



## Is Theosophy Pantheism?

**T**HIS question was incidentally discussed in my article “About the Ego and Unmanifested Being” (*Lucifer*, Feb. 1890)<sup>1</sup>, and answered in the negative. The conclusion drawn from Mr. Thos. Williams’ thoughtful and though brief, weighty chapter, headed “The Great Paradox” (*Lucifer*, July 1890), tend to a contrary view, albeit the question is not formally posited to him. I propose in this paper, to endeavour to make my argument a little clearer.

If we stop at the “sum total of possibilities”, Pantheism is the logical outcome. But if the outcome is seen to be illogical, we cannot stop there, and, to my understanding, this is ipso facto disproof of Pantheism. A doctrine based on *impersonality* is not thereby pantheistic; it is incompatible with the plural. A doctrine grounded on personality is not therefore monotheistical; it is inconsistent with the *singular*. One gives God; the other *Gods*, or ought to. If we attribute “impersonality” to a state the *actuality* of which is *individuality*, we are in PANTHEISM. If we attribute “personality” to a state of which *nothing* can be predicated, we are in THEOLOGY.

But to avoid confusion, seeing that the word has been variously interpreted, let its definition stand thus: PANTHEISM is the doctrine which teaches that the *Eternal* is the sum total of possibilities. The word *eternal* is also ambiguous, as vouched for by the definitions given in the dictionaries, and the use made of it in current literature. So far as it occurs to me, *unchangeable* (or *changeless*) is the synonymous expression requiring the least qualification. It does not suffice, for example, to define “*eternal*” as *without beginning or end of exis-*

*tence*. FORCE has not the essence of the unchangeable, and must therefore be, *essentially*, without beginning or end, while we know from experience that, *formally*, it begins and ends, and therefore is not eternal, although it be *enduring*, and this is Time, to which relativity is confined, as not being compatible with Eternity. *Eternity* is not *Time* in any sense whatever, the latter being the abstract idea of Motion involving *change*, as manifested in phenomena. Hence the word “eternal” is properly applicable only to what is absolutely *changeless*.

Now, the Eternal is not the “First Cause”; nor is it a “cause”, inasmuch as it is beyond relativity. On the other hand, a First Cause absolute, as indicating the terminus of relativity, would not be an “effect”. This has been the Gordian knot of Philosophy—the conception of a First Cause *absolute*. For inasmuch as absolute, it must be unchangeable; and in that it is cause, it must have an effect, and in having an effect it cannot be unchangeable — a *contradiction in adjecto*. An effect must partake more or less of the essence of its *immediate* cause (though not of a *remote* cause, for the essence of any cause is *changed* in its immediate *effect*, which

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<sup>1</sup> Reprinted in *The Aquarian Theosophist*, Vol. II, July 2002, pp. 13-22.

only partake of that essence, but is not that essence). Consequently, a *cause* must *communicate* its essence in order that there be an *effect*. But if an essence (whether “thought” or “substance”) is communicated, that essence is subject to *change*. Hence, that essence is not unchangeable is not *eternal*. Ergo, the so-called ABSOLUTE is an illogical conception. Cause and effect are interdependent, and have no *locus standi* outside of relativeness. It follows that the first Cause is not the *ultima ratio*, and consequently is also an “effect”, and being so, it is in *Time*, not in Eternity.

The First Cause is the reason of all principles, which are its powers; but, as an *actuality*, may be reduced to the two higher principles, which are *inseparable*, and it is because they are so, that they are never absolutely *potential*. This is an *effect* of the *non-absoluteness* of the equilibrium of the three Modes of Force (which are identical with all principles *manifested*, whilst principles in potentiality are powers of the Modes, which Modes, as such, are never *potential*, but in *equilibrium* when unmanifested).

Therefore the First Cause (*actuality* of the Dual Principle) is not an “effect” of the Eternal, but is the effect of that (the *non-absoluteness* of equilibrium) which is *itself*. Now this “cause” (the said actuality, etc.), is not an “effect” of the Eternal—for being *changeable* it does not partake of the essence of the Unchangeable. And yet for all this, the Eternal is the *ultima ratio* of that non-absoluteness of the equilibrium, without being a “cause” (*quoad defin.*). It is not Necessity—for Necessity is in the First Cause—but a *necessary* postulate. The Eternal is undefinable, but I define the other thus: THE FIRST CAUSE *is the only cause which is its own effect*.

It is the First Cause<sup>1</sup> that constitutes the “sum total of possibilities” at the be-

<sup>1</sup> A similar postulation occurs in *The Secret Doctrine* on p. 130 “In Occult metaphysics there are, properly speaking, two “ONES”—the One on the unreachable plane of Absoluteness and

*ginning* of a cosmic period; at which, at its *end*, is “essentially **result**” (see my former article, Sec. II., and Mr. Williams’, pg. 385, as to this expression), for the *resultant* of a period is the *power* of that which follows. In a word, the First cause is *perfectible* (viewed under the light of Maya), whilst the Eternal is not, as being that which ever abides unchanged. The mistake—and a very general one it is—lies in identifying the First Cause with “The Absolute”, so-called. The Absolute is supposed to signify the state where subjectivity and Objectivity are merged, phenomena being no-extant, while THE ONE *is*, and is alone its oneness.

The postulating such a state implies that THE ONE is the ultimate essence of things. If so, this **Thing-in-Itself**, although Reality and Actuality, as such, is otherwise Potentiality; that is to say, the state in question is *eternal* in regard to the Thing-in-Itself, and *potential* as relating to things. This is a contradiction in terms and denies Eternity. That which is *changeless* admits of no two aspects. All analogies are within Time. If, then, the Absolute is a *potential* state, how can it assume the *actual* state independently of another cause? And following up this view, an endless series of cause is called for. It is in vain we seek its solution in a Procession of principles, or in Emanation<sup>2</sup>, which is the same thing. The First Principle, First Hypostasis, or First...whatever we call it, is a begging of the question. If this “First” of causes, after lying dormant from “Eternity”, as some will have it, or “for a period”, as other put it, comes to think, or will, etc., that manifestation shall com-

Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this.

<sup>2</sup> This is perhaps why HPB postulates two very different concepts: Radiation and Emanation. Three interconnected but in equilibrium would be in Pralaya, but as motion never ceases then the end of equilibrium would result in Manvantara, until equilibrium once again occurs.

mence or be resumed—whether in the sense of creation or evolution—whence comes the cause of that *thought, will*, etc., which emerges gradually or suddenly, as the case may be? Or, if it is Law, which is Necessity, is this not making the unconditional conditioned? For Schopenhauer well says, that since necessity is dependant on condition, absolute necessity is *contradictio in adjecto* (*Quadr. Root*, etc., §49); and long before him, we have it from Plotinus that, "God is not subject to necessity; he constitutes, in relation to other beings, Necessity and Law" (*Enneads* VI, 8 § 10). Even as represented by the last mentioned philosopher—who ascribes to his ONE or First Hypostasis, the *eternal* act of emanation, leading to the Second (Intelligence), and this to the Third (Universal Soul), whence (from its inferior potency) proceeds "matter"—though he may not appear to beg the question as to causes, he is forced thereto as to attributes, and this is only removing the difficulty. The First Hypostasis, says he, has no attribute that may be expressed; and yet, after showing that thought, etc., is needless to it, he attributes thought to it, but "differing from that of Intelligence". Then he makes the Second Hypostasis "perfect", but less so than the First, and the Third holding the third *degree* of Perfection, as if *perfection* (*beyond good, better, best*) were subject to degree! (See his *Enneads*, principally the Vth, L. I., and VIth, L. 7). The truth is that his First Hypostasis is *not* eternal; an attribute is irreconcilable with the Changeless.

An *eternal* state (*quoad defin.*) cannot logically be assigned to a cause, since a cause communicates its essence; whilst the doctrine of Emanation, howsoever formulated, necessarily implies that the First Principe *does* transmit its essence; and Philosophers may *assert* it if they please, but they do not *show* that the first principle of procession is an eternal state. Why, the very word "principle" radically involves the notion of something that *develops*! Hence, the error is, not in the doctrine of

Emanation itself, which is sound and *non-pantheistic* — but in the *scope* given to it by the Schools, which, whether sound or unsound, bases the doctrine on Pantheism.

Once the mind grasps the fact that there is a state beyond the first principle of procession — that Emanation *commences* in, and is limited to, *Time* — the so-called absolute, Monism, and Pantheism disappear from the scene, without leaving or raising the necessity of a personal God. That the conception has been grasped, and not only since the teachings of Oriental Theosophy were introduced into the West, is certain; and was lucidly put forth by Kant in the 7<sup>th</sup> Sec. of the 3<sup>rd</sup> Chap., Book 2, Div. 2 of his *Transcendental Logic* (headed: *Ultimate end of the natural dialectic of Human Reason*).

He therein shows that the transcendental cause of phenomena should be contemplated as a *regulative* influence (*Gebrauch*), not as a *constitutive* principle, and that one of the errors (for he points out others) of regarding it in this light, is *ignava ratio* (otherwise *argumentum ignavum*) which is tantamount to Fatalism. Kant uses the word principle (*princip*), as well as *Gebrauch* (literally *custom, use*, etc.), in reference to the regulative idea; both, and no less the free translation *influence*, are inadequate terms, but the other expression, "constitutive principle", is perfectly correct, a principle being the initial condition of a thing constituted. However this may be, the fundamental idea of that distinction is quite clear, namely, that a *phenomenon*, however far removed from us, does not partake of the essence of the Regulative Influence, *i.e.*, **the latter does not communicate its essence, and therefore is not a principle**.

## II — THE ETERNAL

THE Thing-in-Itself is a postulate made by Reason, which can affirm nothing thereof, except *negatively*; for every new expression, that is to say, must be employed as a *synonym*, not as an *attribute*;

and every synonym, as well as the first expression, must be *qualified*, inasmuch as, being slaves to relativity, we are not free to utter that which is non-relativity (or what Sages call THE INEFFABLE) by what does not exist in speech, *i.e.*, an *unqualified word*. The terms used by me so far, have been qualified (“Eternal”, “Unchangeable”, one qualifying the other, without *predicating*, since there is *reciprocity*), or the expression contains its own qualification (“Thing-in-Itself”, *in itself* being the qualification of *thing*). Any one of the three may be taken as the *first* expression of the postulate; then it would stand thus, for instance: the Eternal = the Thing-in-Itself = the Unchangeable; or we may say: “the Eternal *is* the Thing-in-Itself” (or, at option, “*is* the Unchangeable”) or reverse the two terms twofold. Hereby we *synonymize*, we do not predicate; each new affirmation remains the same postulate.

**But mind is not governed by Reason alone.** IMAGINATION cannot be withheld, and will endeavour to pry into Reason’s postulate. The Unchangeable will be differently conceived, and the same concept, by different minds, may be variously expressed; and admitting that the concept could make any advance toward the truth, the rendering of the concept will never be otherwise than inadequately worded, and call for a new qualified synonym to translate some idea involved in the concept, by a vocable. That is, *relation* must be abstracted from the meaning of any new symbol, although the *sub-idea* is based on an unknowable kind of relation (*co-existence of relativity and unrelativity*, postulated by Reason). For the co-existence is posited as a *necessity*, involving a relation which is non-relation.

If, for instance, the concept of Imagination be that of a Centre which, without being *at* the centre of any *thing* is the *unapproachable* Centre of every possible centre; such Centre is not a centre in the ordinary acceptance, and is qualified

by the word *unapproachable*. It is simply a new synonym. And if, to word the indefinite relation — or, relation-not-a-relation — of Centre with centres, we use the term *Influence*, it is not influence in any of its accepted senses, but another synonym brought in for help<sup>1</sup>. Such an influence is not a subjective operation — just as, in *genuine* Virtue, example (the operation) is not a *subjective* operation — nor is the Influence an objective operation (as *example* is, in *unalloyed* Virtue). But while, in the case of Virtue, the effect (of example), if any there be, is definite and like unto its source; in the other case the effect-not-an-effect is indefinite and has naught in common with the Influence.

This effect-not-an-effect is CHANGE, which, if it were the *effect* of another cause than itself, would make Relativity the *ultima ratio* (*i.e.*, Non-Relativity would be Relativity), which is *reductio as absurdum*. In a word, the unknowable state postulated, while not itself Necessity, is necessary to the Knowable. Reason asks how Change can be, without something else? Reason answers “something else” can only be the Changeless. And Reason adds, that the Changeable is necessarily *co-eval* with the Changeless, in that the latter is Non-Relativity (another synonym).

All that can be predicated has for its basis the First Cause, whose states are two; one inactive, the other active<sup>2</sup>, the latter

<sup>1</sup> If instead of a postulate, we make it an attribute, and say: “The Influence of the Eternal” (etc.) the case alters altogether. This would be placing it in Time, and yield Pantheism.

<sup>2</sup> In the *S.D.*, the idea comes up like this: The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, “the Lord,” though the Occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. “This highest consciousness,” answer the Occultists, “is only a *synthetic unit* in the world of the manifested Logos—or on the *plane of illusion*; for it is the sum total of Dhyana-Chohanian *consciousnesses*.” “Oh, wise man, remove the conception *that not-Spirit is Spirit*,” says Sankarâchârya. Atma is *not-Spirit* in its final Parabrahmic state, *Iswara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the

having a twofold aspect. I will call them its *non-modal* state, which is *pure* Consciousness, and its *modal state*, which is subjectivity and objectivity. The non-modal state is inactive, because the Modes of Force here, are in *equilibrium*; and Consciousness, when not objectivizing, is not a “force”. The modal state is active, because, here, the Modes are *free* — Consciousness centralized and objectivizing as a “force” — and motion is their *necessity*, in that it is inherent, or they are Motion itself in their objective aspect. Their action is characterized at one time by its *centre of consciousness*, at another by its *dynamic centre*<sup>1</sup>. During the *first* and *last* phases of a cosmic period, the state is *non-modal*, with a variable vestige of the *modal*. The other phases of the period are modal states, and incompatible with the non-modal, *when a definite line of Evolution is contemplated*. But as the lines are sundry, and at various stages of development at a given moment of time, such states will co-exist with the modal state of other lines, so long as the former are at their *first* phase.<sup>2</sup>

Now, in a modal state, that develops or decreases proportionately with the evolution or involution of its activities, that is, with the manifestation or exhaustion of the Modes’ powers — all knowledge is based on *experience*, either actual or derived-derived (this latter kind of knowledge is called by the Orientals, *Avidya*, i.e., Nescience). There is none whatever about a state unconnected with experiences. But there is either *faith*, *doubt*, or *disbelief* respecting such a state. These are the effects

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parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time.

<sup>1</sup> This does not mean that such a centre is *unconscious*, far from it; but Consciousness is otherwise conditioned there, that at the *base* of the phenomenon. The two centres may be defined as the two poles of Will.

<sup>2</sup> This is for *evolution* of the modal state. Reverse the statement for the *last* phase, which corresponds to the fag-end [worn out, or remnant end, CK] of dissolution of a universe, or *involution* of that state, which is evolution of the non-modal.

of Reason, or Imagination, or Intuition, etc.; and none of the latter, however high the intuition is, are effects of *that* state, albeit they may be effects of some more lofty modal state. They manifest themselves, *as effects of* Reason, Intuition, etc., *because* the Unknowable exists. This is the *unaccountable* relation between the relative and the non-relative, in regard to the Modes, considered as causal or subjective actualities, their objective processes being effects of the latter.

In the non-modal state—where Modes are unmanifested, the three forces being equal to one another — *faith*, *doubt*, *disbelief* have no existence. This purity of Consciousness is SUPERLATIVE WISDOM (*Atma-Vidya*<sup>3</sup>), which means **KNOWLEDGE that the Eternal is unknowable**; therefore *certainty* of such a state. It is the culmination of Bliss, where Resistance and Attraction are unknown; for, both having the same essence, are equally involved in the unmanifested Modes. This is the PARANIRVANA of Eastern Philosophy<sup>4</sup>. This wisdom of the Paranirvanic state is likewise no “effect” of the Eternal; it is so simply (for us) *because* the Eternal is. Such is the unutterable relation between the relative and the non-relative, in respect of pure Consciousness. But, whereas centralized Consciousness is a *causal* state, producing effects, pure Consciousness produces none; nay, it is a passive state, to be centralized by the causal state.<sup>5</sup>

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<sup>3</sup> There are different degrees of Vidya; see *Secret Doctrine*, vol. I pg. 168, *et passim* But pure consciousness signifies, of course, a plane having *no degrees*.

<sup>4</sup> It is the only state in which the Ego is quite rid of Maya. All others corresponding thereto are partial riddances, being *subnirvanic* states, more or less actualized by time and space. Paranirvana is neither in Eternity nor in Time, that is, its *reality* (pure Consciousness) is not in Time and Space, but it is *subject* to them both.

<sup>5</sup> The idea of *pure* Consciousness, which some minds appear to find difficulty in admitting, is no supposition of mine. One quotation will suffice: “The supreme spirit (*param-atma*), different from *Prakriti* and its modifications, having for its essential characteristic pure consciousness, is unparticled, manifests this infinity of reality and

What remains free, of the Modes, at the end of a cosmic period, is signified by a vestige of the modal state<sup>1</sup>. This is an effect of the threefold mode of Force, whereby no equilibrium, however perfect in *itself*, can be *absolute*, that is, embrace the Modes in their totality. And this is so, not in consequence of a cause foreign to itself (the Changeable, or Forces), but because there is something else that is not itself. This is the *unpronounceable* relation between the relative and the non-relative, as concerns the Modes in their objective aspect, their subjective action being the *alterant cause* manifesting a new period. I have thus pointed out the three aspects of this mysterious and incomprehensible relation-not-a-relation, namely, those connected with the two subjective states of Avidya and Vidya; and the objective aspect identified in the law on non-absolute equilibrium.

At the *close* of a cosmic period the vestige in question manifests Resistance and Attraction, because the Modes are *not at one* as to the involution of *their* state in the vast equilibrium. At the *opening* of the following period, Attraction alone is manifested (Resistance being potential), because the Modes are in *united harmony*, concerning the involution of the non-modal state into theirs. In either case, the non-modal is the passive state, neither acting nor reacting. Under the former phase, attraction<sup>2</sup>, signified by two of the Modes, resistance by another, has for its object their own state (superether dissolving into ultra-superether, effect as to this state; concurrently with a freeing of consciousness and equilibrating of modes, effect relatively to the other state); whilst under the latter phase, attraction, signified by the three Modes, has for object the Modes deadlocked (so to say) by equilibrium, and

the effect is a freeing of the latter and a centralizing of pure consciousness, etc. Action and reaction are in the modal state alone — whether considered subjectively or objectively — whatever be its development or reduction. This is the seat of *Ma-hamaya* (general illusion) and of *Maya* (more individual illusion). The development of the Modes, at the expense of the non-modal state (which is the seat of their powers); and the inverse operation, or ascent of consciousness at the expense of the modal state (where it bides in duress), *is all the work of the Modes themselves*, while appearing to be the effect of alien powers.

As the modal state waxes stronger, advancing in its activities, pure Consciousness does not decrease in *Wisdom*, its level as such remaining the same, but that level grows **less and less embracing**, that is, the latent centres of egoity forming it as a whole, are gradually and successively actualized — not as units, this is a much later manifestation, but, during the first phase, by a sevenfold group of units; *a group* = one plane of consciousness, or a Cosmic Ego. At the other extreme of the period, the aspect is inverse: as the modal plane slowly decreases, by involution in the non-modal state — the powers of manifestation having been more and more expended in phenomena — the last-named state (Wisdom from its very first appearance) progresses only in the sense of *universality*, that identical plane of Consciousness maintaining itself from first to last — that is to say, *pure* consciousness has but *one* level, and no degrees. This is “merging in the bosom of Brahmâ”, or the identification of *self* thereto.

In this Descent of Consciousness from Atma-Vidya to Avidya, the latter being Mahayama, followed — after an incalculably enormous interval of time, where activities enter into full play, constituting (subjectively) *Maya*, which is differentiated Avidya — followed, I say, by a return from Nescience to Superlative Wis-

unreality—the underlying essence of the notion ‘I am I’—manifests itself” (*Vid. THE Crest-Jewel of Wisdom*, by Sankaracharya, §137.)

<sup>1</sup> The vestige—the *seed*,—the *Karma* for the next Manvantara. — ED., A.T.

<sup>2</sup> Not attraction as we understand the word, but rather Will.

dom, involving new experiences (resultant of the period), the constant illusion of, more or less, centralized Consciousness — constant, albeit differing in degree — is that there are *two* mysterious forces at work — two Unknowables — one manifesting in the deeper recesses and processes of Mind, the other through its grosser faculties in relation to Body. This, though discussed in many and different ways, underlies every doctrine of Ditheism, Magianism, Manichæism, or Two principles. It is no less an illusion, and on a much vaster scale, than that which possessed Mankind prior to the *re-discovery* of the laws governing the Solar System, and which still obtains among the unlettered, and *is still expressed* among the lettered<sup>1</sup>, in common parlance, respecting our Luminary, which “goes down”, “rises”, etc. Aye, there *are* two principles, but they are in the Modes, and *Knowable*, as others are. Yet, there is no such thing as an “Evil Principle”. Evil is not an *ens per se*, but *per accidens*<sup>2</sup>, the origin of which is the *perturbation of principles*, a perturbation caused by the correlated *consciousness*, not by that which gives it form, Matter. (*Non est in rebus vitium, sed in ipso animo*, SE-NECTUTE, EP. 17 See also ARISTOT., *Metaph.*, VIII, 9 § 3.) Principles have their respective laws, and consequently Mind correlated therewith; and evil comes from an *undue interaction of principles*, which means a *descent* of Mind from the plane that, *for the time being*, constitutes its lawful *esse*.

The three Modes of Force correspond, in another dress, to what Indian Philosophers term *Satwa*, *Raja*, and *Tama*. But the presentation of these “qualities” or “properties”, as they are called, varies according to the particular School.

<sup>1</sup> The “lettered”—educated; of, relating to, or characterized by learning : CULTURED. — C.K.-*A.T.*

<sup>2</sup> (To be) A thing *per se* (a thing by virtue of itself), or a thing *per accidens* (a thing by accident, a thing not by virtue of itself). — C.K., *A.T.*

It should be well understood that when I say the Modes of Force are *indestructible*, this refers to their *essential* powers, not to their *formal* powers. The latter *end* with every cosmic period, whilst the *Forces* (not such as we know of, or can imagine) subsist (as unmanifested resistance, pending equilibrium) for manifestations at the next period, of *forms* differently characterized from those of the past, and resulting from the last experiences (whence originate the Archetypes), signifying a progress for *consciousness*; whereas Force neither recedes nor advances in its limits — that is, taking its two states (unmanifested *resistance* and manifested *activities*) as a whole. Progress is only such in the light of Time. Pure consciousness is merely its *power*, not its *actuality*. Hence pure consciousness does not progress, *as such*. Wherein, then, lies progress? In FORM, which holds so important a share in Aristotle’s metaphysical speculations. Progress is an illusion; it is *Maya*. Progress has no meaning beyond its relation to a period of Time. *Matter* being the result of Forces, its *forms* are the result of Will, or Consciousness vehicled by Matter. Both Matter, as such (save a vestige), and the Forms it may have assumed during a cosmic period, come to a termination with this. At the following period, Matter is developed again, under new types. Progress is in *Variety*, not in *degrees of knowledge*, when one cosmic period is compared to another. But if a cosmic period is contemplated in itself, then the *real* progress is in *Knowledge*. Is this pessimism? I think not.

In conclusion: If the *whole* of the Universe were once reduced to a non-modal state, this would put an end to the Changeable for ever. The Forces being thus totally dead-locked, as it were, their formal powers (pure consciousness) would be lost, for the want of an *alterant cause*, seeing that the Unchangeable is none such (for a negative affirmation is allowable). An alterant cause — be the circumstances what they may — is only to be found in a

*modal state*. Its indestructibility is in its own law; but *this is so*, because there is a higher law which cannot be accounted for by Reason, but only postulated.

I close this section with a text or two from Theosophical works in support of its main doctrine. We read in the *Isa Upanishad* (sloka 5) of the YAJUR VEDA: "It moves, It moves not; It is far; It is near; It is in all, It is out of all". (I translate from Pauthier's French translation.) What can this apply to, if not to that which, having in itself no relation to things, signifies some unutterable relation of things to it?

Says Kreeshna: "But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja*, and *Tama*, although they proceed from me; yet they are [not]<sup>1</sup> in me. The whole of this world, being bewildered by the influence of these threefold qualities, knoweth not that I am distinct from these and without decline" (BHAGWAT GITA, Lec. 7). The words, "they proceed from me...they are in me" should not be taken literally, confronted as they are with the others: "I am not in those natures", and especially the concluding sentence: "I am distinct from these and without decline". To be "without decline" is tantamount to the Changeless. Kreeshna is made to say (in other places) some things that do not agree with this, but they are evidently allegorical.

Madame Blavatsky, after speaking of the "Great Breath", or "Breath of the One Existence", which *never ceases* (pages 14 and 55, vol. I of *The Secret Doctrine*), adds, at page 55: "But the 'Breath of the One Existence' does not, all the same, apply to the *One Causeless Cause* or the 'All Be-ness' (in contradistinction to the All-Being, which is Brahmâ, or the Universe)." This *One Causeless Cause* is precisely the idea underlying what I have styled the

Eternal or Unchangeable; and with such an explicit affirmation from the first authority in Europe, regarding matters esoteric, it would add no weight to my argument if I cited other writers, who, moreover, are sometimes open to a certain vagueness which leads to doubt as to what is really meant.

### III. THE FIRST CAUSE

FORCE is not an entity *per se*, but the synthesis of *three* Modes, in which are all principles, actual or potential Modes are the reality, "Force" the cumulative symbol of the three inseparables. For instance, Mode 1 = force *x*, Mode 2 = force *y*, Mode 3 = force *z*; while  $x + y + z = \text{Force}$ . Each is subject to its own law, involved in the general law.<sup>2</sup> These laws do not vary essentially, but they do formally. The tendency of each Mode is discoverable, despite of the changes it undergoes in the complicated web work of Evolution. Whether we consider the starting-point of a cosmic period, its terminal point, or any of its intervening cycles (of which our actuality is one), any manifestation, whatever it be, every element in its *simplest* form (a depth to which Science has not yet reached), each and all, is equal to  $x + y + z$ , in combinations of degree differing *ad infinitum*. Except during the opening and closing cycles (where mediumship is only partial, and obeys another, or rather the unmodified, law), one pole of Will is in *one* or *two* Modes, while the other is in *two* or *one*; that is, a *medium* is indispensable between the two poles. At the two extremes of the period, the Modes — saving only a vestige of activity — are in *threefold* equilibrium. This is the culminating point. The first phase, or first *major* cycle of the cosmic cycle, ends with the

<sup>1</sup> Obviously a "typo". The WQJ translation reads: "Know also that the dispositions arising from the three qualities, *sattva*, *rajas*, and *tamas*, are from me; they are in me, but I am not in them. — Ed., A. T.

<sup>2</sup> No one, I trust, will suppose that I mean to intimate that any force operating in the physical world, can give the slightest clue to the nature of Modes in the earlier phases of Evolution, although deriving therefrom. Consciousness was their dominant power, until, not overwhelmed, but vastly modified by physical matter, the development of which was their own work.

dissolution of that equilibrium. During the following cycles, all equilibriums are *two-fold*—one Mode against two, or *vice versa*—till, at the opening of the last phase, or seventh major cycle, the Modes begin once more to fall into the state of reciprocal equipollency, the culmination of which marks the end of a universe, and commencement of its successor.<sup>1</sup>

In view of what has been stated elsewhere, not much remains to add respecting the First Cause. It is signified by two planes of existence, the non-modal or inactive state, and a vestige of the modal or active condition. Of the *seven* cosmic principles, the five *lower* are latent (involved in the non-modal state, which is potential only as concerns principles). The two *higher* principles are manifested in the modal plane—that is to say, the First principle, also called the Seventh, and the Second, also called the Sixth. This couple is *inseparable*; and while their inseparability explains why they are never *completely* unmanifested, the cause of this effect being the *tri-modal* nature of Force—Modes *ever being unequal to each other*, save in their non-modal condition, or unmanifested reciprocal resistance—it is the reason of that law which cannot be explained, and must be taken for granted. That modal plane, constituting a dual principle, gives the state of the yet-to-be-developed Cosmic Ego or Soul—*ego*, in that it is con-

sciousness centralized; *soul*, in so far as it is that which centralizes consciousness, of which later on. This is the *alterant cause*, in regard to the simultaneous processes, or twofold aspect, of objectivation (as to pure Consciousness), and disequilibrating (as to Modes) and therefore the *active* state of the First Cause, its *passive* state being the non-modal plane in that twofold aspect of *esse* and potentiality.

Is there a *real* Unit? Except as Eternal, how can there be? At any rate, it will not be found in the First Cause, which is the *Duad*; and consequently this is the reason of Number, the power of Fraction being its fraction, or the *mayavic* unit, involved in the Duad. It is only by contemplating the Dual principle as *practically* forming *one*, that diversity may be regarded as having arisen from the development of the power of unity (as Pophyry expresses it) without basing the proposition on Pantheism. But then it would be building our fabric on a fiction. The First Cause is not *unity*, but *Union*; that is to say, the union of egos—the fractions in potency, as it were—raised to *one plane*. This, as concerns its passive state.

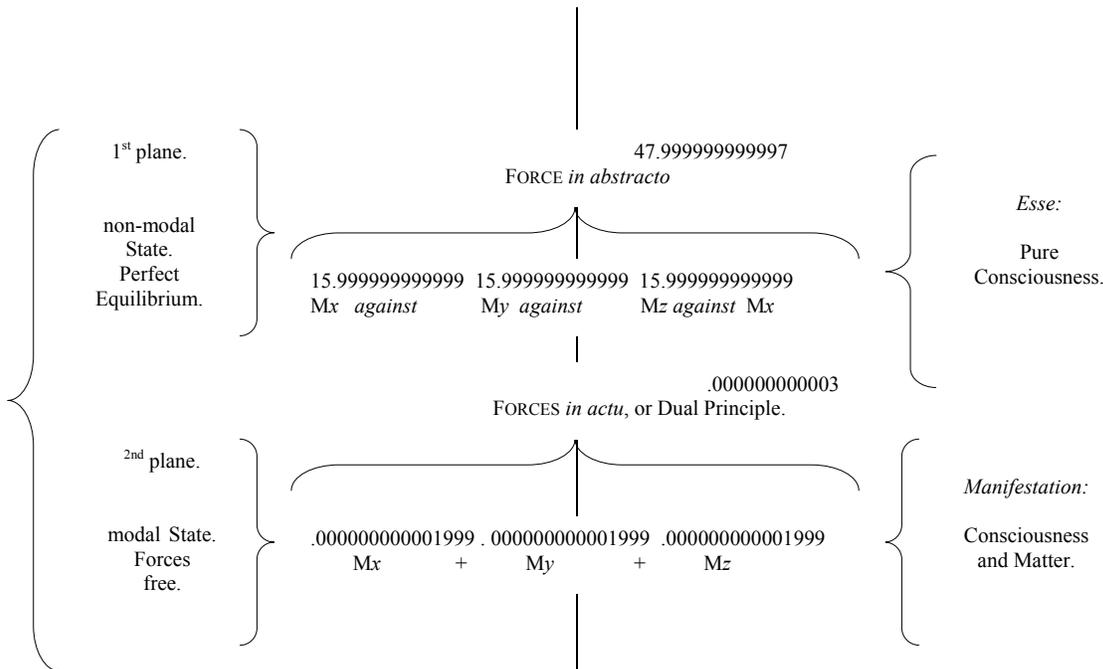
With regard to its active state, it was said above that in one aspect it is the Cosmic Ego; and, when objectively considered, the Cosmic Soul. This last I call *Matter*. What is *Matter in the ultimate*? This is one of the great problems. Mr. Herbert Spencer leaves it thus; but views FORCE as the most generalized of manifestations (*First Prin.*, vh. 3, 4 and 6). Schopenhauer says Substance is Motion *in abstracto*; and Matter, Motion *in concreto*. The latter will suffice so far; for, if Substance is anything else but Matter, it is the shuttlecock when Philosophers play with battledores. But, all said, he hold Matter to be also an abstraction (*World as Will* §4, 7 and 26; *Quadr. Root*, etc., §20, 21 and 26). Some assert that Spirit and Matter are only two phases of one and the same thing—the mythical Substance (as to Modes), and One. Spirit is no less a symbol than Force,

<sup>1</sup> The law is simple, though on account of side-issues, its showing is complex. I have tabulated the processes down to the physical state, through 24 ½ *cosmical* stages sub-cycles), each embracing the two aspects of action and reaction, and 24 ½ *telluric* stages. This great descending arc being shown, the other reveals itself *ipso facto*, as based on the same law *reversed*, the whole constituting, according to the division adopted—which can be *extended*, not reduced—49 *cosmical*, and as many *telluric* subcycles. The case cannot be shown in *cycles* alone; it must be based on, at least, a *secondary* order of *subcycles*, both sub-orders, and the containing cycle, embraced in the *maximum* cycle, which is “*cosmical*” or “*telluric*”, according to the standpoint. In fact, *four* aspects are required for a showing of the law in question, which, to my mind, gives the reason of Gravitation (and why it should not be looked on as *universal*), as well as of other phenomena not yet explained.

Motion, Matter, Space, and Time; with this difference, however, that we have actual experience of what corresponds to these last, under our physical conditions; but none whatever of Spirit, which bears only a *negative* definition. Spirit is a needless symbol, except, perhaps, if applied to the Eternal, to increase our list of synonyms, and render things less dry to the mind. Thus applied, *it can have no existence in phenomena*. At any rate, it should not symbolize *both*. As to Matter, I concur with Herr E. Von Hartmann (*Phil. Of the Unconsc.*, Div. C, ch. 5) that it is Force and nothing else than force (this is also Mr. Thomas Williams' opinion, *Lucifer*, cit, page 386); but in regard to its evolution, that is another question.

It is only as *consciousness* (in contradistinction to "pure consciousness") and as *matter* that the Modes of Force manifest themselves — the two aspects of Maya. "Matter" is *concentration of the Modes manifested*, a concentration which not only assumes infinite degrees, but differs in its nature threefold, that is, there are three laws within the general law. Ergo there can be no "matter" without consciousness (in its generic sense); but consciousness declines, as concentrations increase, and rises as concentrations are relaxed. In what is called *inert matter*, consciousness does not manifest itself at all *as such*, but reveals itself all the same and there would be no "chemical" laws, if inert matter were not a seat of consciousness, its manifestation being intermittent, as depending on external causes.

At the beginning and the end of a cosmic period — which period = *a universe* — there is or will subsist, as stated, a plane of pure consciousness, and another of consciousness and matter. Supposing the three Modes, as a total = 48, let it be formulated thus: **[SEE PAGE 11]**



Here we have, *en evidence*, the oft-evoked “in abstracto”, so easy to Speech, so hard to Understanding, when overlying the idea of ultimate, its opposite, “in concreto”, will be incorrect, as applied to an essence. Force in the abstract is the state where its Modes are not *actual*, yet *real*. Real, because they *resist*; not actual, in that resistance, being reciprocal and equal, has *no effect* beyond that produced on themselves, immobility or stable equilibrium, or *objectivity* in abeyance (all things reduced to *germ*). In other words: RESISTANCE is the essence of the Modes; as unmanifested *resistance*, they are *real*, but, such resistance having no *manifest* effect, they are not *actual*. Now, Force, which *per se* is not an entity, is *here* a reality, as Unmanifested Resistance; and this is the FIRST (otherwise Seventh) PRINCIPLE, which is real, but *never actual per se*. So, Force *in abstracto* is the First Principle. The only actuality of this principle lies in its *inseparability* of the three Modes, a Triad inseparable (on the 2<sup>nd</sup> plane) from the Duad, or said Dual principle (and we shall see presently that the Triad as a *principle*, or rather its power, is always *active* in the Duad). Our formulated 1<sup>st</sup> plane, being that of non-manifestation, has but one *esse*,

Pure Consciousness. This answers to Unmanifested Resistance; for Force in the abstract, or the First Principle *per se*, is not “resistance” (this is the *Modes*), but its *unmanifested state*. Hence, Pure Consciousness and the First Principle *per se* are identical. Just as *pure* consciousness is not “consciousness”, so that principle *per se* is not a “principle”. But it is *consciousness* that (on the 2<sup>nd</sup> plane) actualizes the First Principle, *i.e.*, pure consciousness or the principle *per se* becomes a *conscious force*. So that consciousness, here, is the First Principle, the Ego, objectivizing the Second Principle, the Soul. It is only as *first principle* that consciousness can ever be called a “principle”; for being a cause in respect of objectivity, it is the necessary *correlate* of the particular principle, sub-principle, or their derivations, which it objectivizes, whence come the infinite degrees and conditions of consciousness.

N.B.—Be it remarked, that my formula of the equilibrium seems to show two extremes; but of course it is understood that *half* the force Mx resists half My, whose other half resists Mz, whose second half resists the first half of Mx. This gives

the circle, not the line, which would be absurd.

The above presentation is intended to indicate the opening of a cosmic period corresponding to the close of its predecessor. At the former it is a “sum of possibilities”; at the other, a “resultant”. And, be it observed, in accordance with the law of the spiral, no formula ascribed to a period, would be adapted to the corresponding moment of another, whether preceding or following.<sup>1</sup> It does not show, but the inference is, that the 1<sup>st</sup> plane is one of pure consciousness equal to the sum of subjective centres (answering to *latent* dynamic centres) of the ex-universe, brought to *one* level, wherein each has identified itself with the whole.<sup>2</sup>

The 2<sup>nd</sup> plane is a centre of consciousness dependent on a dynamic centre, as every such subjective centre must be, the dynamic centre being either manifest or latent — in the present case it is in *latent activity*. This corresponds to the vestige of forces (3 trillionths of an equivalent, *ex hypothesi*) not emerged in the equilibrium and manifesting themselves as consciousness and matter, this last being a concentration of the Modes which I will specify as *ultra-superether*. This 2<sup>nd</sup> plane is the reason of every dynamic centre destined to manifest itself in the universe about to evolve, and the power of every centre of consciousness which will be correlated thereto; whilst the 1<sup>st</sup> plane is the power of every such dynamic centre, and the reason of every such correlated subjective centre.

<sup>1</sup> The formula given is supposed to show the starting-point when the Modes on the 2<sup>nd</sup> plane are in *united harmony*, symbolized by the sign +. But if we wished to represent the ending-moment of the former period, or rather just before the end, the modal notations of both planes would have to be slightly altered, to fit in with our presentation; and the Modes on the 2<sup>nd</sup> plane—as not working in harmony, Mz resisting the others—would stand thus:  $Mx + My$  *against* Mz.

<sup>2</sup> This gives the meaning of *immortality*, and is substantially, though not formally, in agreement with the Conservation of Force, postulated by Science.

Hence both planes are real, inasmuch as they are reasons; and potential, inasmuch as they are powers.

#### IV. HINTS ON THE OPENING STAGE OF A COSMIC PERIOD.

I SHALL not attempt, within the compass of this article, to present a summary of the first *major* cycle (embracing seven *medium*, and the latter as many *minor* cycles); but a few developments may be given for a clearer understanding of allusions made in the foregoing sections.

The plane of Pure Consciousness or Paranirvana is, I take it, *conditioned* Omniscience; conditioned, in that this omniscience is limited to the *resultant* and the *power*, to the ex-universe and the universe *in petto*, to past and future, the said omniscience being the *present*, in which both are merged.<sup>3</sup>

The modal state formulated has to be considered in its twofold aspect. In one, it is Nescience at its *lowest* point; that is, not bordering on Wisdom, but signifying a line which can advance no further toward it: it is in fact the *highest* plane of consciousness compatible with a modal state. In the other aspect, it is the *ne plus ultra* in the dissolving process of phenomena, matter in its subtlest form, or the extreme state of ultra-superether.

Nescience is the consequence of this remaining concentration of forces, which is the *manifested* condition: and this concentration is the consequence of the dynamic centre which is *latent*. Objectively considered, this centre is the immediate cause of such a state of existence, that which prevents a dissolution of this last vestige of

<sup>3</sup> It may be *imagined* that the Eternal is *unlimited* Omniscience, *i.e.*, the PRESENT, not so much of all past and future periods, but rather of their not-to-be-explained relation thereto.

matter, and a merging of the Ego in Paranirvana.<sup>1</sup>

A dynamic centre depends on an “activity”, which may be manifest, or else *latent*, manifesting through a higher principle (ultra-superether corresponds to the Dual Principle). There are *five* activities<sup>2</sup>, identified as the five lower cosmic principles. The word *activity* specifies the actual state of a principle. If the principle is *potential* as well as latent, it is not actual, and therefore not an “activity”. The Dual principle is never an activity<sup>3</sup>; it is the reason of the 1<sup>st</sup> activity (otherwise called the 5<sup>th</sup>) which is its first power, and which when latent but actual, manifests through it. The other principles, or *potential* activities, are powers of the 1<sup>st</sup> activity, and ultimately of the Dual Principle.

The 2<sup>nd</sup> plane of the First Cause, as formulated above, is not therefore a *dynamic* centre, but a “centre of consciousness”, identified by the Dual principle, and manifesting effects of the latent centre. But the latter is on the point of revealing itself; and during the first arc of the sub-cycle, the 1<sup>st</sup> activity is an open factor with the Dual Principle. The latter is the *first* pole of Will, the former its *second* pole; but only *one* gives the action (*i.e.*, there is no resistance), because the Modes are in *harmony*, and that one is the *second* pole, as the centre of united action, or Attraction, exerted on the non-modal state, the effects of which are manifested at the *base*, the Dual principle (evolution of *superether*, and descent of pure consciousness to the modal plane, *i.e.*, modes manifesting themselves, etc.), and also at the dynamic centre (by its development).

<sup>1</sup> It may be objected that a certain group of centres is thus excluded from Paranirvana. I do not see much reason in this; for (according to the law under consideration) the group to be excluded at the end of this new period, *is certain not to be the same*. So we all have our turn in the unending chain of Times.

<sup>2</sup> The five activities, though otherwise conditioned, are the basis of the five senses in physical man.

To explain the circumstances of the first Activity, we must look back. Towards the end of the 5<sup>th</sup> major cycle (at the middle term of its medium cycle) of the last cosmic period, the *three* lower activities ceased manifesting themselves; and during the 6<sup>th</sup> cycle they were consubstantiated (involved) in the 4<sup>th</sup> activity, which is the Universal Agent.<sup>3</sup> It then signified the dynamic centre, and phenomena were reduced to *two* activities, one being the *base*, besides the Dual principle. Towards the end of that great cycle the 4<sup>th</sup> activity lapsed into the potential state, and the dwindling dynamic centre was upheld by the only remaining activity, the 5<sup>th</sup> (Identical to the 1<sup>st</sup> of the new period). This was the condition under the last phase of that period (its 7<sup>th</sup> major cycle), the dynamic centre growing weaker, forces giving way, and matter dissolving the while; until at last that centre, involved in the Dual principle (ultra-superether), became latent, which put an end to the period. The Dual principle, reduced to its lowest ebb, maintained its actuality because of a remaining activity of the Fifth (identical with the Third principle or 1<sup>st</sup> activity of the new period), which means the *Triad* re-involved. This was what still subsisted of the *prison*<sup>4</sup> as I call it.

<sup>3</sup> The 4<sup>th</sup> activity on the second arc is identical with the 2<sup>nd</sup> activity on the first arc of a cycle; just as the 5<sup>th</sup> on the former is the 1<sup>st</sup> on the latter. But the 3<sup>rd</sup> activity holds the same order on either arc. Whereas the 4<sup>th</sup> activity on the first arc is the 2<sup>nd</sup> on the second arc, and the 5<sup>th</sup> on the former is the 1<sup>st</sup> on the latter. The three lower activities so not manifest themselves in the new cosmic period, till the 3<sup>rd</sup> major cycle, and are the styled 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup>. This intricacy may be avoided by adhering to the same order on both arcs, taking the physical plane as the *terminus a quo*.

<sup>4</sup> *Prison* means the appropriation by, and assimilation to, Mode *z*, of a certain quantity of force of another Mode. It is the *stay* of the dynamic centre when the latter decreases by reaction (2<sup>nd</sup> arc of any cycle or sub-cycle), and the “prison” must develop on any 1<sup>st</sup> arc (whether it be increasing development, developing development, or receding development involved in dissolution) for there to be a 1<sup>st</sup> arc at all, or evolution of activities. Prison effected during the *first* major cycle *holds good* until the *seventh*; and that of the 2<sup>nd</sup> till the 6<sup>th</sup>. From the 3<sup>rd</sup> to the 5<sup>th</sup> major cycle matters alter vastly, increasing in complexity, and Mode *y* becomes an important

The prison is equal to the resistance maintained at the dynamic centre against that more characterized by consciousness (first pole of Will). At the climax (end of the period), resistance ceased, not because the prison totally gave way, which it did not, but because the other Modes now fell into harmony with Mode *z*; and there could be no such harmony unless it involved, with the other purpose (given above) that of developing the prison, which must develop if the dynamic centre is to progress. How did this unity of purpose come about, to act on the non-modal state — a gradual unavoidable consequence? *Necessity*; they could not help themselves. By referring to the figures of the formula, it will be seen that, on the 2<sup>nd</sup> plane, *Mz*=1 quadrillionth of an equivalent; whereas *My* is worth 1000, and *Mx* 1999 quadrillionths. If *Mz* had *given way*, while resisting the other two in union, one of two things would have occurred, the impossibility of which, is contained in the very expression of the hypotheses. For, either the three Modes would have merged in the equilibrium, for what they were worth respectively, whereby it would no longer have been perfect — one Mode remaining *over* 16, another at 16, and the third *under* 16; or else *Mz* would have been lodged therein, the other two remaining as 2<sup>nd</sup> plane, worth one quadrillionth less, each. There is no need to beg the question as to a perfect equilibrium: *no* force with an *actual* value such as *Mx* and *My* would have represented), *could* enter therein, this being a potential state, in regard to principles. Then, besides, the two stronger Modes could not have retained their *actuality* (equal to their respective notation) in the absence *Mz*, that is, the three Modes are *inseparable*, (*i.e.*, a “centre of consciousness” cannot maintain itself without a “dynamic centre”, which cannot subsist without the “prison”). Otherwise stated, if there were no prison and dynamic centre,

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factor therein. *Prison* is the very depths of the constantly changing dynamic centre—a centre within centres and corresponds to *laya* of THE SECRET DOCTRINE, see vol. I, pg. 138.

and consequently no concentration of forces (signified by the Dual principle or ultra-superether), what name and what condition could be given and assigned to a residue of two Modes of Force, neither *potential*, nor concentrated, *i.e.*, *active*? . . . . .

Having thus endeavoured to give the *raison d'être* of the juncture answering to the initial stage of a cosmic period, in its objective aspect, it will suffice to add, in this respect, that the 1<sup>st</sup> activity (*second* pole of *Will*) develops as the *first* pole of the *Universe* (accomplished at the end of the 1<sup>st</sup> major cycle); the 2<sup>nd</sup> activity, as Agent of the *opposite* pole (2<sup>nd</sup> cycle), until the latter, whose development is at the expense of the first pole, comes itself *in actu* (3<sup>rd</sup> cycle). Meanwhile, pending the phase incompatible with an *opposite* pole, even by agency (1<sup>st</sup> cycle), the non-modal, *unresisting* state is gradually converted to the modal state, by virtue of the harmonious action of the Modes constituting it — a harmony which is maintained and resumed on the first arc of every sub-cycle, whilst a re-manifestation of Resistance takes place at the terminal point of every such arc, and signifies disharmony in the development of the 2<sup>nd</sup> arc, or partial return from the disharmony in the development of the 2<sup>nd</sup> arc, or partial return from the modal to the non-modal state — until at length, as the result of these alternate processes of evolution and involution, pure consciousness is *completely* assimilated to the modal state, and the Forces freed form three-fold equilibrium.<sup>1</sup> This coincides with the *permanency* of the first pole of the Universe (which till here had only a *periodical* manifestation), the culminating point of

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<sup>1</sup> Every 1<sup>st</sup> comes to an end in consequence of equilibrium between *two* Modes, at the *dynamic* centre, which (during the 1<sup>st</sup> major cycle) is bi-modal; whilst the *base* (superether in evolution) is tri-modal. It is here, where the Forces are free, that disharmony arises, the result being the 2<sup>nd</sup> arc, *i.e.*, re-involution of the dynamic centre in the Dual principle, and reaction in favour of the subsisting non-modal state. The second arc is stopped, in its turn, by the *prison*, which grows stronger as sub-cycles advance.

*superether*, as I call this stage of concentration and full development of the Cosmic Ego or Soul. It is from this point that the opposing pole comes into *periodical* operation, through the Universal Agent, until at the end of the cycle (2<sup>nd</sup>) it remains a *permanent* manifestation, Nature now having its two poles.

This rapid survey concerns only one line of evolution; but at the end of the 1<sup>st</sup> major cycle of *our* line, *six* other cosmic Egos co-exist, the least advanced of which (materially) ends its 1<sup>st</sup> major cycle some time before our Ego ends its 2<sup>nd</sup> (culmination of Ether). This means that none of the other Egos will be then connected with a non-modal state. The subjective aspect of Cosmic souls is that of *Mahamaya* — various *limitations* of conditioned omniscience, signifying the Archetypes of solar systems *in posse*.

VISCOMTE DE FIGANIÈRE

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### ***Nosegay of Quotes for White Lotus Day***

#### **H.P.B. ON HERSELF**

"I never gave myself out for a full-blown occultist, but only for a student of Occultism for the last thirty or forty years. Yet I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle — we need an outside Master... I got my drop from my Master (the living one)... He is a Saviour, he who leads you to finding the Master within yourself.

It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense." [HPB to Dr. Hartmann, reprinted in Vol X of *Path Magazine*, p. 367]

"...as I venerate the Master, and worship MY MASTER — the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would never have come to conscious being — not

in this life, at all events..." [*Letters of HPB to A. P. Sinnett*, p. 104]

#### **ON THE SECRET DOCTRINE**

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world." [*The Secret Doctrine*, I, xxxiv]

"These truths are in no sense put forward as a revelation, nor does the author claim the position of a revealer of mystic lore now made public for the first time in the world's history." [SDI, vii]

"We give facts and show land-marks: let the wayfarer follow them. What is given here is amply sufficient for this century." [SDII 742]

"There are more secrets of Initiation given out in the Introductory Chapter than in all Isis... Fancy Masters giving out the secret of the "Divine Hermaphrodite" even! and so on." [*Letters of HPB to APS*, p. 172-3]

#### **MASTERS AND THEIR POSITION**

"We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self...and demonstrate it scientifically... It is our mission to plunge and bring the pearls of Truth to the surface...

For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt...emerging from it but at the end of every cycle, to invite the elect of mankind to cooperate with him and help in his turn enlighten superstitious man...until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail. But until that day of final triumph, someone has to be sacrificed — though we accept but voluntary victims. The ungrateful task did lay her [HPB] low and desolate in the ruins of misery, misapprehension, and isolation; but she will have her reward in the

hereafter for we never were ungrateful..." [The Mahatma Letters to A.P. Sinnett, p.51]

"...our true progress lies in fidelity to Masters as ideals and facts."...I think a constant reliance on Masters as such ideals and facts — or either — will lead the T S on to greater work...I belong to that class of persons in the T S who out of their own experience know that the Masters exist and actually help the TS... I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done under an old order of Theirs and under a law of mind. The existence of Masters being a fact, the assertion of that fact so often made in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings... Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more powerfully drawn away from the blank Materialism teaching." [Theosophical Articles by William Q. Judge, Vol. II, p. 43]

"Concentrate the mind upon the Masters as ideals and facts — living, active, beneficent Beings, working in and on the plane of causes. Meditate upon this exclusively, and try to reach up to Them in thought." [The Friendly Philosopher, p. 13-14]

"...no worker, however feeble or insignificant, is outside the range of Master's eye and help." [WQJ Art II, p. 47]

"...I can swear it, the Masters are watching us all, and, without fail, when we come to the right point and really deserve, They manifest to us. At all times I know They help and try to aid us as far as we will let Them. Why, the Masters are anxious (to use a word of our own) that as many as possible may reach to the state of power and love They are in. Why, then, suppose They help not? As They are *Atman* and therefore the very law of *Karma* itself, They are in everything in life, and in every phase of our changing days and

years. If you will arouse your faith on this line you come nearer to help from Them than you will recognize." [Letters that have Helped Me. p. 68]

"...fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek, then, the bridge — the Masters." [Ibid., p.112]

"...the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical brain men, not be conscious of it on this plane." [Ibid., 115]

"...between adept and chela — Master and Pupil — there gradually forms a closer tie; for the psychic interchange is regulated scientifically...as the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chela; and the chela attains the adept-level according to his receptive capacities. At the same time the chela, being an individual, a separate evolution, unconsciously imparts to the Master the quality of his accumulated mentality. [ we ] always ascertain independently and for ourselves whether the ideas so reflected in us are right or wrong." [Letters From the Masters of Wisdom, (I), p. 82-3]

"The Masters are not Eastern nor Western, but universal." [Letters that have Helped Me, p. 109]

"And whoever therefore wants to see the real MAHATMA, must use his intellectual sight. He must so elevate his Manas that its perception will be clear...His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be

said to be everywhere." [HPB Articles, Vol. I, 294]

"Just now the best and biggest work by us poor children is on this plane with the great aid of Master, Whose simple single will keeps the whole organization [in being], and acts as its support and shield." [Letters that have Helped Me, p. 87]

"the image of the Master is the best protection against lower influences; think of the Master as a living man within you." [Ibid., 164]

"The whole sweep, meaning, and possibility of evolution are contained in the word Mahatma...: those great souls who have triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race." [WQJ ART II 39]

"...more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt...Occult help from Masters requires a channel just as much as any other help does... the persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it.

Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of Wisdom. Hence the value of the declaration of our beliefs." [WQJ ART II 41]

**Q.:** "What then are the Adepts doing?"

**A.:** (a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear." [WQJ Articles II 53-4]

"The Occult Science is *not* one in which secrets can be communicated of a sudden... The truth is that till the neophyte attains to the condition necessary for that degree of illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*... Fasting, meditation, chastity of thought word and deed; silence for certain periods to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West..." [ML, 282-3]

CONTRIBUTED BY DTB  
May 8, 2003

# The Global Village

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Meets Weekly on:

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SUNDAYS — 11 AM – 12:30 PM

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höstterminen längre ner på sidan under  
Dharmagrupp II)

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## POINT OUT THE WAY

XXX

### Chapter VII

**Manas, Self-Consciousness and the Brain**

**Question:** How is it that Manas becomes dual as soon as it attaches to a body, that is, as soon as it incarnates?

**Answer:** What is the basis or essence or intelligence in matter? What is it that governs matter? What is natural impulse? If we regard matter

as life, then the life in matter has been through innumerable experiences of every kind, and the memory, in the sense of the record—the impressions of all those experiences of the past—is just as indelibly imprinted in an atom as in us. We know that the atom can't arouse its own memories, and that, once they are aroused, it can't disencumber itself of those memories. We, however, can arouse our own memories and we can dismiss our own memories. We are not yet able to do it perfectly, but we can do it often enough, and do it in enough directions, to show that we have the power. Very good, then. Remember that there is memory which, when aroused, becomes the intelligence of the past experiences; when that intelligence is fully awakened, we may call it the animal consciousness, or apperception in a flower.

Now, Manas unites itself with the animal intelligence. That is what incarnation means. The spiritual intelligence unites itself with the intelligence in matter, and that active union is incarnation. In the metaphysical sense, then, Lower Manas means spiritual self—consciousness wedded to the consciousness in matter; and Higher Manas means spiritual self—consciousness wedded to universal self—consciousness. Here is an act of union, originally the exercise of our own will. The act of union means “the identification of Self with”—we couldn't experience matter at arm's length. If we want to know what fire is like, we have to get within range of it; if we want to experience, feel, the whole nature of fire, we have to step into it. So then we, a more experienced form of life, entered into union with a lower form of life—not a union of matter, but a

union of consciousness—and thenceforth, as long as that union lasts, the consciousness of the higher is partly absorbed in or identified with the consciousness of the lower, and the consciousness of the lower is fully identified with the consciousness of the higher.

If we look for an analogy, we can see one in ourselves. Take the graphic phrase in *The Secret Doctrine* that when Manas incarnates, it becomes wedded to kama. Observe us: Are we not literally wedded to our likes and dislikes. We are so wedded to our likes and dislikes that it is almost impossible for us to think of any-thing except in terms of “I like that” or “I don’t like that.” That is Lower Manas. When we think of things in terms of Self, not in terms of liking and disliking, that is Higher Manas.

**Question:** Why did Manas have to be lighted up?

**Answer:** Well, you know some people use an alarm clock. Why don’t they wake themselves up? They don’t know how. And some people, even when they wake up, are so sleepy—headed that they don’t want to get up, and then somebody has to wake them up. The same thing applies to waking up the mind.

**Question:** But did it not exist before?

**Answer:** Why, of course it existed before. You could not wake it up if it hadn’t been there before. Notice how all the time we are reminding ourselves of this, that and the other, aren’t we? That is Higher Manas lighting up the lower. Very often, other people remind us of this, that, or the other thing, even more than we

remind ourselves. Every-thing we look at “reminds” us of something. Isn’t this the lighting up of Manas in one or another direction, the reawakening of that which was awake before but now is either asleep or dreaming? If we can get that clear in our minds, we shall never again fall into the delusion of thinking that Manas is the product of any-thing. Manas is the producer; Manas is the embodiment of Atman in an individual form. Buddhi is Atman embodied in the Cosmos.

**Question:** Is human self-consciousness conferred?

**Answer:** I suppose it would depend upon the point of view taken. As a matter of fact, the answer is no, if it means that somebody hands us something that we do not and never did have. The power to become is inherent in everything. Human self-consciousness represents one of the (49) stages in the power of becoming. Consider that the man who is asleep can’t wake himself up, and the man who is dreaming can’t wake himself up: they have to be aroused, because, from one point of view, to be asleep means to have fallen under the dominance of another state; to dream means to have fallen under the dominance of another state. Being angry means falling under the dominance of another state and so on. If human consciousness means — as probably it was intended to mean a state or condition of consciousness, then beings in a lower state than that of human consciousness may temporarily be raised to that state, and beings in a higher state may temporarily descend to that state. There are seven great states, each with seven subdivisions, and human consciousness is one of them. A frog, for example, can get in

the air by taking a good big jump, but it can't get in the air in the sense a bird can. Yet a bird could pick up a frog, or a turtle, and give it a ride through the air. In that sense, the bird would be giving the frog a lift, and, from the standpoint of the "hitch-hiker," a ride is being conferred on him. Human self-consciousness is not "conferred" except by induction, that is, temporarily.

**Question:** If there is anything in this analogy of the candle, it would seem as if Manas, or the perception of separateness, would depend upon a continual change going on.

**Answer:** We could have a million thoughts about ourselves: would any or all of those thoughts be ourselves? We could write a million volumes of words, the expression of our ideas, our thoughts, our feelings, in regard to ourselves. Would any or all of those million volumes be ourselves? We all can see that this isn't possible. Let us apply that to what Mr. Judge is writing here about Manas, remembering that in the human race of which we are a part, Manas is not yet fully awake. Remember also that no one man can go very far ahead of the race to which he belongs. It follows, then, that Manas is not fully awake in us as human beings. Manas, in the sense of self-consciousness, is not at all awake in the animal kingdom, or in the vegetable, or in the mineral. The principle of consciousness is there, but it has not been individualized; in us, it has been aroused.

The question is, Does Manas or mind depend upon continual change? No; but its activity does. Take a candle; what is a candle? Latent fire. If it weren't so, it wouldn't burn when you put a match to it. What is fire?

An active candle. Once H.P.B. was trying to illustrate this very point. She said, "Take granite; why won't it burn? It is full of fire. It is too near to fire; granite is fire in another state, just as is light." Light is called cold fire, and that may seem to us a ridiculous expression. Yet tread on burning coals, and see if it's ridiculous. The activity of Manas depends on contrast, but Manas is the producer of the contrast, not the contrasts themselves. Manas becomes inactive when there is no material to work on.

**Question:** How do you mean, Granite is fire?

**Answer:** I would suggest that you read the dissertation on fire, Volume I, pp. 289—290 of *The Secret Doctrine* and you will realize that fire has more than a scientific meaning.

**Question:** Where is Manas during Pralaya?

**Answer:** Non-existent. Manas is absorbed in Buddhi at the close of each life; Buddhi—Manas are absorbed in Atman at the close of each Manvantara. They don't cease to be because they have ceased to exist.

H.P.B. says that instead of quibbling and disputing over words, the important thing is to get ideas, and she applies that to these words, being and existence. She says that a thing can cease to exist and still be. A very simple illustration of that is the power of speech. Suppose there were a deaf-and-dumb man here, and he and the chairman both sat quiet. Could you tell which was the dumb man, just by looking at them? No. The chairman would be speechless because he chose not to speak. The dumb man would be speechless because he could not speak. Yet they

would present identically the same appearance. So long as the chairman does not speak, the power of speech is, but it is not existent; the moment he chooses to speak, the power of speech both is, as being—actively speaking—and exists. In other words, the First Fundamental is, regardless of the Second or Third, but the Second and Third do not exist apart from the First.

[TO BE CONTINUED]



### THE COFFEE KLATCH

**Coffee Maker:** The tea tastes savoury today. Perhaps the man in the gray flannel suit will be a “taster” for me. ....

Sir, would you like a sample of this “first flush” Assam tea?

**Gray-flanneled Man:** Sure! And I have a surprise for you, you can put it on your Bulletin Board:

#### Study Concludes Tea Helps Fight Infection

WASHINGTON, April 21 (AP)

Tea increases the body’s defenses against infection and contains a substance that may be turned into a drug to protect against disease, a study has found. Coffee does not have the same effect, the researchers say in an article today in Proceedings of the National Academy of Sciences.

A component in tea primes the immune system to attack invading bacteria, viruses and fungi, the study concluded.

An experiment showed that immune system blood cells of tea drinkers re-

sponded five times faster to germs than did the blood cells of coffee drinkers.

The results gave clear proof that five cups of tea a day sharpened the body’s disease defenses, said Dr. Jack K. Bukowski, a researcher at Brigham and Women’s Hospital in Boston and Harvard Medical School.

Penny Kris-Etherton, a nutrition specialist at Pennsylvania State University, said the study added to a growing body of evidence that tea is effective at fighting disease.

But she said that the work needed to be confirmed in a much larger study, involving more people.

Dr. Bukowski and his co-authors isolated a substance called L-theanine from ordinary black tea. He said L-theanine was broken down in the liver to ethylamine, a molecule that primes the response of an immune system element called the gamma-delta T cell.

The T cells prompt the secretion of interferon, an important part of the body’s chemical defense against infection, Dr. Bukowski said.

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### BERTRAND RUSSELL'S TEN COMMANDMENTS

- 1) Do not feel absolutely certain of anything.
- 2) Do not think it worth while to produce belief by concealing evidence, for the evidence is sure to come to light.
- 3) Never try to discourage thinking, for you are sure to succeed.
- 4) When you meet with opposition, even if it should be from your children, endeavor to overcome it by argument,

- and not by authority, for a victory dependent upon authority is unreal and illusory.
- 5) Have no respect for the authority of others, for there are always contrary authorities to be found.
  - 6) Do not use power to suppress opinions you think pernicious, for if you do the opinions will suppress you.
  - 7) Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric.
  - 8) Find more pleasure in intelligent dissent than in passive agreement, for, if you value intelligence as you should, the former implies a deeper agreement than the latter.
  - 9) Be scrupulously truthful, even when truth is inconvenient, for it is more inconvenient when you try to conceal it.
  - 10) Do not feel envious of the happiness of those who live in a fool's paradise, for only a fool will think that it is happiness.

## CORRESPONDENCE

### Two Interesting Letters

Sometimes it's worthwhile to see in retrospect how a noble platform, like the *Declaration* of the U.L.T. can be misunderstood, crystallized, and misapplied. H.N. Stokes was an ardent supporter of the "Back to Blavatsky" Movement. He attended ULT regularly for sometime in Washington D.C. as well as having an extensive correspondence with *Theosophy Magazine*.

Dear Miss Trippett:

In view of the remarks openly made by the leader at the U.L.T. last Wednesday evening (July 23<sup>rd</sup>), which were sufficiently pointed, and, I suppose, prearranged and inspired, it is my feeling after a week's careful consideration that my fur-

ther attendance at the meetings will be of benefit to nobody.

I recognize the right of a group of students to insist on conformity among themselves, to suppress free discussion and inquiry, and to listen only to the gospel as it is written. But earnestly as I want to be of what help I can I must decline to be placed in any such intellectual strait-jacket. Either I must express my honest doubts along with my honest convictions, or I must remain silent—I cannot do otherwise without violating my ideals, my sense of duty to others; I could not be loyal to H.P.B. were I not loyal to myself. And how else am I to learn? For years I have been accustomed to express myself freely in correspondence with the Editors of *Theosophy*. I have never once been told that their aims were too lofty and their time too precious to discuss questions that I raised. They have listened to my viewpoint and have presented theirs, but have never shown irritation or impatience, have never issued a dictum of conformity or made an assertion of infallibility.

But here I find a wholly different spirit: "You may tell us what you read in the book, but if you have any opinions of your own, you must not speak of them." Didn't H.P.B. say something like this? "Nothing is to be taken as authoritative just because it is found in a book."

The assignment given to me for July 16<sup>th</sup>, and my treatment of it, which was evidently the cause of the remarks, was no choice of mine. I did not know what it contained till I read it later, or I would have refused it. I had to choose between causing embarrassment by declining later, or accepting, and I chose the latter, and it appears I erred in so doing. I even earnestly asked, you among others, for any light which would help me to reconcile seemingly conflicting views. Did you try to help me?

Anybody who knows me, and I am sure that no one in the local U.L.T. or this

side of Los Angeles does, knows that I am in dead earnest, that I am seeking the truth and trying to help others to find it, and that I am not disposed to be querulous or aggressively argumentative. That I have been fighting for the Back to Blavatsky Movement and for the U.L.T. for years should be proof enough of that. But I positively will not be bound; I would be untrue to the spirit of H.P.B. did I submit to a restraint which I could hardly find elsewhere outside of the Roman Catholic Church.

In my work with the Blavatsky and Mahatma Letter classes in the T.S. lodge, which covers at present three hours a week aside from outside preparation and study, I have always found that free discussion and tentative expression of opinion are welcomed and in the end lead to a better understanding of the subject in hand. I know that one must be ready to make concessions everywhere and am prepared to do so; but the privilege of expressing my honest doubts, when I have them, and if they are pertinent to the subject under consideration, is something which I cannot honorably yield, especially as it would put me in a false light, would make me appear to be what I am not, and would bind me to a program of blind faith in authority rather than conviction based on understanding and spiritual insight.

Another remark made by a speaker at the same meeting to the effect that the degree of interest is measured by the size of the contribution, or words of similar tenor, was equally pointed. I know I have been delinquent in this respect. No one can understand the difficulties of a financial nature with which I have to contend, but I could easily show, did I wish to, that as far as theosophical work is concerned I have not been behind most. Since I have been interested in Theosophy I have spent approximately two hundred thousand dollars in its behalf, have not hesitated to wreck myself financially and have made bitter renunciations of a personal nature in order

to continue. When I have, as I do occasionally, I give; when I do not, or when I should have to compromise work already undertaken or when the spectre of unpaid bills and a boneless cupboard confronts me, I do not, and I am not ashamed of it. At the same time I feel more than ever that I have really no right to attend the U.L.T., as I am neither paying nor earning my way.

In short, I have come to an *impasse* which I am sure no one can regret as much as I do. I am sure I cannot make you understand how much it hurts me to write as I do, but what else is left to me? Would you recommend me to be dishonest with myself and others? I can't imagine it. I am appealing to you, as I have done before when I have had difficulties, because I think you may perhaps understand. It is necessary for me to make some explanation for my remaining away indefinitely, for did I not, my action might be attributed to some sort of personal feeling or grievance, which it is not. At the same time any attempt to explain my difficulty to the others would only fall on deaf ears. I wouldn't try it. I am not placing myself on the defensive.

Naturally I would be happy if you could help me over this, but it could only be on the basis that I shall have as much freedom of speech as I have had in the past. It would be idle to discuss that. The principle on which the Lodge desires to operate was enunciated last Wednesday in a manner which was not lacking in clearness. Had I allowed myself to be controlled in the past by such a principle I would still be sitting in a church pew Sundays, and many theosophists who have now gone back to the Theosophy of the Founders would still be shouting for A.B. and C.W.L., and rather than yield to it I would sacrifice every friendship, every tie I have.

Then, too, discussing such a question at the lodge room after a meeting, with

everybody listening in, is unpleasant. I have not yet forgotten a certain occasion last summer, nor the unpleasant insinuations and jeering remarks that were made, and I am not inviting or risking a repetition.

Cordially yours,  
H. N. Stokes  
The O.E. Library League  
1207 Q. Street, NW  
Washington, D.C.  
July 30, 1924

[Over a year later — Sept. 12, 1925 — he writes Miss Trippett again:]

Dear Miss Trippett:

I have a mind to write something for the 50<sup>th</sup> T.S. anniversary, November 17<sup>th</sup>. Can you make me any suggestions? I feel so cross that I can't think of anything to say except to point out what is and shouldn't be in the present state of affairs, or what should be and isn't. Can you give me an optimistic suggestion? Something which tastes of other than dismal failure?

Why am I mad? Just this. Our *Secret Doctrine* class in the Washington Lodge has been going along, enjoying the study, but not doing anything brilliant, but probably the best we were able to do. Now all at once along comes that collection of busy-bodies, the "class work committee," sends a representative to the last meeting who unceremoniously and openly before the whole class tells the leader, who had been giving satisfaction the whole year, that he is no longer wanted and that the committee has chosen a man to run the class who has been a member of the lodge only two or three months, has been to about half a dozen meetings, and has distinguished himself mostly by snickering at what he couldn't understand. His only recommendation — besides being a personal friend of the lodge president<sup>1</sup> — is that he is a Rosicrucian, and is running a yogi-astrological club. I doubt if he has

<sup>1</sup> Mr. Stokes is referring here to a T.S. lodge, as in the next paragraph he returns to his grievances with the ULT — Ed. AT

ever read a hundred pages of the *Secret Doctrine*. A nice fellow and all that, but about as fit for the job as the janitor.

I am so sick of it that I am quite disposed to throw up the sponge and get what *Secret Doctrine* I can by private study alone. I am so sick of it that I feel like dropping all lodges and going into obscurity. After three years the U.L.T. here has not touched the *Secret Doctrine*, and unless some effort is made this year to get somewhere besides this everlasting *Ocean of Theosophy*, I am quite ready to quit. Even the little Reading Lodge, T.S., which has just withdrawn, has already a group of over twenty studying the *Secret Doctrine*. Clearly I have no business wanting to learn the *S.D.*, but I propose to stick to it, even if I have to absent myself from both lodges.

You can hardly understand how this thing hurts me after having been so enthusiastic over the study of H.P.B., to see her utterly ignored in this fashion. I have even gone so far as to speculate whether it might be possible for me to leave this city for some place where I can find some real students who are not satisfied with primers year after year, or who, if they are really doing anything, do not have their little private study groups to which none but the elect are invited.

Perhaps you think I am having a fine time, but, I tell you, it's just hell. And what is it all for? Perhaps I am crazy, but I am not crazy enough to pretend loyalty to H.P.B. when the only thing I do is ignore her.

Cordially yours,  
H. N. Stokes

*Rex Lucis*

Dear Friend and Brother,

The "Yogi" article was sent to the Inner members in 1893 by Mr. Judge as a form

of encouragement. In his letter he states that it is not an official inner document but should be distributed with care. As that was 106 years ago I decided to use it —but without any “*source designation*.”

The HPB quote you mention comes from page 237 of *The Key to Theosophy*.

Here’s one that will show up shortly! It revolves around the importance of our Inner God, our *Rex Lucis*, or the Warrior as *Light on the Path* puts it. It’s a pity theosophists don’t study The VOS and LOP more, for those two books would drive them on unerringly to a dependence upon their inner aspirations rather than the hypnotizing influence of the “outer impulses.” As Eugene Debs once said to persons wanting him to lead a strike: “If I could lead you to heaven, someone else could lead you right back out again!”

Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. The personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity — the Sishtas of the preceding cycles — are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism.

We cannot attain Adeptship and Nirvana, Bliss and the “Kingdom of Heaven,” unless we link ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our immortal God within us. One must first of all recognize one’s own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher — not the middle, nor the third — man, the last one being of dust. Nor can the second man, the “Son” — on this plane, as his “Father” is the Son on a still higher plane — do anything with-

out the assistance of the first, the “Father.” But to succeed one has to identify oneself with one’s divine Parent. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? “Be ye therefore perfect, even as your Father is perfect” — which esoterically “Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality of whom he is the ‘prison’ and the ‘temple.’” (Extracted from *Blavatsky: Collected Writings*, Vol. xiv, pp. 54, 55 & 56fn)

The *key* to what we OWE humanity is in this principle. The “lower rays can only break and give way to upper attractions as we learn the art of service and thus fulfill our obligations of involvement in that vast mosaic of life labeled “the Human Condition”:

The closer the approach to one’s Prototype, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. (*S.D.I.*, p. 638-39)

Service along the lines of our plastic potency is powerful. If we build a “taste” for such activity, that “something” within will respond in the most “surprising” and unusual ways. It will bring hope, perseverance, and purpose into our life. Discovering the “plan” your God or Conscience or *Chitkala* has for you is like discovering humanity all over again. Jesus’ parable of “washing the Disciple’s feet” is more literal than theology has taught; or in HPB’s words, “a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire.” In her New Year’s (1891) letter to Annie Be-

sant and Isabel Cooper-Oakley, Madame Blavatsky throws light upon the interaction of our principles and the need for self-confidence:

“The Kingdom of God is taken by violence,” is a paraphrase from “The realm of divine knowledge is taken by force and perseverance,” it does not descend to the Chela; it is the disciple who has to ascend to it, and to penetrate its adamantine walls. In the East, the Guru and Chela stand in the relation of the Higher and the Lower Manas — ONE, yet forever separated, unless the lower forces itself upon the Higher: **it is not in the power of the latter to refuse or to accept.** [Emphasis added] There is *no* “impertinence” to *asking*, but it is certainly useless if you have the right *to take*; and every one has it, who has in him the power to *reach*.

My dear friends, you make too much of me, who am but the unworthy and humble, though devoted servant of the MASTER, beyond. He and I can accept you, **but until your Higher Ego**, with the light of the Higher SELF on it does, the first Triangle will never become a complete *Tetraktys*. If you *feel* ready — go on, and you will soon find it out. To reach the *Shangna robe*, one must first reach the plant; and thorny are the paths that lead the chela to the sacred spot. ....

Well, I must go and put my nose on the grindstone, as there are many undone chores staring at me from the various stacks of paper. Incidentally, we had a 7 pt earthquake last night (approximately 2:30 a.m.). Fortunately, it's epicenter was near Joshua Tree, so L.A. received enough shock to get spooked, but not enough to be damaged!

Bye, and give your boys my love and goodwill & you too!

The article for which \_\_\_\_\_, needed the location was this:

## The Yogi's Story

*If you cannot totally suppress your interest in the strange, the mystical, the magical East, then this tale or “evidence” regarding Madame Blavatsky's stature may be of interest. It was first reported in March 1893, which, allowing time for postal delay, means the event probably occurred in January of 1893.*

*K.B.* a Brahman Yogi, recently went up to the Himalayas; on his way down to Deccan, he was kind enough to stop at my place for some days and imparted to me the following news. I must say here that I saw him at Meerut before he went up to the Himalayas, and asked him what will be the destiny of our Society so far as India is concerned, and as H.P.B. has departed, whether we will have another teacher to give us — Indians — teachings in practical occultism. I asked him these two questions: he replied:

“I am going to the Himalayas now, and if I see any Mahatma I shall be able to tell you, and not before.”

This said, we parted from each other, I for Calcutta and he for the north. I must mention here also that this gentleman did not know much of H.P.B. before nor of the Theosophical Society, and whenever I spoke to him about them he used to say, as it were passively that it is a good work, no doubt, and that H.P.B. must have known the occult philosophy though she was born in the family of the Mlechchhas, that whenever the Rakshasas became powerful some goddess is sent to destroy them, and so she was sent to destroy the materialism of the all-powerful western Rakshasas.

However, now I shall relate what he told me when he came back from the Himalayas. The first thing he said was “Go on! go on! go on! Fit yourself; you have much to do: go on, go on, and go on.”

The next thing he told me was, that this time he considered himself to be thrice blessed by the sight of a Mahatma near Badarikasrama, in the snow-covered and impassable cave of the Himalayas. He gave me a long detail of what he saw and how he reached there, but it will be too long and not interesting to you to mention them in detail.

The Mahatma, he said, he saw perfectly naked; that no living soul could venture to look at his eyes; his color appeared to be of such a peculiar hue that it is not like anything worldly, but when he touched his hand (K.B.'s) between the third and fourth fingers, the latter could not stand the electric shock that ran up to his head from the extreme parts of his feet. It appeared to him as if a most powerful galvanic battery was applied to his body, and he became almost unconscious, although he himself is a real yogi of 22 years' standing and following the path every since. He said the body of the Mahatma, though it looked like butter, proved to be hard as steel, and that it was impossible for him to say of what it is made. The Mahatma does not speak, and with him only spoke where he could not make the latter understand his thought perfectly well. After he received his instruction, whatever was necessary for him, he asked: “that in India there they have established a society called the Theosophical Society, and that Madame Blavatsky started it with Col. Olcott. What is this? Is there anything real in it? Who was H.P.B.? Was she a yogi? Is Col. Olcott a yogi? What will be the end of all this? Is anybody to come in the place of H.P.B.?”

My certain friend B.K.L. who takes much interest in the T.S. pressed me for the latter information.”

To all these the replies were as follows, but mostly by gestures and shaking of hands and nod of the head. He said, “The T.S. was their work; it was established to change the present current of the human mind and destroy Nastikism, to save the seed of the fifth race — the Aryan; — that he was present when H.P.B. was sent by her Master from the Manasarovara Hills in Tibet; that the latter had not better ask who was H.P.B. and where she is now, but she was sent to carry out the work of the Mahatmas; — that she was very high up there is not the least doubt, that he himself was one of the Circle, although not so high as the Guru of H.P.B.; that Col. Olcott is a good man no doubt but no yogi, he is entirely different from H.P.B., with whose name you cannot mention Olcott. That what was necessary was done by H.P.B. and the Society is successful; that they will not send anybody now, but the work must be carried on from inside the Society itself — that now no one from the West will give occult lessons to the Indians, but whatever they have got, they must prepare themselves so as to receive further instructions from anybody in India till they are able to impart instructions to the Society and keep it intact; — that hitherto the T.S. followed a particular line, but in India there should be a change in that line, but there will be no change in the West, they must go on as they do now.

Since the Swamiji has come back from the Himalayan Hills his ideas about the T.S. and H.P.B. are entirely different; instead of passive tolerance he simply says:

“Go on, go on, and go on. There is much for you to do; fit yourself. I can't and won't tell you what further the Ma-

hatma has said, because the time is not come, but when time comes I shall tell you. Oh! I like to worship the portrait of H.P.B.; no one has done so much good for humanity, especially India, after Buddha and Sankaracharya in his reincarnation. The T.S. is ours, established for certain purposes by our Mahatmas; go on and go on, work and work.”

The Swamiji’s opinion is a little dwarfed about Col. Olcott — but he says he is a good man.

I must tell you that the Swamiji never knew any of these informations about the T.S., the West, or H.P.B. before he went up to the Hills.

The Swamiji showed me his hand where the Mahatma held it with his two fingers — there is the white sign of inflammation still existing, and subsequently the skin was off from that place.

These are the facts that are revealed to me, and I asked him whether I can convey them to any of those Westerns who are the workers of the T.S. He told me the Mahatma has not told him that the matter should be kept secret, so I have the liberty to reveal but only to the worthy person. It appeared also that the Swamiji is the chela of one of the chelas or grand chelas of a Mahatma of the Circle.

### The True Raja Yogi

The true Raj Yogi is a Stoic; and Kapila, who deals but with the latter — utterly rejecting the claim of the *Hatha* Yogis to converse during Samadhi with the *Infinite* Iswar — describes their state in the following words: — “To a Yogi, in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness,

that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellowmen or not, this is his character.”

**And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*. . . .** (*Theosophical Articles and Notes*, p. 120-21)

## Outwardly Creatures of a Day

### FURTHER THOUGHTS ON TERRORISM

In a previous paper we drew connections between an article of William Quan Judge called “The Dweller on the Threshold” and terrorism as we know it in the world today. “The Dweller” is also a very important concept in a novel from the mid 18<sup>th</sup> century by Sir Bulwer Lytton called *Zanoni*. This is a most provocative historical novel, which takes place during the French Revolution. Aspects of the story seem to be intended to be metaphorical for what it means to attempt to deal with the “lower”, although very powerful and greatly underestimated forces of the personal nature. Glyndon, a would be student to the powerful alchemist and philosopher Zanoni, suffers from an inability to control his curiosity, even after having been numerous warned, to leave mysterious things untouched around him until he has been trained to feel and understand. In a dark and foreboding room he opens one particular container and is overwhelmed by the presence released. This presence is the “Dweller on the Threshold” or the pent up and unreleased energies connected to unresolved issues within ourselves. Mr. Judge’s article goes on to say that this “Dweller” is also latent within mankind in general and will be encountered by anyone who has become determined to face that which needs to be worked out and transmuted into usefulness.

In the philosophy of Theosophy, this transmutation is called the awakening of the "The Higher Self". This Higher nature is naturally *en rapport* with the spiritual nature of all other beings and is therefore incapable of the separateness and egotism, which marks the character of the personal man. The "Higher Self" is the source of the virtue the personal man may express and is concerned with universal welfare for all beings, human and otherwise. This has been called the Soul in other philosophical works as well as important religious testaments around the world. It has been called the "I" who witnesses each life and is known to be immortal in nature. Conversely, what is called the "lower man" or personality is a "reflection" of the "Higher" in material nature. And, because it is so natural for us to look with the eyes of a separate personality at the world we are left with the task of learning about the differences of our bilateral nature, even though we intuit it at times. H.P. Blavatsky's *The Voice of the of the Silence* alludes to this at the beginning of that text of Tibetan aphorisms when saying: "These instructions are for those ignorant of the dangers of the lower Iddhi." In a footnote at the bottom of the page she says that "Iddhi" refers to "the lower, coarse, psychic and mental energies". This is in contradistinction to the concept of "Siddhis" which are described as the beneficial powers latent in man, which can only be drawn out through the practice of a spiritual training or "Raja Yoga". Which "Yoga" is essentially the training of the personality to look inwards and pay a greater attention to our intuitions while cultivating ethical behavior. Further on in the same Tibetan text we are told; "self knowledge is of loving deeds the child".

In a very real sense this separateness, which determined individuals need to overcome within themselves, can be seen as a major problem within mankind at large. In the previous paper<sup>1</sup>, we drew attention to the missing policy of inclusion on the part of the, so-called civilized cultures, for those who suffer from extreme cases of separatism. In other words we tend to further isolate the already isolated. This policy of exclusion is a power-

ful deterrent against the obvious needs of all individuals to feel a part of the family of man. The result of this, even in the life of a child, can be seen as a passivity in which a dullness towards the need of others can begin to occur. It is in the extreme when these children become adults and often dangerous concepts such as religious fundamentalism and extreme forms of anarchy, which are at the basis for terrorism, can take root and then be acted out in the world.

Having said all of the above, we wanted to focus attention on the possible historical rather than internal causes of the dis-ease called terrorism. This last century, the 20<sup>th</sup>, was marked with a regular nearly metronome participation in war. Some authors have thought that each war has laid the basis of further wars rather than any kind of resolution. So that the encounters on the battlefield can be seen as merely rehashing what was never resolved previously. If this is seen as true, at least in theory, then the wars of the last century were merely outgrowths of the previous century and on and on. But why? From one point of view it seems obvious that the causal problems were only partially resolved, such that underlying tensions still being present to some degree ultimately surface. This is very much like seeing a disease as only congeries of symptoms and insisting on only curing the symptoms. This method would be based in the insistence that a whole is not greater than its parts. This is symptomatic of how science views many systems. So one need not be surprised if it applies to how we have treated our deadly differences. Therefore, what has not been included in discussions of the causes of war are overlooked for similar reasons with which we overlook the causes of internal strife within the individual. And, even if we were to isolate that in us which, writ large, is the cause of the world's difficulties, we would still be facing the uphill climb of correcting that which is our greatest difficulty towards accomplishing the instantiation of an abiding peace. But should what seems insurmountable at the outset remain unsurmounted?

I, for one, am convinced that any appearance, within any forum, of the true reasons, which lie at the basis for our difficulties, have been shied away from. Why? Well, it is clear that if a group of activists with the capacity to make a difference, upon choosing to

<sup>1</sup> Steven refers to previous papers in the e-zine, *Theosophy World*. If you need copies or locations of these, write Steven ([levey.steven@hotmail.com](mailto:levey.steven@hotmail.com)) or Eldon Tucker ([eldon@theosophy.com](mailto:eldon@theosophy.com)) and they can point you in the right direction.

keep their eyes open, would surely have done so. The eyes close because once any perceiver of the way to resolution, the only way, knows that the death of something essential to the present accepted state of affairs must occur if the truth perceived is acted upon. Therefore, one looks the world's situation in the eye, as it were, and sees the "Dweller on the Threshold" looking back. In this context the "Dweller" is all of the knowings and the turning aways of the past coupled to fear that roots one to the floor. It is inaction in the face of our duty, the highest and most sacred duty, which does us in. What will ever turn that around? How will we be motivated to take the first step in the direction of our own freedom from deadly inaction?

I think, initially, one and all shall have to begin to take the fact of sharing the space on this globe as not fortuitous but an abiding proof in itself of the need to share it. We should then seek to understand the best ways to assist the "have-nots" in all cultures. Of course that flies in the face of today's thinking. The city governments of all cultures have waited too long to conjure up ways of feeding and clothing the poor or housing the homeless while using only half-baked, "cost effective" measures. The proofs of this are the heavily debilitating psychological tendencies so endemic to the run down areas such as; gang mentality, paranoia, insecurity, little or no ability to look for a way out of their dilemma. Not to mention the very concept of terrorism, or gang mentality in the larger world community, which is felt to be the way to strike back at their oppressors. Had Prime Ministers or Presidents, and City-Fathers everywhere treated other human beings well in the past, there would never have been ghettos. And further, the Twin Towers would still be there. Instead of saying, "This is not a welfare state, all must be made to carry their own weight", they might have said — while agreeing with others that the incurably homeless are so because they are mentally ill — "who shall decide who goes to a shelter or a Psych Unit? Sure, all will not respond favorably, but where there is the moral character to help, the funds, which may have otherwise gone to "Line Item" projects, will be put to humanitarian use. But how could our fellow elected human beings ignore this, had they not elevated themselves in their own eyes, above, those who elected them and

the lesser fortunate people of the world? And, could they do **that**, had they known that the fortunes they have were only theirs in this life to assist others, and not only for themselves? Would they behave like the monarchs of old had they known that their abuse of others is the same as the abuse of themselves in the eyes of The Great Natural Law of Reciprocity through which all shall be set right.

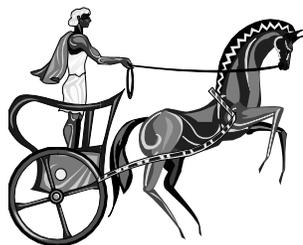
So the "first step" may have to be the realization that much cannot possibly be corrected in a life-time. And, simply building housing and supplying food and clothing where it is necessary will only be a "Band-Aid" approach. Or will it? How does a humanitarian society work? Does it just give to the needy without concern for outcomes or appreciation? Shall we continue to justify spending \$100,000,000,000 on war and not use a fraction of that to treat people as we would wish to be treated? How do you build trust where it isn't, and hasn't been for generations? Who needs to trust first, "the haves" or the "have-nots"?

This is what is seen on occasion by those who look sternly at themselves and others around a table. They have decided to get at the root of the city's or the country's difficulties, and upon looking, they momentarily see that which they cannot fathom, but intuit the cause, the meaning, and the appropriate remedy. But, Will they do it?

What ever the future brings regarding the treatment of the "unfortunate" by the "fortunate", individuals need to keep alive the myths of old. In these myths great fighters for freedom chose to free the oppressed through sacrifice. Something, which has always moved children to a natural sense of hero worship for those who save the kingdom and restore the rightful king to the throne. And, as these stories go, this king was always a great benefactor whom all loved except one who lacked or misunderstood love. Even that one, the cause of all of the trouble, comes to see his error through the self-sacrificial stance of the hero and is accepted back into the family. We can choose to be heroic and refuse to act on behalf of the old fears. We can take the required action towards that which looks back at us if we can admit to ourselves that we are only "outwardly creatures of a day" but that inwardly we are not bound except through

egocentric ideology. And beyond that we are not bound at all. In other words that in us, which seems temporary and in which the fear of death, or natural entropy resides, is fear-some only so long as we think that that it is our only life. Some of this fear is based in our knowing that, when we look at ourselves clearly, we sense that we cannot “outrun” a reckoning. But, if we decide to turn and “fight” we should not be in an emotional sense of defiance, rather, perhaps we might adopt that awareness, which comes from acceptance and the power of resignation in the face of a reality, which is our “Higher Self”. For this is what will “look” back, rather than the “Dweller” if we so change. Doing this will mark the end of the Buddhist “Great Dire Heresy of Separateness” for such individuals, first within and then we shall be motivated to act on behalf of others. We can look around us with new eyes and ears and do our duty and make the world into that which it needs to be.

STEVEN LEVEY  
Santa Barbara, 3/27/03



XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX  
**DNYANESHVARI**

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

**XXIX**

[Continued from Vol. III, #6]

People pursuing various sects, worship Agni, Indra, Surya and Chandra in ignorance of the fact that I am all pervading. Even these attain Me, because I am everywhere, but their devotion is not pure. It is vicarious. It is as in a tree, where the leaves and branches are the result of one seed, but as it is the function of the root to draw the nourishment, water should be given to the root (and not to

the branches). Even though there are ten senses attached to one body, whatever objects the senses are directed to, reach one consciousness. Would it be right to put delicacies in the ear, or to put flowers in the eyes? The function of eating involved in taste is to be performed by the mouth alone, and smelling is the function of the nose. I should therefore be worshipped in My own name. The worship of Me without knowing me is purposeless. The eyes of action are fixed in knowledge and these eyes should be pure and unobstructed. So any worship not recognizing Me is fruitless.

It is quite true that there is no one else to enjoy the Yadnas, which are performed by various people. There is no doubt that I am at the beginning and I am at the end of every Yadna and yet these people direct their worship to the different gods (Devas). On the excuse of giving it to the Devas and to the ancestors, the water of Ganges is thrown back into the Ganges. So what is mine they return to Me, but their attention is different. Such men do not, therefore reach Me. They go where and as far as their faith takes them.

Those who devote themselves to the deities wholeheartedly, attain the form of these deities at death. Similar is the fate of ancestor worshippers. Similarly others, who exert themselves in the worship of minor gods and try to get control over them, turn themselves into Paishacha or other such entities at death, where their actions bear fruit according to their intentions. On the other hand, those who wish to see Me alone with their eyes, who hear only about Me with their ears, who dwell fully on Me with their mind, who use their speech to sing My praises and who, at all times in all things, bow only to Me, who direct all their good actions towards Me, whose sole aim is the attainment of Me, who are steeped in joy inside and outside on My account, and who have devoted all their lifetime solely for Me, whose highest ambition is to increase My fame and whose greatest desire is to release Me through their mind, who still have desires, because they wish to attain Me, who have affection, because they have affection for Me, who have illusions only about Me and who disregard all established manners and customs, whose study is the means of knowing Me, whose incantation is the obtaining of me, in short, whose every activity is towards the realization of Me, these even before their death of My form. It being so, after their death, they can go nowhere else. Those, who direct their mind towards Me are instead worthy of respect, because they have of their own accord moved towards My throne. Offering oneself to Me in this way is the only means of attaining Me. I do not know any other means. He who thinks himself wise, knows nothing; and he who thinks himself free is completely tied down. The man who is proud of the performance of Yadna is as con-

temptible as a straw with reference to the question of his attainment of Me. There is no greater knowledge than what is contained in the Vedas and there can be no one more eloquent than Shesha, the serpent with the thousand mouths. But He, whose bed is Shesha and with reference to whom even the Vedas can give no positive description (describing Him as Neti-Neti); He, whom Shankara and other sages are seeking through their long penance; He, the water from whose feet is humbly borne on the head even by Shankara; He, in whose dwelling the goddess of wealth and other attainments are menial servants, who in their leisure build little houses and call them Amarapura, so that Indras become their playing dolls; He whose mere servants break these dolls, when they are tired, thus breaking down the throne of Indra (Jupiter); He, whose servants turn every tree on which they look, into a tree of desire; He, whose feet are washed as a great privilege by Lakshmi (the goddess of wealth) surrounded by these powerful mates; it is not to be attained except by complete dedication of self.

Therefore, be humble and abandon all pride of learning. Do everything in this world fully absorbed in the idea and then you will attain Me. If the moon loses luster before the sun, what is the use of glow-worms being proud of their own light? Where the splendor of Lakshmi fails and where the asceticism of Shankara is imperfect, ignorant and sinful men can hardly approach Me. Therefore, get free from the consciousness of the physical body, throw away your splendor and pride towards Me after attaining the elementary virtues. No sooner My devotee offers Me a single fruit of any tree with deep faith and enthusiasm for the purpose, then I extend My two hands and accept it graciously and with attention. In the same way when a flower is offered to Me, I do not merely smell it and throw away, but treasure it. Not only a flower, but I also love the small leaf, whether it is dry or fresh, no matter from what tree it came. Like a hungry one being happy with a glass of nectar, I am overjoyed at this leaf, when it is offered to Me with deep faith. If even a leaf is not available, there does not seem to be any difficulty in getting hold of a little water. This at least is to be had free and if any one offered a little of it to Me with complete feeling in his heart, I accept it as better hospitality than I get a Vaikuntha and as better ornaments than Kausthubha (divine jewels). I regard it as the pure bed of mild in the milky ocean. I regard it as equal to a mountain load of camphor and sandalwood. I consider that he has lighted not merely candles of Me, but suns. I regard it as equivalent to the gift of means of transport like Garuda, of the gardens of the trees of desire, of large droves of Kama-Dhenu (cattle of desire). A little offering of water accompanied by devotion is sweeter than nectar and more satisfactory than a full meal. I did not dilate on this, as you should have known of My untying the

bundle of Sudama for the sake of a few parched rice. In brief I recognize only devotion. I make no distinction between the great and the small. I am the guest of true devotion, no matter of what kind it may be. A leaf, a flower or a fruit are merely symbols. The true means of attaining Me is nothing but pure devotion. Control your intelligence and in the temple of your heart I shall always dwell. Whatever activities you are engaged in, whatever engagements you secure, whatever offer you make in the form of different Yagnas, whatever gifts you give to deserving parties, whatever wages you offer to employees, whatever rights you are engaged in, whatever attainments you secure through your austerities,--offer them all to Me as they arise in the natural course of events, accompanied by your true devotion. When you have lost the consciousness in your mind of having done them, you will have held before Me pure actions dissociated from all motives. Then you will not be liable for any of the consequences, either of the good or the bad actions, in the same way as no sprouts would come forth in seeds which have been scorched. When any actions remain behind, they compel one to go through happiness and misery. In order to go through them, there is rebirth. When actions are dedicated to Me, there is no rebirth and having missed it all, misery is left behind for ever. This is the simplest method of Yoga. Do not waste any time. take it up from today. Come and unite with Me, Whose form happiness, without falling into the bonds of body and without being drowned in the vortex of happiness and misery.

I regard all living beings alike. I have no distinction such as "mine" and "thine". Those, who recognizing Me as such, uproot their egoism and offer to Me in full faith all their actions, may appear in ordinary life as possessing, but in reality attained Me. I dwell in their heart completely. Like the extensive body of the banyan tree dwelling in the seedling and the seedling being also everywhere in the tree, My devotee and Myself are only apparently separate, but would be found to be one on close examination. My devotees are indifferent to the body in the same manner as men, who have borrowed ornaments for the occasion, have no feeling of possession in them. When the wind has taken away the scent of the flowers, only the stem remains behind without any smell. My devotees retain the body, so long as a balance of life to be gone through, but their self-consciousness and pride have gone. With their love of Me, they are not born again, no matter to what class they belong. Even if their previous actions have been sinful they have turned their life into the royal road of devotion.

[TO BE CONTINUED]