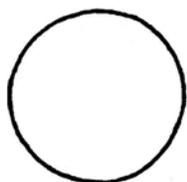


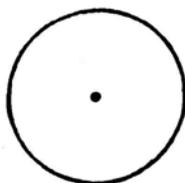


The Seven Geometrical Howels

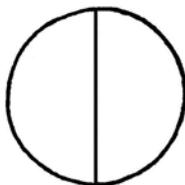


A CIRCLE¹ simply represents a limit. There is no point within its circumference.

Rotate the sphere; then looking at it from above, along the line of its axis, and it exhibits a point in the centre.



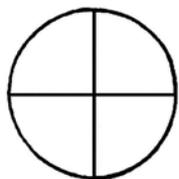
This is the point around which the whole sphere revolves, and the quicker the revolutions the more defined the point. Looking at this same sphere from the plane of its equator; its axis, which before was a dot, shows itself as a line.



The straight line is, therefore, the same as the point, only upon a given plane of observation.

If the dot be the point of consciousness of the globe, then the vertical line shows the *direction* of that same consciousness.

The extent of a line can only be defined from a plane at right angles to the point. That plane is, therefore, represented by the horizontal line.



For these two lines to have an actual manifested existence the sphere must rotate in two opposite

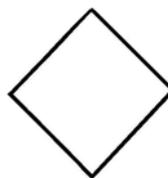
directions at the same time, upon poles at right angles to each other.

In such case the line of consciousness, or the line of manifestation, according to which axis remains stationary, will appear to contract and expand.



Supposing the line of consciousness to extend as a force beyond the circle, and set up a rotation from itself, and being without any attraction or retarding influence along the line of its existence, its vibration would gradually assume a circular form.

Therefore the soul or consciousness in order to create or surround itself by a perfect circle, must have no attractions along its line of existence.



An attraction or weight upon the plane of its manifestation would cause it to assume the form of two Triangles. The quicker the revolutions and the more powerful the plane of manifestation



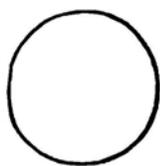
would become, until the line of consciousness were almost absorbed in the plane of its manifestation.



Therefore the Triangle must imply a *base* of attraction, or plane of existence, upon which the manifestation is exhibited,

¹ This title appears twice in *Lucifer*; Vol. 3, December 1888, p. 317-20; and Vol. 4, March 1889, p. 18-20. The two are here treated as a single article with a footnote to alert the reader where the "break" occurs — both are signed: A CHELA. — ED., A. T.

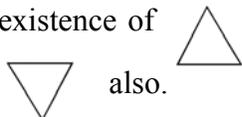
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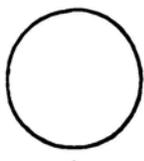
And must be the opposite of the circle which implies no plane of existence or attraction.

The Triangle defines the two extremes of consciousness upon the plane of manifestation

As the plane of manifestation is at right angles to the point, the attraction of that plane must be midway between the extremes of consciousness, therefore the existence of  implies the existence of



also.



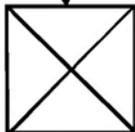
We have therefore the incomprehensible

manifesting consciousness



upon the plane of existence

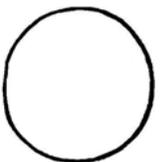
producing nature



in concrete form

or

These forms correspond to the Elements in nature. And to the Vowels in our Language, which are the Soul of the words, as the elements are the soul of Nature. Thus: —



Akas — the vowel O



Air — the vowel I

This line divides the circle into two parts; the upper hemisphere representing Light — thus



Space, the plane of Divine consciousness

corresponding to the vowel



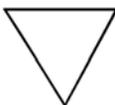
Darkness — Void = U



Fire to the vowel A



Earth to the vowel \in or E



Water to the vowel Y

As these several forms are evolved from the activity of the central consciousness



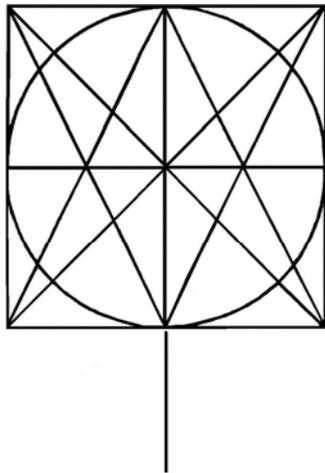
it is manifest that from Akas are evolved Air, Fire and Water, which, in combined and concrete form, produce Earth; that Heat and Moisture are but *reversed* conditions of the same cause.

The vowels are the soul of language, without them a word cannot be spoken. The consonants simply indicate the manner in which the vowel is to be expelled from the mouth, which by correspondence, is equivalent to saying that the consonants indicate the form in which the elements are set in motion and combined to produce a natural manifestation. The correspondence might

be carried to an extent not wise to write down.

If these forms correspond to our vowels they ought to contain all the letters of the alphabet to which they belong, just as the Elements, of which all manifestations in nature are composed, are expressed by the same forms.

And so we find to be the case, thus: —



This monogram contains all the forms

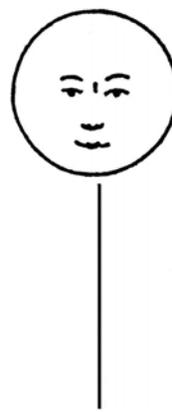


Also the vowels *a, e, i, o, u, w, y.*

This is the true Masonic Gavel, the symbol of power, combining in the significance of its lines and form, all the forces of Creation, *within* nature.

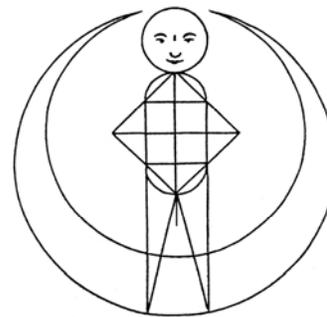
The handle is formed of the tail of the vowel **Y**, which is a continuation of the of Divine intelligence, extending, from above, through fire and water, and earth and even beyond manifested nature. He who can wield this gavel by the handle of *conscious* intelligence has a right to sit in the Chair of King Solomon.

Man is a combination of all the elements of creation. Therefore his form ought to be an outline of the elements of Form.



Akas,¹ the centre of consciousness being on the place of Individuality, the point can only be seen from the highest position of observation; so Individuality is the point of consciousness from the highest or *mental* aspect. This consciousness extends down the backbone, and evolves by its development the circle of the body, having its material plane, or horizontal line, across the stomach.

The lower half including the viscera or "Void" (**U**). The upper half the light or vital power Ω takes in above the diaphragm.



E or earth, the stomach, &c., to the navel, and **U** or void, the bowels below the navel, and including the hinder parts.

It will be observed that the womb and other organs are in the Void. The Void is the *Light reversed*.

The handle of the Mallet, or Extended Consciousness, shows the direction which the Intelligence, evolved by the revolution

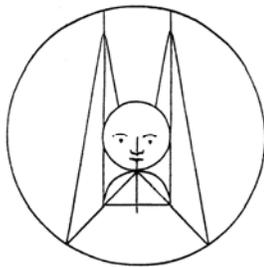
¹ Ether would express better the idea than Akasa. The latter has but one characteristic: it is the cause and creator of Sound, *i.e.*, the LOGOS. — [Ed.]{HPB}

of Akas,¹ may take, and going downward through Void may be lost to the intelligent Consciousness of the Circle at the top of the figure (the head) by which it is created.

We have the legs evolved from "Void," and yet we place the vowel **W** to "Space" or light?

The opposite to "Space" is certainly the legs by which we are, as it were, bound to the plane upon which we live, so long as the "Void" exists to which we are attached.

But suppose we double up the figure from the central line which divides it in two, the line of natural manifestation; the result would be —



The body has disappeared. There is not any of it left but the vital functions above the diaphragm — Fire and Air. Wings have replaced the legs, enabling the Intelligent Consciousness to go where it pleases, **W** "Space" alone being the plane by which it is limited, Individuality being the centre of the circle of Existence.

It is to be noted that Venus is the planet giving great refinement to the mind ("Light" **W**), Love of Art and Science, Music and Poetry, but at the same time delight in Venus pleasures and waste of Vril. Prominent in the seal of the planet Venus is the sign or



the



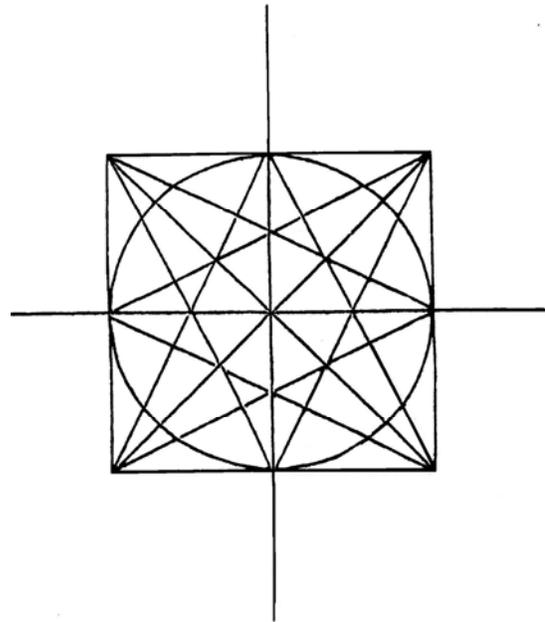
vowel **y** which is vital force or



consciousness in fluid form ( , water).

We have implied that consciousness expressed by symbol *upon a plane*, may extend not only from above to below, but also along the horizontal line of manifestation.

The Masonic gavel has, therefore, four positions, which represented complete would be this sign —



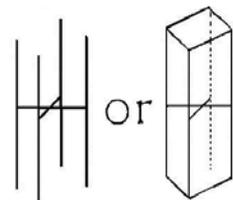
A CHELA.



TEN² is the number of Jehovah, the typical personal God." See LUCIFER, December, page 291 [see shaded portion, p.21].

The word "Jehovah" contains the five vowels, therefore, according to the "The Geometrical Vowels," page 317 [see preceding article], it expresses a combination of Air **I**, Earth **E**, Water **V**, Fire **A**, with one consonant, **H**, added. The letter **H** is only an aspirate — a breath; it is repeated, therefore **TWO breaths**.

From a geometrical point of view, two **Hs** at once suggest solidity; put in perspective they would be

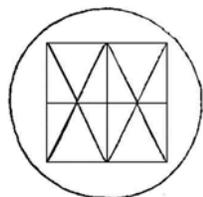


¹ The author tends to use "Akasha," when "Ether" would be more correct — see preceding footnote. — Ed., A. T.

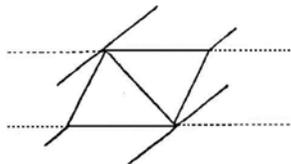
² Here begins the second insertion under the same title and signature. — Ed., A. T.

As the vowels **I E O V A** express the elements named, these combined with the two *Breathings* are those elements in concrete form; or as given in our text, a "personal God," by reason of those two *Breathings*.

I E H O V A H : — This is the form of it.



which from a side view is



Its two pyramids rest upon the plane of the *horizontal* line.

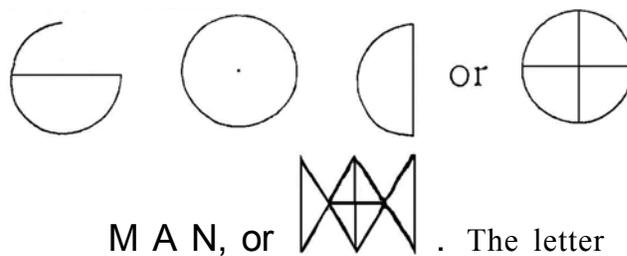
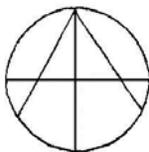
The vowel **E** and the letter **H** are intimately connected, the **H** completing the solidity of the vowel **E**, making it



E, as representing Earth, is a combination of Elements in tangible (solid) form, which, as we have just deduced, is completed by the breathing of **H**.

Therefore, of the vowels we have only Four left **A I O V**.

We came to the conclusion, page 2, that water was only a reversed condition of Fire, therefore a form of **Λ**. consequently the vowels are reduced to Three **A I O** as the primal Trinity which is very similar to our word God.



M A N, or  . The letter **I** (am) is here *induced* by the operation of the letter **N**, which by its peculiar enunciation checks the outgoing of the vowel **A** and forces it upwards into the head, producing the **I**, consciousness as represented in the monogram.

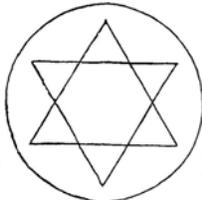
I A M or  is nearly the same as

M A N ==  therefore by evolution

of **I A m**, *man* is produced, and by the involution of *Man*, **I A m** is produced.

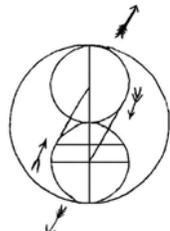
W O M A N joined to **M A N** generates the winged egg.



In  is **I Λ V O**, but **H** is in neither **E** nor the monogram.

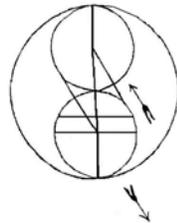
It expresses a conception of Divine energy prior to its out-Breathing. Although by the completion of the Bases of the two Triangles two planes of consciousness are indicated within the circle of the Boundless, as Light and Darkness.

	is 10 Ten	} These form
	= Three	
	= Six	
	= Nine	



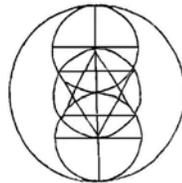
In this the wheels turn in one direction as indicated by the arrows, from left to right. This is the Sign  Cancer, which by Taro, is generation of first forms of Life. This is One Breath of Jehovah.

Reverse the wheels and we have



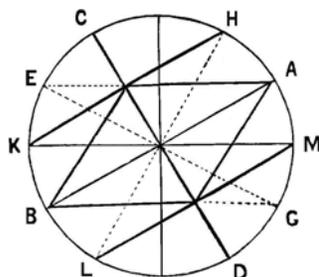
The Second Breathing.

These together are



The curious will easily find that this monogram contains all the numbers — as stated in my Text, all the signs of the Zodiac — and many other things. And by adding **E** and **H**, it will be found to contain all the letters of the English alphabet.

Astrological inference: — The weight of attraction upon the line of operation of **I** producing the two triangles  is an antagonistic influence, opposed to the completion of the circle of **I** (as shown on p. 1), and tending to draw together the two polar points, and to absorb them in the plane of its power.



In this diagram it is seen that these points represent an influence 90 degrees apart.

A C, C B, B D, D A, an astrological  square.

This retarding influence or weight must be powerfully felt along the whole line of the operation **C D**, consequently the opposition **C — D** is most powerfully inimical to the points **A, B**, tending to absorb them.

Astrologers will see by this diagram, geometrically, how *friends* and *pleasure* are the drag upon a man and his wife's wealth, and tend to absorb it in the plane of their power.

But the line **A E** and **B G** are in affinity with each other, and are the power of **A** and **B** extended to the limit of the circle, these represent points in *Trine* and *sextile* to each other. As do also the points of the letter **H** as **K L**, **H M**, **L D**, **D M**, and so on.



There is no levity in pointing out that this is the operation of Jehovah in the circumstances of the Life of man.

A CHELA



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Reformers of abuses, slavery and legal tyrannies never pose as Messiahs

Sept 26 Cycles
Cycles of light and darkness succeed each other as day does night

Oct 3 "What is Truth?" (talk)
"Truth is that which explains" ~ Robert Crosbie, Founder ULT

Oct 10 What are the Theosophists?
Theosophists are original and independent thinkers and seekers after Truth

Oct 17 The Nature of Soul (talk)
We are composed of Body, Mind & the mysterious 'Soul' – more than one soul?

Oct 24 The Tidal Wave
The tidal wave of deeper souls lift us unawares out of meaner cares

Oct 31 How should we treat others? & on 'suffering'
Under karma can there ever be any unmerited suffering?

Nov 7 The Middle Way (talk)

Between extremes of spiritualism and materialism are ethics and wisdom

Nov 14 Theosophical Movement:
Its Aim and Purpose (2 short talks)

Nov 21 Man Visible and Invisible
Why, philosophically, man must be both a mortal being and an immortal soul

Nov 28 Universal Transmigration of Souls
Do human Ego souls reincarnate in lower animal forms?

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

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

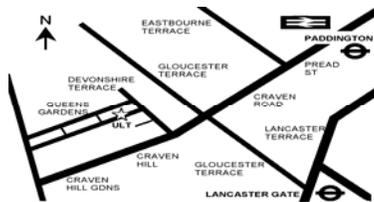
Dec 19 The Light of the Logos (talk)
The "Mother" - the noumenal root of Nature as an aspect of the Absolute

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den 24 mars Ockult astrologi
den 31 mars Meditation – praktisk teosofi

den 7 april Himmelriket finns det?
den 14 april Teosofins ABC –
Tredje Grundsatsen – Översjälens (12)

den 21 april Drömlktioner
den 28 april En jämförelse mellan teosofi & hinduism

den 5 maj Tystnadens Röst (Den Vita Lotusdagen 2004)
 den 12 maj Teosofins ABC – Det högre Jaget (13)
 den 19 maj Astral makt
 den 26 maj En jämförelse mellan teosofi & kristendom
 den 2 juni Varför gick Atlantis under?

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

THE SECRET DOCTRINE vol.I

INTRODUCTION ... xvii.
 The Need of such a Book ... xix.
 The Antiquity of Documents and MSS. ... xxiii.
 What the Book is intended to do ... xxviii.

by H.P. Blavatsky

&

UNIVERSAL THEOSOPHY

By Robert Crosbie



United Lodge of Theosophists

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 CANADA

Email contact: Laura Gray at
classiccontours@sympatico.ca

Studies in *Isis Unveiled*

Contact Laura for day and time.



THE COFFEE KLATCH

Coffee-Maker: After the “Wilbur-to-Wilber” charade I am not sure if my escutcheon shall ever return to its brilliant shine! Perhaps I shall take it off the coffee cups.

Lady in Center Booth: Yes, you should not even breathe a whisper at low breath regarding this affair. Student is bound to browbeat the “establishment” for its fall from “grace.”

Student: I almost decided on “sackcloth and ashes” for my day’s attire. It was not just the misspelled name, but all those quotes from theosophical texts made us look like a propaganda mill! Here is a great Wilber quote that should have been included:

[When asked if Alfred North Whitehead was influenced by the traditionalists, Ken Wilber replied:]

He must have been aware of them, but I think he came to the notion more or less on his own. You know, the truth will out and all. I'd like to think the obviousness of the truth simply couldn't escape one such as Whitehead. Anyway, he took the notion of junior dimensions being essentially reduced versions of senior ones, and completely turned the typical approach to reality on its head. He said that if you want to know the general principles of existence, you must start at the top and use the highest occasions to illumine the lowest, not the other way around, which of course is the common reductionist reflex. So he said you could learn more about the world from biology than you could from physics; and so he introduced the organismic viewpoint which has revolutionized philosophy. And he said you could learn more from social psychology than from biology, and then introduced the notion of things being a society of occasions — the notion of compound individuality. Naturally, he held that the apex of exem-

plary pattern was God, and it was in God, the ultimate compound individual, that you would ground any laws or patterns found reflected in reduced versions in the lower dimensions of psychology, then biology, then physics. The idea, which was brilliant in its statement, was that you first look to the higher levels for the general principles of existence, and then, by subtraction, you see how far down the hierarchy they extend. You don't start at the bottom and try to move up by addition of the lower parts, because some of the higher parts simply don't show up very well, or at all, on the lower rungs. Perhaps his favorite examples were creativity and love — God, for Whitehead, was especially love and creativity. But in the lower dimensions, the creativity gets reduced, appearing in humans as a modicum of free will but being almost entirely lost by the time you get to atomic particles. ... But the point is that if you try to understand the cosmos in the reverse direction, from atoms up, you are stuck trying to account for **free will**, for **creativity**, for **choice**, for anything other than a largely deterministic cosmos. The fact is, even with its little bit of Heisenberg indeterminacy, the physical universe is much more deterministic than even level-2, biological beings. Any good physicist can tell you where Jupiter will be located a decade from now, barring disaster, but no biologist can tell you where a dog will move two minutes from now. So Whitehead, by looking to illuminate the lower by the higher, and not vice versa, could make creativity the general principle, and then understand determinism as a partial restriction or reduction of primary creativity. If, on the other hand, you start at the bottom, then you have to figure out a way to get free will and creativity out of rocks, and it just won't work. That it is reductionistic is the nicest thing you can say about such approaches. (*Eye to Eye ...*, p. 151-52, by Ken Wilber)

Quark at the oblong table: — I say, Student, perhaps you shall redeem your standing among us yet! An excellent contribution!

Going from the sublime to the ominous, what the *blip* do we know about the Saptarishis?! How do you know? —

S. C. — *Can anyone explain the following sentence, quoted from H. P. B. in the Path for June: "Those who fall off from our living human Mahatmas to fall into the Saptarishis — the Star Rishis — are no Theosophists?"*

WILLIAM Q. JUDGE: — This is explained by the fact that there are two classes of beings able to influence mankind at large; the one being the "living human Mahatmas," and the other the non-human beings, who, though not strictly in our stream of evolution, can and some-times do affect certain human beings. For the purposes of this answer — but not at all as a full description — the Saptarishis as meant by H.P.B., are in a very advanced class of elementals, able sometimes to communicate with man, and by their apparent knowledge to make him suppose them to be high spiritual beings regularly evolved from the human stage, but, in fact, they are not human spirits, but of the same character as some of the Devas of the Hindus, and only by accident, as it were, work to the real benefit of the race. That is to say, by communicating with them one is deflected from the normal line of human development. In some cases they have influenced certain mediums, who, being deluded, or rather dazzled, by the extraordinary experiences passed through, do not lean to the human side of spiritual evolution. On the other hand, the "living human Mahatmas" form the direct link with the human spirits of all degrees, who have charge of human spiritual evolution. (Quest. LXXIII)

And in *The Friendly Philosopher* we find:

Solomon said there is nothing new under the sun, meaning, I think, that whatever

is done, flows from what has been done. There is no other knowledge than that which comes from experience, “experience” being considered in its widest sense.

The Saptarishis are not very well explained anywhere, though there are certain things said about them that might give an idea, such as: “they are intimately connected with the present age—the Dark Kali Yuga;” “they mark the time and duration of our septenary life-cycle;” “they mark the time and the periods of Kali-Yuga, the age of sin and sorrow;” “they are as mysterious as their supposed seven wives, the Pleiades, of whom only one—the hidden one—has proved virtuous.” Speaking of the constellation of the Great Bear, H. P. B. makes the remark that these Rishis are the informing souls of the stars mentioned, and that they lie across the loins of the constellation (her underlining) and that they are the Seven elemental powers—the Rupa Devas. There is a hint, too, that they are connected with generation.

From it all I judge that there is a class of beings that have not been and will not be men in this Manvantara; they are of seven different degrees, not connected with man as a septenary being, although they are with the cycle of Kali Yuga. These cycles must be in a general way determined by man as to their nature, which is what the Star Rishis respond to in particular. It would seem that all the sex vagaries that come up in various directions, and the many visions and “communications” of “Masters” spoken of by persons so thinking are of that nature. You know it is said that very little information was given out about the elementals for the reason that the mind, by directing the consciousness, can segregate the various planes and arouse the elementals to action in relation to the Thinker. Sex ideas strongly held and attempted to be “spiritualized” as the saying is—might easily, I can conceive, attract beings of that nature which would assume the coloring of one thinking in that relation, adding to the main point of attraction—generation—anything that would serve to keep the close contact. Being elemental they respond to their own peculiar stimuli, without any sense of responsibility—not knowing man’s nature. The safe road is the one pointed out by the

Messengers: you remember H. P. B. said, “Beware of the path of the Star Rishis.” (*The Friendly Philosopher*, p. 182-83)

CORRESPONDENCE

Good From London, Ontario

[Here is one of the sessions on *Isis Unveiled*]

“Isis unveiled and the Vishishtadwaita”
Number 4 of the series

Vish - “to pervade”

HPB Articles Vol III page 264

I always think of individual as that which is indivisible in duality. That the drop is one with the ocean but in duality it appears separate. That we are all Spiritual Pilgrims having a human experience. That all the monads are united in this task.

I used to ask myself as a child, what is the difference between me and one of the little lives part of the palm of my hand. I would ponder for long periods of time, asking over and over; why can I consciously observe that little thing and why am I “here” and it is “there”.

HPB in the above article that all life is gathering aggregates of awareness or consciousness and that is never lost.

I do not believe that there is a permanent place of consciousness that we go into. That all states of consciousness are temporary places of existence. That the SELF remains for the most part outside of any state. As in waking life we find ourselves constantly shaking off a state of consciousness and wondering why we were caught there so long.

As you pointed out “stasis is not Divinity” That which is motionless cannot be Divine.

Then though we have to put in from the Voice of the Silence

‘Tis only then thou canst become a “Walker of the Sky,” who treads the winds above the waves, whose step touches not the waters.” page 10

This is a good way to show that meditation should not be passive.

So many of our humanity try to reach this place by changing there external locations and environments, but this refuge is always present 24/7, and relies on no externalities what so ever. It is always there whether surrounded by the 3 qualities, living in poverty or riches, illness or health, etc. We all have a tendency to put off the expression of that inner man until the outer is in a “good” spot. But, when we do this we miss all the opportunities to attain that direct knowingness.

This is such a wonderful sentence to contemplate.

“pg 266 HPB Vol III,

“Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra physical evolution. But I am being tempted....”

Friend Kerry, this is as what Ken Wilber is realizing with the 3 stages.

Kerry: — Using some of the above quotes, we can start the next Isis Project

Isis Unveiled.

Principles that Unify (TITLE)

Knowledge can only come from within. All our great philosophers , scientists, poets, took this journey and we see the result. It is helpful to us to see the Path by

their light. Do we not eventually have to do that, each one for themselves. The unique way in which each effort is made adds to the tapestry of our collective human experience. H.P. B. indicates that we should never be followers, but should strive for self devised and self determined efforts.

Now I know that each one of us could not self-determine such grand results at this time. But a start must be made. The Masters tell us that it is effort and intention that matter, not result. We can all be small shining stars and work to enlighten the darkness of mind and heart that surround us, in small and great ways, while following the course of our day.

It can start out with something simple, as it did with all the above helpers of humanity, we choose what we are going to dwell upon. We are to dwell upon the thought to be realized. If we get side tracked, which we will, we continually with effort go back to that which we chose to dwell upon. This is what all our teachers and Teachers did. For we are all student teachers together.

We not only have to study the unifying principles, that are contained in all the writings of those who have gone within to dig them out, but we have to find them in ourselves and then use them in our daily interactions and in the tasks that lie before us. We have to work with our own skandhas and tendencies. We have to work with what is presented to us by Karma. We pick up the threads from our own evolutionary past and pay attention. No one not even a Master of Wisdom can do this for us. We must each one of us honour our own journey and each other’s as we honour the Teachers. We cannot evolve separately from each other, there is an interdependence that is inherent in the principles.

The only requirement for finding truth and wisdom, H.P.B. said is a belief and understanding of Universal Brotherhood. That is a position of non-separateness. It is not a fancy organization, it is not a lovely moment, or a romantic idea. It is not exclusive of anyone or anything. It is a lot of hard work. Work we must do, exclusively, on ourselves. It is a work that is done for the most part on the inside, unseen, but the results will be reflected in our actions.

We stand between two worlds, subjective and objective. We belong not on either plane, but must choose what to bring from one world into the other. Most often we are all rather haphazard at this, but with effort we can begin to do it with intention. This is what Ken Wilber, Walt Whitman, Emerson, Henry Ford, Rumi, Thoreau, Henry Gieger, Joseph Head did. (pick your own favorite) Just look at the varied results! It is amazing. All that is unexpressed lies within us waiting to “warble”.

As the masses most of our hearts and minds go unexpressed because we are caught in an ocean of senses, thoughts, desires and feelings with nothing to hang on to.

Winnie the Pooh once said while floating on a honey jar in the flood water. “When I’m on top of it, it is a boat and when I’m under it, it’s an accident. This seven-fold nature of ours is having accidents every day.

That is okay, because, like Pooh we can adjust our balance.

So let us look at the unifying principles, and see how they helped each of our student teachers achieve a balance and then live it.

Unity — Law — Being

They reflect an evolution that is. “That such Parabrahmic and Paranirvanic “spirits” (*that’s us*) or units, have and must preserve their divine (not human) individualities, (*remember we are spiritual beings having a human experience*)(*Thanks Dallas!*) is shown in the fact that, however long the “night of Brahma” (*all life sleeps*) or even the Universal Pralaya (*no form of any kind*) (not the local Pralaya affecting some one group of worlds) (*like Mars*) yet, when it ends, the same individual Divine Monad (that’s us again) resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths (*that is what we are doing right this moment!*) than before, and brings with it all the essence of compund spiritualities from its previous countless rebirths. (*are we not ALL just amazing!*) *And this is my favorite sentence —* “Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution.”

Quoted from H. P. Blavatsky’s Article, “Isis Unveiled And The Visishtatwaita” (it is available in Articles Vol III page 264.

Likewise Ken Wilber finds the same thing! The way he puts it is as the “Three eyes of the Soul”.

I will look up a direct quote shortly, but to keep the gist of what is being said I will quote from AQ “The ‘three eyes’ of a human being correspond, in fact, to the three major realms of being described by the perennial philosophy (it just keeps popping up), which are the gross (flesh and material), the subtle (mental and animic) and the causal (transcendent and contemplative.)...

Like Pooh discovered, Wilber goes on to indicate that “The truth of ideas cannot be

seen by the senses.” If poor old Winnie focused on the stormy rain water he would have been lost. But instead he focused on his balance. This he did from within his own intention. All the same kind of action can be seen in Shakespeare’s “The Tempest”. (It just keeps popping up in so many different forms and expressions, this wonderful perennial, through all times and seasons).

What is so wonderful to realize about this is that this perennial is within each and all, but I digress lets go back to our quotes.

Do you have time to find any for me, Kerry, or do I have all your Ken Wilber books here?

If you are too busy, do not respond. I will continue till October. Well it is almost 5 am and I better try to get a little more sleep. I bought a keyboard for my lap, today and with the laptop to the side it is so comfortable to sit. I wish HPB would have had one. It would have helped. I cannot use the mouse at the same time as the key board though, so I have to sit up and reach every once and while. What lazy sods we all are!

Love Laura

Oh by the way I was able to open our three articles. I’m going to include a little of our dialogue of June 11 on Patanjali (also a some of what Dallas has shared with me.) I would like to use our candid approach kind of like the Coffee Klatch of AQ. Hope I can hold it together, but so many things begin to synthesize and take on a life in my mind of connections that maybe others cannot see. We can tighten it up a bit when you get here. Maybe make a more formal format. [This was a letter to either Kerry or Shawn — or both.]



As A Man Thinketh

by James Allen

[CONTINUED FROM ISSUE 11]

Chapter Three

Effect of Thought on Health and the Body

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thoughts the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system.

Strong, pure, and happy thoughts build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood so long as they propagate unclean thoughts. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and corrupt body. Thought is the fountain of action, life and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thoughts. When a

man makes his thoughts pure, he no longer desires impure food.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thoughts of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thoughts. Wrinkles that mar are drawn by folly, passion, pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of a sweet and sunny disposition; the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy, or serene countenance can only result from the free admittance into the mind of thoughts of joy and good will and serenity.

On the faces of the aged there are wrinkles made by sympathy, others by strong and pure thought, others are carved by passion. Who cannot distinguish them? With those who have lived righteously, age is calm, peaceful, and softly mellowed, like the setting sun. I have recently seen a philosopher on his deathbed. He was not old except in years. He died as sweetly and peacefully as he had lived.

There is no physician like cheerful thought for dissipating the ills of the body; there is no comforter to compare with good will for dispersing the shadows of grief and sorrow. To live continually in thoughts of ill will, cynicism, suspicion, and envy, is to be confined in a self-made prison hole. But to think well of all, to be cheerful with all, to patiently learn to find the good in all - such unselfish thoughts are the very portals of heaven; and to dwell day to day in thoughts of peace toward every creature will bring abounding peace to their possessor.

Chapter Four

Thought and Purpose

Until thought is linked with purpose there is no intelligent accomplishment. With the majority the bark of thought is allowed to "drift" upon the ocean of life. Aimlessness is a vice, and such drifting must not continue for him who would steer clear of catastrophe and destruction.

They who have no central purpose in their life fall an easy prey to worries, fears, troubles, and self-pityings, all of which are indications of weakness, which lead, just as surely as deliberately planned sins (though by a different route), to failure, unhappiness, and loss, for weakness cannot persist in a power-evolving universe.

A man should conceive of a legitimate purpose in his heart, and set out to accomplish it. He should make this purpose the centralizing point of his thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to his nature at the time being. But whichever it is, he should steadily focus his thought forces upon the object which he has set before him. He should make this purpose his supreme duty, and should devote himself to its attainment, not allowing his thoughts to wander away into ephemeral fancies, longings, and imaginings. This is the royal road to self-control and true concentration of thought. Even if he fails again and again to accomplish his purpose (as he necessarily must until weakness is overcome), the *strength of character gained* will be the measure of his *true* success, and this will form a new starting point for future power and triumph.

Those who are not prepared for the apprehension of a *great* purpose, should fix the thoughts upon the faultless performance of their duty, no matter how insignificant their task may appear. Only in this way can the thoughts be gathered and focused, and resolution and energy be developed, which

being done, there is nothing which may not be accomplished.

The weakest soul, knowing its own weakness, and believing this truth - *that strength can only be developed by effort and practice*, will at once begin to exert itself, and adding effort to effort, patience to patience, and strength to strength, will never cease to develop, and will at last grow divinely strong.

As the physically weak man can make himself strong by careful and patient training, so the man of weak thoughts can make them strong by exercising himself in right thinking.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognize failure as one of the pathways to attainment; who make all conditions serve them, and who think strongly, attempt fearlessly, and accomplish masterfully.

Having conceived of his purpose, a man should mentally mark out a *straight* pathway to its achievement, looking neither to the right nor to the left. Doubts and fears should be rigorously excluded; they are disintegrating elements which break up the straight line of effort, rendering it crooked, ineffectual, useless. Thoughts of doubt and fear never accomplish anything, and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

The will to do springs from the knowledge that we *can* do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.

He who has conquered doubt and fear has conquered failure. His every thought is allied with power, and all difficulties are bravely met and wisely overcome. His purposes are seasonably planted, and they bloom and bring forth fruit which does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes creative force. He who *knows* this is ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations. He who *does* this has become the conscious and intelligent wielder of his mental powers.



Metaphysics of Forgiveness

Forgiveness is letting go of condemnation, because it is "my" condemnation of "the other" that makes forgiveness necessary, not the act of "the other" in itself.

"He reviled me, he beat me and conquered and then plundered me," who express such thoughts tie their mind with the intention of retaliation. In them hatred will not cease. "He reviled me,, he beat me and conquered and then plundered me", who do not express such thoughts, in them hatred will cease. (The Dhammapada, I, 3-4)

There are no afflictions put upon us by any being other than ourselves. We are afflicted just to the extent that we make ourselves open to affliction. Things affect some people terribly. The same things affect other people very little or not at all. Why? Because of their point of view. Our attitude towards things makes the suffering or the not suffering, the pleasure or the pain — not the things in themselves. (R. Crosbie's, *The Friendly Philosopher*, 232)

Why Reality is always One without a second and has no boundaries

If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, **that Unity would cease to be one. (SDI, 8)**

Diversity is not the negation of unity, but its expression: Reality is a unity of units

Reality in the manifested world is composed of a unity of units, so to say, immaterial (from our stand-point) and infinite. This Leibnitz calls "Monads", Eastern philosophy "*Jivas*" — and Occultism gives it [...] a variety of names. (SD I, 629)

The illusion of separateness

Maya is the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal SAT, or "be-ness" [...] Now, although no two people can see things and objects in exactly the same way, and that each of us sees them in his own way, yet all labor more or less under illusions, and chiefly under the great illusion (Maya) that they are, as personalities, distinct beings from other beings... (*Transactions*, 31-32)

Reality is perceived in many different ways

And as one and the same town viewed from different sides looks altogether different, and is, as it were, *perspectively* multiplied, it similarly happens that, through the infinite multitude of simple substances [or monads], there are, as it were, just as many different universes, which however are only the perspectives of a single one according to the different points of view of each monad. (G.W.Leibnitz, *The Monadology*, section 57)

We never look at the world as it really IS: perception is projection, therefore...

The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures [...] so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*) (SD I, 329-330)

The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer [...] Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast. (*The Voice of the Silence*, p. 2 and 20)

D.R.
Maastricht, Netherlands



TO KNOW!

THE assurance of the Teachers of Theosophy that in due process of time the faithful and persistent student may know both the Teaching and Them is perhaps the most significant point in the entire system of science and philosophy synthesized in the ancient Wisdom-Religion.

It is significant because it invites the test, puts that test directly in the student's own hands, encourages him to make it, and provides minor proofs and abundant evidences of its verity throughout the process. ...

The Teachers of Theosophy say in effect: "Here are the facts of life, together with a clear exposition of your own relation to them, and time-tested suggestions as to how to deal with them. Learn the theory, make the applications -- and keep on doing it. In time you shall know for yourself, and consciously be of the company of other Knowers."

This is as simple and straightforward as the statement of a practical chemist, who might say: "Here are two elements; go into this laboratory where the equipment is complete and where every opportunity for intelligent work is available; combine the two elements and you will have a certain compound. You won't have to die to prove this, nor call upon your tricky emotional nature,

nor pray, nor even sing any platitudinous songs. Just go to work and the result will disclose itself." By following his directions, the product of observation and experience, one will know what he knows.

Why do not students of Theosophy push through to knowledge? Doubtless some do. Those who do must *know*. It is obvious that the great majority do not.

The few Knowers do not run about telling non-knowers what They know. Such proceeding, under the laws of the study itself, would but prove the ignorance of the tellers. No, they are busy at their work, which is always Knowers' work, whatever it may appear to be; and there is no waste energy or waste motion with Knowers. They do what can be done, and all that can be done, with the materials available and for those who will permit. Supervision by non-knowers will not disclose the essential nature of Knowers' work, nor even that they *are* Knowers. "The work of the ascetic is neither pure nor dark, but is peculiar to itself."

Students fail to push on and through to Knowledge on account of the very same obstruction that bars the mind of the Christian, or any other sincere religionist: the emotional nature. Controlled and rightly employed, this department of the being is an instrument of the utmost value; without it indeed his *conscious* spiritual evolution cannot be accomplished. For broadly speaking the emotional nature includes all that mysterious area of the human being which forms the connecting link between the spiritual man and the physical man. It is the Second Line of Evolution of the *Secret Doctrine*: the intellectual and psychic. Until these sheaths of the Soul are understood, and consciously attuned to the inner being, by exercise and by dispassion, "Knowing" in any comprehensive sense is impossible; once they are set in order, the rest must be natural and easy, for body and brain, being effects, quickly fall into line of themselves.

One might think that when an intelligent man hears that Knowledge can be had, provided certain steps can be taken, and recognizes the undoubted possibilities which a mere casual study of the Theosophical philosophy discloses, he would never be able to rest until he had proved for himself the verity of the teachings. The fact is, he never thereafter *can* — but he tries to! Hence the numbers of the dissatisfied, the weary, the ill-balanced, the unhappy, the nervously strained and highly sensitive men and women within the Theosophical area. One cannot drink of the pure waters of this wellspring of human existence without incurring responsibilities. Even a few sips, and the process of resolution within the nature of the partaker has begun! Things commence to happen, both inside and outside the student.

Well-defined and orderly methods of procedure are clearly set forth for the student's guidance. These have been tested by ages of observation and experience, and proven by the Knowers. One of them is indicated in the admonition that there is no going back. The truth-seeker must ever travel on; an abyss opens up behind him at every step. Nor is stoppage safely possible; the pursuit of Knowledge is a continuous process.

Any logical mind can perceive the verity of these observations. Nature's own processes prove them on every hand. The truth-seeking student perceives them, assents to their verity; but here, with many, the oppositional nature, stirred as never before by the tonic waters of the eternal verities which have already been intellectually grasped, begins to erect its obstructions. A forceful and independent person "hates" to bind himself to rules, whatever they are and however clearly the necessity is sensed. That such binding is voluntary appears to make little difference. "I like this, and I don't like that. I am unlike anybody else, I have to find my own way. My circumstances are such that I am unable to conform. There are so many other worthy and enjoyable things I want to do, and surely the entire nature must

receive attention and be cultivated. I am satisfied with what I already have, for a time." These and a thousand other seemingly valid excuses are thrown up by the aroused nature.

The bewildered student seeks to follow at one and the same time the path to Knowledge and the voices of this complex brood. But Truth is a jealous Master — not an outside Master, but the true, inner One. For the student's own nature is Truth itself, and once he has called upon it in sincerity, it will thereafter *drive him forever*, regardless of the direction he may try to follow, in vain attempt to satisfy the ever-restless emotional nature.

No one, whether his outcome be success or failure, is exempt from the effects of the struggle. Those who win through to Knowledge and become Knowers have not been exempt from the common lot, which has been found too severe by the failures and the part-failures. *The Voice of the Silence* which is a book of instructions — not poetry — points out the obstructions, indicates the landmarks of the Path to knowledge, tells how to recognize them. Its message to the thoughtful emerges in words like these: "Unless you are determined to go through, whatever happens, better not start!"

The ringing and soul-energizing words of all the Knowers down the ages to students who have already started are *Push On!* Never mind your feelings, never mind your circumstances, never mind your bodily health or lack of it, never mind the surrounding personalities, never mind your Karma -- for you are making it -- never mind anything or everything -- *Push On!* The goal is worth all that it costs, is real, tangible, glorious, satisfying, the only goal worth striving for, because it includes them all. *Push On!*

Meantime, They say, fulfill every duty gladly and willingly: this is the right employment of the tricky *kamic*¹(1) nature. Be

¹ Our "Emotional" nature. In animals the instinctive nature. Kama-Deva (*Glossary*, p. 170) is desire in the *abstract*, as the original unknown motor of all,

glad that you have duties and difficulties, find pleasure in meeting the smallest of them as well as the greatest, enjoy whatever the currents of life bring to you that can be enjoyed, and strive with the deepest interest and consideration to understand and evaluate such sorrows and disappointments as come along, too. These are the great "opposites" that the kamic nature enables you to feel, and by discerning between which you shall learn and become strong. Use everything as a means of learning, thus in time all, *all*, will be seen to be useful and valuable.

Life becomes an unending opportunity. It can be applied every day, and every hour and every moment — in any circumstances, any company, wherever one is, however one feels.

Seek this wisdom by doing service, by strong search, by questions and by humility ... There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge *springing up spontaneously in himself* in the progress of time.

(Extracted from "TO KNOW!" an article originally published in *Theosophy Magazine*, Vol. XV, p. 295, and on the net at <http://www.wisdomworld.org/setting/know.html>)



but applied to individuals it is the "passions and desires" of that unit. As pointed out in *The Voice of the Silence*, Kama must be neutralized or "killed" in order to serve and mirror the Higher Triad. If the Knower succeeds in doing this, then that which was lower passions and desires gradually becomes *Compassion*, or as the *Gita* says "you begin to see Krishna everywhere"! — Ed., A. T.

A CHELA'S DREAM

A FEELING of swift motion.

Am conscious of traversing a narrow defile on the summit of a range of high hills, the path circuitous and difficult.

The stars sparkle in a clear sky, and the crescent of the moon's last quarter is near the zenith.

It is just before day-dawn.

Two large birds (they seem white), with outstretched necks, long bills, and long legs, with a flight like herons, pass just above me, with a peculiar whizz and singular cry.

A conductor is by my side, but I cannot look up, because of the exceeding brightness of the presence.

A sharp turn in the path brings into sudden view a natural amphitheatre, to which the path just traversed is the only means of access.

The whisper comes "Mark well, and remember."

The area is a verdant plain completely enclosed by the mountain-tops. Short shrubs grow amongst the surrounding rocks, and now and then a bird darts from one bush to another.

In the middle of the plain is a large building of simple but imposing architecture. It is square with a round turret at each corner, and a still higher dome covers the centre.

I approach the building on the north side, in the middle of which is one door.

A dim light burns in the vestibule. The lamp is of ancient Eastern form, suspended from the centre of the roof by a long chain.

A man stands guard at the entrance, dressed in a loose gown of a blue-grey material. On his head a peculiar hat, something like a college cap, with a square flat top. A belt of some metal, like a blue watch-spring,¹ is around his waist, from which hang in front two tassels. In his right hand he holds a black rod surmounted by a golden crown, and the other end finished off with a golden ball.

In his left hand he swings a censer, from which escape the most overpowering fumes. I am conscious that no other guard than those fumes is necessary to bar my progress.

Alone I could not advance a step further. My conductor enables me to pass. I am hurried along a winding gallery.

On the right hand a solid wall. At regular intervals are pilasters corresponding to high massive pillars on the left. Each pillar has a very simple moulding near the base, and thence ascends without ornament. In the space beyond the pillars sit cross-legged, Eastern fashion, a certain number of men, one man occupying the space between each pillar and the next.

The first man wears a black gown and black turban, with a black star upon it. Following him sit a certain number similarly attired, but without a star. And so on through nine groups, each group being distinguished by a different dress and turban, the last number being clothed in yellow, and the first man having a golden star in his yellow turban.

Between the pillars and in front of each priest, the light towards him, hangs a lamp, in shape something like a shallow sauce-boat.² The lights opposite the black group are miserable and dim. The flames grow larger and the lights brighter, as the

¹ The symbolical color of magnetism and its Force. — [Ed.]HPB

² The Yoni-shaped *Argua*, the lamp of the phallic and exoteric, or dead-letter creeds This is typical. — [ED.]HPB

color of the dresses becomes brighter, until the lights opposite the yellows are very large and bright.

At first it seemed as though the gallery returned to the entrance after making a complete circle, but presently it was evident that it took a spiral course, and by the time it had reached the door of the central chamber it had made seven revolves.

The entrance to this Holy of Holies is also on the North side.

It is a large circular room under the dome of the Temple.

A flood of bright light pours down from the centre of the dome. A light too dazzling to look at.

In the centre of this sacred chamber is a square altar of blue-grey marble, a few veins of white are in the stone, but it is a rare specimen of the purest color.

A snow white cloth covers the altar, and on each side an equally white wool mat to kneel or stand upon. The necessary items for their communion celebration are set in order.

All along the gallery leading to this chamber the men were sitting down and had sandals, but here around the altar stand, bare-footed, the same number as in the previous groups, venerable looking men, in snow white gowns and turbans; their long beards and hair also white. A golden star with golden rays upon each turban. In their hands golden dishes, upon which is broken bread.¹ Similar dishes, but of baser metal, were in the hands of all the men in the gallery.

I am led to the East side of the altar.

On the wall in front of me is a large golden 7 (seven). Also on the right; likewise on the left. Looking behind upon the

¹ The broke fragments of the One TRUTH, which underly each and every religion.—[Ed.]

east wall is again another 7² In all four sevens.

The priests look down upon their sacramental bread as if in contemplation or prayer. Now they turn all with their faces to the wall. This moment my conductor touches some particular point in front of the altar and discloses a secret opening from which taking a large scroll, very yellow with age, and rolled upon two staves or cylinders, whispers : “These contain the knowledge you covet!” “Oh! let me look!” “Not now.” The next moment the secret place is closed. It is impossible to distinguish the spot, the stone seems as solid in that part as any other. “Return to the door—stand a moment “—I hear a whisper. “They have lost the secret, and think all the knowledge of their Temple is in the book upon the altar.” It is a dark red book, superbly bound and plated with gold. A crucifixion is represented on its richly embossed cover A large golden clasp holds the book closed. The priests now turn towards the altar, which they encircle. Their appearance and mien are enough to inspire respect, and the solemnity of the whole scene fills my soul with reverence. “They are met for their Communion and await the first ray of the rising sun, which is just about to strike the hill top. We must hasten away!” The men in the long gallery are sitting in the same attitude of contemplation as when passed before.

The door is reached.

I awake! Has it only been a dream?

Bright presence let me dream again!

NOTE.

THIS “dream” would perhaps be more accurately described as a “vision” conveying truth under a symbolical form. The general

² The four septenaries of the moon, the Occult meaning or the division of the lunar month, which division contains the mystery of generation and birth, This “dream” shows that the “Chela” has entered the phase of practical instruction given so often in symbolical dreams. — [Ed.]

interpretation is indicated with sufficient clearness in the account of the dream itself; but a few remarks on some points of detail may be of service.

The dreamer is in search of that hidden knowledge which lies at the inmost heart of all religions. This can be *only gained through Initiation*.

The guardian of the gate is clad in a grey-blue garb, the apparent color of he visible "heavens"; the square flat top of his headgear symbolizing the four elements, or, rather, the number "four," which is so important a factor in symbolism.

He bars the progress of the seeker with the paralyzing fumes of exoteric ritualism and ceremonial, under which the fire of truth does burn indeed, but invisibly. Furthermore, the "four Sevens" show this vision connected with occult (which is not to be confused with its modern imitation) masonry — *e.g.*, with the rites of the "Grand Elect" the knight of "the White and the Black Eagle" (30th deg.) For, in this grade there are four apartments, and it is in the fourth that the initiation is accomplished. They further symbolize the four seasons; so also the year culminates in the *fourth*.

The *Seven* mean an endless series of things. Thus the seven rungs of the ladder in *a certain* ancient Masonic rite remind one of the seven *pyraea*, or altars, whereon the ancient Persians burnt incense in honor of the seven planets. The passage of the Soul to the highest *empyrean* was symbolized by seven spheres in the Mithraic mysteries — just as in Revelation (an account, in fact, of one form of the Solar rite of Initiation, borrowed from the Egyptians) — the soul ascends through seven spheres typified by the Seven Churches, to its sea of crystal. To symbolize this tenet the primitive Gnostic Christians erected, in the "Hall of Initiation," a ladder with seven ascending doors; the first door was of lead, the second of tin, the third of bronze, the fourth of iron, the fifth of copper, the sixth of silver, and the seventh of gold. These are the seven stages

of preliminary initiation, after passing which the neophyte becomes a full adept, and enters upon a new cycle of still more awful initiations.

The nine groups of men or students in the seven coils of the outer gallery are, of course, typical of the nine degrees of increasing knowledge, as also of initiation, the tenth and highest being the central hall under the lighted dome.

But the number ten, though it is that of the Sephiroth and the *perfect number* on the physical plane, is, itself, but a blind. For no Kabalist or Occultist can appreciate its full significance unless he analyses and takes it to pieces, studying all its factors and component numbers separately and in combination, *e.g.* $2 \times 5 = 10$, $3 + 4 = 7$, $7 + 3 = 10$, etc., etc. Ten is the number of Jehovah, the typical personal God. Therefore the dreamer rightly hears it said that even the priests of the inner shrine have "lost the secret."

Finally, it may be well to remark that it would be wrong to take the red book with golden clasp which lies on the altar, and in which the priests erroneously fancy all the knowledge of the temple is contained, to represent inclusively the Christian gospels because of the crucifixion embossed upon it.

The "crucifixion" is a symbolical rite long antecedent to Christianity, and as it veils the secret of the final initiation is rightly seen upon the closed book of the innermost mysteries.

Some most suggestive hints at the meaning and true nature of this ceremony will be found in the "Secret Doctrine," to which the reader must be referred for further details.

AN "EX-CHELA."¹



¹ HPB, being an Initiate, is an "ex-chela" to the author of the dream.

Devachan

QUESTION: Do beings in devachan contact one another?

ANSWER: There is no contact whatever among beings in the devachanic state; otherwise it would be an objective rather than a subjective existence. There would also be no possibility of the soul's experiencing the heavenly condition, were there contact with other beings, since such contact is the source of most of the troubles we have.

QUESTION: Is not, then, devachan a selfish state ?

ANSWER: It is not any more selfish than the earth-life. but it is the best kind of selfishness that we know. It is heaven considered from a point of view as persons, in accord with personal existence, but the energies worked out there are those concerned with such high ideals and aspirations as have been held in life, and perhaps hindered in expression. In devachan, when those principles which occasioned the hindrance to high aspirations are removed, then, as persons, we begin to work upon them. There is no obstruction; we go on functioning according to our ideas and feelings; we make our own place according to our desires.

QUESTION: Then the personal view-point is not lost until rebirth ?

ANSWER: The personality is not dropped until the Ego comes out of devachan; it is only then that the Ego resumes its own nature. The end of the devachanic period is the finish and completion of the personality.

In the case of a child dying before the Ego has been completely united with the physical body—before the age of six or seven years—there could not, of course, be any devachan, as it would in reality have been worked out after the previous life. Such an Ego retires into its own state, awaiting conditions for rebirth.

QUESTION: What determines the length of one's stay in devachan?

ANSWER: Entities are kept in devachan by the very force of their blissful state; they have no incentive to come out of it; only when the force of their life's aspirations is exhausted, do they emerge from it. Such is the case with the generality of beings, but if an entity of strong and clean nature enters the state with the desire to be of help on earth in a body, he may be aroused from his sleep to assume a body by those Adepts whose function it is to perform such services. These Adepts are beings free from all delusion and themselves not in the devachanic state, but able to act consciously on any and all planes of being. Hence they, and they alone, can come in actual contact with beings in devachan.

QUESTION: Would you say that there is no contact with the real Ego in the devachanic state, so far as this physical plane is concerned?

ANSWER: The physical plane has no bearing whatever on the devachanic state, although, just as kamaloka is anywhere, devachan is anywhere. While we speak of coming and going to devachan as if it were a matter of space and distance, there might be devachanic beings right where we are now. But, not belonging to this plane, they do not disturb us and we do not disturb them.

The constituents of the astral plane vary as do the constituents of our earth, and as do the other finer elements. The finer nature and element of devachanic bodies could be here without receiving any detriment, or receiving any of the coarser elements of the kama loka plane.

QUESTION: Surely, then, if we could raise ourselves to the devachanic state, we could be with those loved ones who have gone?

ANSWER: We should then be in the same state of vibration with them, and, undoubtedly, experience some thing of their bliss, as their happy dreams would include us. The strength of the bond of love cannot be limited. In our nightly passage into deep sleep, on the plane corresponding to their devachan, something of this occurs—the memory of which is brought back in dreams.

QUESTION: Suppose two who loved each other beyond all else in life died within a short time of each other; could not they be in actual contact?

ANSWER: Two sympathetic souls will each work out their own devachanic sensations. Each would make the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse. What companionship could there be between purely subjective entities?

The matter of dying within a short time of each other has no relation to devachan, where the element of time plays no part; all sense of time is lost there. The death of one, of course, might weaken "the will to live" of the other yet on earth, and hasten his departure.

QUESTION: But if devachanes do not return to earth, as Mr. Judge states in the chapter, what is it, seen at seances, that is identified as the departed person?

ANSWER: It is not the Ego; no materialized form is the form of the spirit claiming it. All such forms are merely electro-magnetic shapes—merely reflecting surfaces—modeled on images seen in the astral light, and built from material, drawn sometimes from kama rupic remains, and largely from the very vital forces of the medium and sitters present. Seances, it may be inferred, are full of danger to sitters, both physically and mentally.

QUESTION: There seems to be a great revival of interest the past few years along this line of "spirit" communication — some indirect, through mediums, and others direct, via the ouija-board. Is there likelihood of obtaining any knowledge in this direction?

ANSWER: Absolutely not. The psychology to be found in this chapter on devachan alone should show the folly of placing any reliance on "spirit" communications, direct or indirect. Present-day communications through mediums exhibit the same ignorance, the same lack of consistency and value as were common to the communications of the last quarter of the nineteenth century. We look in vain among them for any knowledge of principles and laws applicable to daily life; we look in vain for any rationale of continuous existence, apart from the physical body.

As for the so-called direct communications of the ouija-board, where, of course, the sitter makes him self a passive medium (the black and dangerous aspect of the practice), we have hut to

suggest to ourselves an analogy, to bring home their absurdities. Supposing it were possible in exceptional cases for a waking person to communicate with a person who is dreaming, the report received would be nothing but the visions of the dreamer, and would convey no knowledge of the condition or experience of other dreamers. Those who have passed into the individual spiritual stage are beyond the reach of any mediums whatsoever, and those still in the personal astral stage had better be left undisturbed by nefarious meddlers. It is absolutely futile to endeavor to open up communication with "dreamers" in the hope of gaining knowledge of after death states.

QUESTION: What provision would there be for those people who have no particular belief in regard to "heaven," no particular attachments to people or pursuits, but are naturally benevolent in a large way?

ANSWER: They would pass quickly through the kamalokic state into their heaven, where the formulation of abstract ideas and the consideration of general principles would fill their thought.

QUESTION: Does the soul require this particular period for rest, or for assimilation?

ANSWER: The soul of the one who has been constantly experiencing in life, with no opportunity to assimilate, needs rest from his vicissitudes and freedom from opposition, such as devachan affords for the purpose of assimilation. But it is not necessary for everyone to have a devachan. Some can assimilate their experiences right here, and that is the better way. In fact, one who does not desire rest, but rather to work in the world for his fellowmen, could not have a devachan. He finds his rest in his work, and the more modes of work he undertakes, the more rest he gets.

QUESTION: The place of power, then, is the physical body?

ANSWER: The place of power is absolutely within our reach now. After we have dropped the physical body, the old personal machine still goes on. First the bad is strained off, as it were, and then we have the good. When that good is exhausted, we come back to physical life again. In devachan we are limited to the one state; in

physical life we can be in any of the heavens or hells.

QUESTION: When we go to sleep at night, we go into deeper states—the states of our real being. Why, then, should we need to go into the devachanic state on the death of the body?

ANSWER: Every night we go, as well as into our real being, through the intermediate states of kama loka and devachan, in an intensified degree. It is an intermission for the Ego from earthly perceptions, but nevertheless the Ego is still connected with earth-life and the physical body. The effort (luring physical life is that of the Ego.

The progress gained is the harvest of the Ego. It is in earth-life he establishes his chain of causes. The personality is merely the field in which the Ego works. During life, there is an intermittent coming and going through the states of sleep for the Ego, but on the death of the body, there is a long period which represents a general cleaning up, so to say, of all the personal states of the life last lived, and a limitation to effect states. The personal thoughts have to be worked out, and not until devachan is exhausted does the Ego again enter into its own state and know what is to come from what has been. In life, every night he enters that spiritual state, his own true nature. Connection between Lower and Higher Manas must be made during life in a body; it can not be made at any other time. After death, it is only the effects naturally ensuing from the life last lived that must be worked out to their residuum, and in these the Ego is detained from his own true nature, which, however, before returning to earth life, he resumes for a time.

QUESTION: What is meant by resuming "his own true nature" during deep sleep?

ANSWER: "His own true nature" is the spiritual, divine nature, which includes all the experience and faculties and knowledge of all the past. That is the nature of the "perfected" man, for whom there is no breakage of consciousness from plane to plane, to whom his true nature is the ever-present reality. For us, while consciousness is operative all the time and in different ways, we identify ourselves with the vehicle or instrument of each state, and do not consciously pass from one to another.

QUESTION: In coming out of devachan, is it the previous existence which provides conditions for a new birth?

ANSWER: Not necessarily. The predominating effect of the Karma of any given life into which we may enter may be drawn from half a dozen previous lives, whereof the Karma had not been expended.

QUESTION: Do the skandhas last over more than one incarnation?

ANSWER: They are whatever they may have been made from one incarnation to another, and belong always to the plane of incarnation. They are the consummation and the essence of all the tendencies. Some of the tendencies which we have acquired in past existences may not have had an opportunity to expend themselves, but we have them. Wherever there is evil, or tendency to evil of any kind in the race, every human being in the race possesses the germs of those evils, and needs only the conditions to make them sprout. If we are clear-eyed enough to see the nature of these things, we can prevent the conditions for sprouting. [From **QUESTION:** & **ANSWER:** *on the Ocean* by Robert Crosbie]



Methods of Study

Perhaps the most important fact to keep in mind is that there is no method of study other than the one natural to the student performing it.

Tendencies toward one method or another can be solidified and intensified by a VOW. A VOW speeds up the flow of Karma.

Mr. Crosbie put it like this:

There are other dangers menacing such a body as the T.S.[ULT] besides the "personal-following" one. Sometimes self-appointed conservators of the body arise, with hard and fast conclusions as to men, things and methods. These seek to impose their ideas as the only true ones — in real-

ity, endeavoring to make a personal following under the name of a policy — forgetting that **no method is the true method**; that the true method must be a combination of all methods. All these things are lessons — initiations in occultism — if we read them aright. (p.5)

And in another place he says:

There is no set way given us nor any particular form and method; we have to work it out — and yet all that we do has Their help. We shall do rightly and well in any event, if we are single-hearted in what we do. (p.92)

And again on p. 134:

I can readily imagine the troubles found in getting people to really study; as a rule, the necessity is not perceived, and this, I think, on account of the present methods of education wherein the soul and mind are considered *as mere recorders*. Is it not strange that plain statements are not grasped, that the superficial meanings of words are taken to be the applications of them? ... Most men think that when they have heard a statement made, they know it.

Some one or two may wake up, among a number of those interested, and therein lies the hope; also we know that those who merely listen or read with attention get *something* in the way of a trend that sometime will develop into greater things. ...

A good comprehension of the processes is wise and necessary, for the sake of others who need to see that the way of devotion is not merely being good. The books of devotion contain the rules of war, the duties — individual and collective — of the warrior, the right conduct in the field. Moreover, they give the maps of battle-grounds where the foe is to be met, and tell how the battle should be fought — to win. (p. 134-35)

We need to achieve some intensity in our inner life, else we will always be like people trying to eat custard with a fork. The fork works, but the efficiency of the effort is so slow that we tend to merge into the “status quo” while remaining blind to the

fact that the major change in our life is a new set words labeled “theosophy.” A person wrote me not long ago that they were so relieved that they had a religion they no longer had to “rebel from.”

What we do in our “spare” time is a give-away regarding our heart’s devotion.

In every plane of consciousness there are what can be called the “center” and the “circumference” Close to the central heart of life, on any plane, there is knowledge, and order. On the outer margin of the circle chaos makes everything dim and confused.

In fact, life in every form bears a more or less strong resemblance to a philosophic school. And we, by our method of study — which is really our LIFE — are constantly choosing the direction we shall follow and the energy we shall apply. No one escapes, everyone does it, and receives results which end up as a mixture of their Karma and their *applied* WILL — NOT DESIRE BUT WILL, SPIRITUAL WILL, or in the words of HPB:

LUCIFER proposes to preach... CHARITY; unrelenting charity toward the shortcomings of one’s neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may. We think with a certain philosopher that “it is proper that charity should flow out of a little purse, as well as out of a great sack,” ... And how true and great these words of the eminent American poet, Joaquin Millar:

ALL YOU CAN HOLD IN YOUR COLD DEAD HAND,
IS WHAT YOU HAVE GIVEN AWAY. . . .



Quotable Quotes

Be kind, for everyone you meet is fighting a great battle.

Philo of Alexandria

To develop true compassion, first we must know that suffering is real, and that sufferings hurt.

THUPTEN RINPOCHE

How far you go in life depends on your being tender with the young, compassionate with the aged, sympathetic with the striving, and tolerant of the weak and strong. Because someday in your life you will have been all of these.

GEORGE WASHINGTON CARVER

When you begin to touch your heart or let your heart be touched, you begin to discover that it's bottomless, that it doesn't have any resolution, that this heart is huge, vast, and limitless. You begin to discover how much warmth and gentleness is there, as well as how much space.

PEMA CHODRON

We live very close together. So, our prime purpose in this life is to help others. And if you can't help them, at least don't hurt them.

THE DALAI LAMA

Toleration is the greatest gift of mind, it requires that same effort of the brain that it takes to balance oneself on a bicycle.

HELEN KELLER

Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation for such a method is love.

MARTIN LUTHER KING, JR.

Until he extends the circle of his compassion to all living things, man will not himself find peace.

ALBERT SCHWEITZER

Compassion is not religious business, it is human business; it is not luxury, it is essential for our own peace and mental stability; it is essential for human survival.

THE DALAI LAMA

A human being is a part of the whole that we call the universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical illusion of his consciousness. This illusion is a prison for us, restricting us to our personal desires and to affection for only the few people nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living beings and all of nature.

ALBERT EINSTEIN

The purpose of the journey is compassion. When you have come past all the pairs of opposites you have reached compassion.

JOSEPH CAMPBELL

To speak gratitude is courteous and pleasant, to enact gratitude is generous and noble, but to live gratitude is to touch Heaven.

JOHANNES A. GAERTNER