Noam Chomsky to Michael Moore to Ralph Nader, focus on the negative. I think there's something hard-wired into humans that attracts us to the positive. 1 John Edwards has had a huge amount of appeal among voters because he describes what he loves about America and then talks about what we have to fix — in that order.

Apollo does the same thing. The story we tell at Apollo is "America is a great country, and here's why." Once we establish that context, corporate greed, pollution, and global warming can then be seen as un-American. That's a central part of our strategy.

**POLONSKY:** All those left-wing figures you named provide an important perspective, though, don't you agree?

SHELLENBERGER: Sure, but if you read a book by Howard Zinn or Noam Chomsky, it emphasizes just one side of America. People have suffered in America; there's no question about it. There's been genocide. There was slavery. We've decimated our native forests. All of that is true.

But it's also true that America has allowed people to worship whatever god they choose, that it offers an unprecedented amount of personal freedom, and that, compared to most of the world, we have achieved a freedom from want that our great-grandparents couldn't even dream of in their day.

Obviously there's a huge amount of suffering in the world, but is there more now than before? For most of human history we've had low life expectancies and high infant- and maternal-mortality rates. grandparents, who were born at the end of the nineteenth century, had terribly hard lives. My grandmother, with no access to birth control, had nine kids. She didn't even want to have the last child, my mother, because her life was already so goddamn hard.

We enjoy a quality of life in this country that the majority of the world longs to have. For all our missteps along the way, and for all the problems we still have left to solve, our history is a story of progress. That's why I think the label progressive is a good one for liberals and the Left generally. We have an inspiring story to tell. Let's get out there and start telling it.



<sup>&</sup>lt;sup>1</sup> Emphasis added. This interview occurred in August 2004 when the presidential campaign was still in full swing. — ED., A.T.