



Devotion To the Omnipresent Spirit Named as O M

A U M

Some Notes on the meaning of That which is called in English *the Word*, in Latin *Verbum*, in the Greek *Logos*, and in Sanskrit *O M*.

Devotion To The Omnipresent Spirit Named as O M:

“Brahman the supreme is the exhaustless. Adhyâtma is the name of my being manifesting as the Individual Self. Karma is the emanation which causes the existence and reproduction of creatures. Adhibhûta is the Supreme Spirit dwelling in all elemental nature through the mysterious power of nature’s illusion. Adhidaivata is the Purusha, the Spiritual Person, and Adhiyajna is myself in this body, O best of embodied men. Whoever at the hour of death abandoneth the body, fixed in meditation upon me, without doubt goeth to me. Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go, O son of Kuntî. Therefore at all times meditate only on me and fight. Thy mind and Buddhi being placed on me alone, thou shalt without doubt come to me. The man whose heart abides in me alone, wandering to no other object, shall also by meditation on the Supreme Spirit go to it, O son of Pritha.

—*Bhagavad-Gîta*, ch. Viii.

A U M !

23. The state of abstract meditation may be attained by profound devotedness toward the Supreme spirit considered in its comprehensible manifestation as *Ishwara*.

(It is said that this profound devotedness is a pre-eminent means of attaining abstract meditation and its fruits. “Ishwara” is The Spirit in the body.)

24. *Ishwara* is a spirit, untouched by troubles, works, fruits of works, or desires.
25. In *Ishwara* becomes infinite that omniscience which in man exists but as a germ.
26. *Ishwara* is the preceptor of all, even of the earliest of created beings, for He is not limited by time.
27. His name is O M .
28. The repetition of this name should be made with reflection upon its signification.
29. From this repetition and reflection on its significance, there come a knowledge of the Spirit and the absence of obstacles to the attainment of the end in view.

(Om is the first letter of the Sanskrit alphabet. Its utterance involves three sounds, those of long *au*, short *u*, and the “stoppage” or labial consonant *m*. To this tripartiteness is attached deep mystical symbolic meaning. It denotes, as distinct yet in union, Brahma, Vishnu, and Siva, or Creation, Preservation, and Destruction. As a whole, it implies “the Universe.” In its application to man; *au*, refers to the spark of Divine Spirit that is in humanity; *u*, to the body through which

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the Spirit manifests itself; and *m*, to the death of the body, or its resolution to its material elements. With regard to the cycles affecting any planetary system, it implies the Spirit, represented by *au* as the basis of the manifested worlds; the body or manifested matter, represented by *u*, through which the Spirit works; and, represented by *m*, “the stoppage or return of sound to its source,” the Pralaya or Dissolution of the worlds. In practical occultism, through this word reference is made to Sound, or Vibration, in all its properties and effects, this being one of the greatest powers of nature. In the use of this word as a practice, by means of the lungs and throat, a distinct effect is produced upon the human body. In *Aph.* 28 the name is used in its highest sense, which will necessarily include all the lower. All utterance of the word Om, as a practice, has a potential reference to the conscious separation of the soul from the body.)

—From the *Yoga Aphorisms of Patanjali*, with notes, as rendered by William Q. Judge

The system postulates that Ishwara, the spirit in man, when a firm position is assumed with the end in view of reaching union with spirit through concentration, comes to the aid of the lower self and raises it gradually to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line from that indicated by passion and desire. Thus it is freed from the domination of desire and at last subdues the mind itself. But before the perfection of this practice is arrived at the will still acts according to desire, only that the desire is for higher things and away from those of material life.

(Preface to Patanjali)

A U M by some is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words:

Let a man meditate on the syllable O M called the udgitha (Hymn of Praise to Brahm); it is the best of all essences, the

highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body — the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: “Now, therefore, it would seem to follow that both he who knows the true meaning of O M , and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith and the Upanishad is more powerful.”

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of O M partakes of the qualities inhering in O M , which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Sankaracharya in his *Sharir Bhashya* dwells largely on O M , and in the *Vayu Purana*, a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is

nothing puerile in considering the meaning of tone.

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the *word*, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the *Word*, and *Word* was with God, and the *word* was God." This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Aryans called it, *N a d a B r a h m a* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound *u*, is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of stoppage. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted

that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek word "tonos" means a stretching or straining. As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the tone of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature, go to swell the *Nada Brahma*, or Divine resonance, which at last is heard in the music of the spheres.

Meditation on tone, as expressed in this Sanskrit word *OM*, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence,

for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the out-breathing of the first sound of the entire Aum. This goes on during what the Hindus call a Day of Brahma, which, according to them, lasts a thousand ages. It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this divine resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanskrit and in the secret Doctrine, as the Maha Pralaya; Maha being "the great," and Pralaya "dissolution." And so, after thus arguing, the ancient Rishis of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of the conservation of energy

was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the great whole. Continually appearing and disappearing it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanskrit. Nada Brahma is Divine Resonance; that is, after saying Nada, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as Brahma the sound was still manifesting itself.

With us O M has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend — the Indestructible. O M is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as O M . Hail to you that you may cross beyond the sea of darkness." — *Mundaka Upanishad. (The Path, vol. I, p. 4)*

[This typewritten collation has on its first page, "Property of Robert Crosbie." As a hand-made pamphlet, hand-sewn, it may date back to 1895 or sooner.]

Science and Theosophy

"HPB" had no knowledge of the empirical (material) science¹ that, today, still hasn't answered any of the real "hard" questions — such as the true relationship between consciousness, mind, and matter — that the ancient philosophers answered thoroughly long before *The Secret Doctrine* was written.

In fact, while modern physics has made great strides in understanding the mechanics of the outer physical world, they haven't the faintest idea about the true nature of the inner world.

Sure, the understanding of "how (physical) things work" has given us lots of mechanical tools and entertaining toys to play with, and drugs to keep us alive and soothe our psyched-out minds — but what has any of that done for helping us live our lives more fully and understand ourselves better?

No matter how far science has progressed, they still haven't found any of the answers that theosophy has given us to achieve self-realization — which is far more important than feeding our physical wants and personal pleasures, or controlling our lives solely for the sake of money, power and greed.

If you dig deep enough into the metaphysical teachings in *The Secret Doctrine*, you will find that everything that science has achieved, based on the theories of relativity and quantum physics (which were completely presaged by HPB) has done nothing to further our inner human development.

¹ This essay was written in answer to some questions on modern Science and ancient Theosophy. Is Theosophy now out-dated? — DTB

In fact, the theories of relativity, photoelectrically, quanta, and even Superstring — with its multidimensional [3+7] hyperspaces and M-branes [coadunate but not consubstantial spherical fields] which almost identically emulates the "wheels within wheels" teachings in *The Secret Doctrine* — still hasn't caught up with the deeper metaphysical teachings in *The Secret Doctrine*... Although they are getting closer and closer.

Unfortunately, since they still haven't found out the whys and wherefores of consciousness and the root and nature of mind — modern science is still far away from achieving their goal of a true "theory of everything."

But, eventually, when they finally realize that consciousness, along with mind (as a separate entity in itself) is the fundamental cause of everything and was existent long before our present material universe evolved) — science will reach an understanding of the truths of metaphysics (as clearly outlined in *The Secret Doctrine*) — that is actually the way the real universe works in its interdependent entirety... Not merely the way its particular and superficial physical nature works. Which, after all, is only a small part of that true reality... That considers consciousness and mind as separate and even more important elements of our real nature. And, without which, our present physical world would just be a temporary and meaningless glitch in the vast scope of universal history.

What good is knowing how the physical universe works, if we don't know ourselves? ... Or, how the conscious macrocosm (of which we are the analogous microcosm) involved and evolved in the first place?

So, what does physical science have to do with human evolution? Can their present genetic knowledge create a better human being? Can it change the course of

individual karma? Does it even understand karma?

This is not to say that the investigation of the physical world isn't important.

But, what has that got to do with the universal truths that theosophy has already thoroughly examined and given us all the tools we need to take care of our individual and even (if we look deep enough into its teachings) the evolution of all humanity?

So, how does science add anything useful toward achieving those aims?

Does having cell phones, television, and the Internet teach us anything about our human nature or the nature of the eternal realities that we all are all destined to face, now, and in the future?

Why would Masters have to communicate further? — when the whole story was already known to them and outlined for us in *The Secret Doctrine*? All the rest is just a filling in of the details, of which physical science is just a small part of the whole picture.

Besides, what makes you think the Masters have stopped communicating?

Some theosophists, I'm sure, have found the "Master within" (as HPB said they would if they kept following the path she laid down) and those Masters certainly are still communicating with them.

Those "secrets," I'm also sure, weren't meant to be given out (and couldn't be written down, even if we wanted to.) Besides, with respect to my ABC theory (which is a sideways look at the true "scientific" reality) — if I showed the proof that would make science unequivocally accept that theory, such a proof might end up killing them... (Either physically, or by taking away all the "need to know" that has served as their motive to keep on living).

One nuclear physicist (an A-bomb designer . now deceased) who helped with this theory and examined a proposed design of an experiment to prove it, said that the design, while technically feasible, could easily turn into what he called a "creation bomb." (So, I've destroyed all the plans for such a proof, and am content to let the physical scientists bumble their way closer to the ultimate truth all by themselves.)

No doubt there is much more knowledge to be discovered... And, I'm all for it to keep the scientists alive and busy. But, it would be nice if they could tell us what such knowledge of the physical details has to do with our own inner development? Isn't that what theosophy is all about?

Q. — Since the Masters are not there to spoon feed us the knowledge of the Universe, we should use our tools, and our minds to try to evolve further, just as evidently they did.

Yes, that's exactly what theosophy was given to us for. But, its the evolution of the soul as an inner process, not an outer one, that they were teaching.

It is the inner tools and the higher intuitive mind that they were speaking to...

Not, the physical instruments of our senses or our rational, lower mind.

Hasn't the whole story of universal knowledge already been thoroughly explained in *The Secret Doctrine*? Why would the Masters have to "spoon feed us" any more of it?

So, what is it that science can do to help us evolve? All I can see that it has done so far, is to give us more misery and grief by making us wage and consumer slaves to feed the industries they develop, while turning us into fat and effete couch potatoes, feeding our lower natures with all the tools we need to destroy our ecological and biospheric balance, stressing our lives

still further with all the new degenerate diseases such as stress of “economic slavery” causes, and giving us more efficient ways to kill each other.

Even the food that they produce by their “scientific methods” is becoming more and more devoid of essential nutrients — not to mention the accumulated poisons that science has impregnated our world (and our bodies) with in their attempts to increase agricultural productivity. And, all that their scientific medicine, with its money making pharmaceuticals and boutique surgeries has done, is to turn what should be “Health Care” into “Sick Care.” I thought the goal of science and medicine was to better the welfare of mankind and prevent disease, not to create more of it. Where's the evolution in that? Seems more like devolution to me.

When science finally admits that theosophy has the true answer to how the universe really works, and their followers who believe in them change their minds and give up their materialism and begin searching for their own inner truths — then science will have done us some good.

But, until then, science has nothing to say that is useful toward achieving the real evolution of the soul — which is what theosophy is all about.

Sure, the world didn't end in 1891... But all of theosophy's fundamental teachings had already been given out by then — in *The Secret Doctrine* along with all the other writings of HPB, WQJ and the Masters.

Besides completely presaging the scientific truth about the real nature of the universe and all its parts — this opened the first four gates on the seven fold path. The rest was left up to us to attain through our own Master within, by means of our individual self devised and self determined efforts devoted to further study, meditation and practice.

The major problem with science today, is the more and more they try to reduce everything to the simplest mathematical statements related to the physical nature of the Universe, the more and more difficult they make it for anyone, including themselves, to really understand... Since, consciousness and Spirit must forever be left out of such equations.

And, if science keeps on going along on its merry materialistic way without accepting and incorporating in its findings the knowledge of theosophy and its metaphysics related to the cyclic laws of harmony that govern both reincarnation and karma and how they might be mediated — the world might really end sooner than we think.

L. Maurer



QUESTIONS ADDRESSED TO H. P. B.

1. What is the ultimate origin of the Law of *Karma*?
2. The theory of previous and after-births being established, how are we to view the mountains and stones, &c., as a birth (if at all), and if so how is their redemption to be effected? When I ask you to view the stones, as a state or birth, the question may perhaps seem a little ridiculous, but I have seen *stanzas* in the works of Sages of the south, saying that it is possible for man so to degenerate himself as to be born in his next life, as a beast, a tree, a stone, &c.
3. Could *Mahatmas* speak any language that they please?
4. In almost all the Vedantic books of the south (Tamil) that I have seen (including

the works of Agastya Rishi), I have always seen them enumerating some six figures (Chakras) from Kundali upwards. The figures differ from each other and have separate letters assigned to them. Special deities are located in those places, and special colors are also assigned to each of those figures. I need not name the *Chakras* or give the figures in detail, since the book called *Atma deapiki* fully describes those things, and I believe that you are aware of them. Of course, I know that theosophy recognizes these *Chakras as the nervous centres*, but I want to know what the object of the *sages* was in localising those centres with popular deities, &c.

5. What is your opinion as regards the *letters and mantrams* that a *yogee* adopts while inhaling, exhaling and suppressing, &c. (Rajaka, Puraka, Kumbuka)?
 6. I have read in many Vedantic books that after some years, a Vedantic Raj Yogi, &c., experiences a certain kind of Amridam or nectar flowing to him from some part of his head. I beg to know if there is any esoteric meaning for this, or whether it is to be literally taken.
 7. Is it possible for a Mahatma to transport his physical body to any place at his option? If not, how are we to distinguish between his astral body and physical body?
 8. What is the relation of the Law of Karma to the worldly prospects of a man in this world and to his spiritual development? Can he become what he likes, even if he endeavours his best for it? Would not the Law of Karma step in and obstacle his endeavours also?
 9. What is your opinion of Sabapathy Swami's book on Raj Yoga?
1. We have heard of an ultimate end but never of an ultimate origin.
 2. If a personality becomes so depraved, that its higher principles desert it entirely, that personality will disintegrate and be re-absorbed into the cosmos, when it will have to begin its round again as an elemental force in a stone, tree or animal, etc. This is what is meant by being born in the next life as a beast. The human monad as *such* does not become a beast.
 3. Yes, by putting themselves *en rapport* with the 5th principle of a man, who speaks that language, or by other means will known to eastern adepts.
 4. The object was to give those centres certain symbols by which their relative powers may be allegorically illustrated. The popular deities are in fact the personified powers of nature.
 5. These letters and mantrams are intended to guide the currents of astral fire emanating from Mulutharam.
 6. The statement is literally true, but the technical sense, in which the word Amritam is used, can only be ascertained from a practical Raja Yogi.
 7. He can travel to any place he pleases if he is advanced enough to have a thorough control over Akasa. *Sukshmasarira* can penetrate solid matter, while the *sthulasarira* cannot.

N. M. DORASAMI PILLAY

ANSWERS

8. The course of a man's life is the resultant of two forces, namely, his former Karma and his will power.

9. Unprofitable. — *Editor.*

(*The Theosophist*, Vol. V, p. 245-46)



POINT OUT THE WAY

XXXVIII

Chapter VIII

I. — Reincarnation and "New Thinkers"

QUESTION: — How do we know that we come back to this earth?

ANSWER: — How do we know that we are here? How do we know that we are? We know we are; and in exactly the same way that we know that we are, we know that we were. We know that we shall be in exactly the same way that we know that we are. We know that circumstances of environment, of body, of mind, are constantly changing; that we are not now in the same circumstances, physically or mentally, that we were in yesterday or 10 years ago or 2 years ago. By that we know the future — that 2 years from now we shall not be in the same environment, physically and metaphysically.

There is *reincarnation*, which only means a change of environment.

Remember that there is more than one kind of change. There is that change which the books call continuous; that is, it goes on all the time unnoticed by ourselves. The moment that we reflect, we see this to be true of our minds, of our hopes and fears and memories and conduct in every sense — there is a continuous change of form and state. That's reincarnation in a continuous sense. Then there is what is called incidental, accidental, minor and periodic reincarnation. We know that every night when we go to sleep we leave the body and we leave the bodily world; we leave the mind and we leave the mind world; we leave the senses and we leave the sense world, absolutely everything connected with them. We go away; the body stays here. We can see the retreat from the body; we can see the retreat from the senses. We go away, and then next morning we come back again; that is periodic or incidental reincarnation. It means leaving and returning to the *same body* the *same mind*.

Then there is a third kind of reincarnation where we leave the environment, physical and meta-physical, altogether and completely. After a long cycle, we return again, step by step downward — as we return in the morning from sleep — except that we come into a new body, new circumstances, new sense organs, new mental organs. That is what we usually call reincarnation, and it is reincarnation in the third sense, *physical* reincarnation.

A man has but to turn within himself to see that there is something in him which does not change, to see that *that* is the real. Now, if that has not changed in all the period of our memory, what earthly reason have we to think that it ever will change? Is not this the enduring, the immortal Self of each one of us, the reincarnating being? Each one has but to reflect within himself to

see that, aside from this unchanging Self, everything else is constantly changing, step by step, stage by stage. There is *continuous* reincarnation. Remember that fundamentally the word “reincarnation” means merely a change of state, form and relation for the enduring Self — and the whole subject becomes easy.

Question: — On p. 67 (2nd Indian ed.) (p. 62 Am. Ed.) it says, “. . .the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker.” Does that mean that present mineral matter will one day be a thinker?

Answer: — Let us turn back to Mr. Judge’s Preface to the *Ocean* the very first sentence. It runs something like this: “An attempt is made in the pages of this book to treat of Theosophy so as to be understood by the ordinary reader.” Now, the attempt is made to arouse our own thinking principle, or the creative principle which we call *Imagination* in just such terms as Mr. Judge uses in the sentence questioned.

Is there anything startling in the thought that all this mass of nervous matter, vital matter, which now constitutes the flesh, the brains, the blood cells, that we call, as a whole, our body — is there anything beyond our understanding when one says that all this which is now flesh was, only a few years ago, plain carbon, hydrogen, oxygen and nitrogen? We can see how the inanimate becomes the animate, the senseless becomes the sensitive.

Carry the picture one step further: In this body of ours, there are portions which are not merely sensitive, but which are of such an extreme sensitiveness that they are immediately responsive to our will. We do not have to use anything chemical, anything physical, any agency that our mind can grasp, to make this sensitive matter of our body respond instantly to an extremely sensitive, non-material something which we

call our *Will*. We will to speak: instantly the body adjusts itself and a volume of sound goes out. We will to walk: and instantly this, which only a little while ago was dust, gets up and walks. Now, does it require any great stretch of our imagination, any departure from a straight line of reasoning, to say that some day all this which we now call dust will become sensitized matter and stay that way? It won’t slip back. All this that we now call the sensitized matter which makes up our nature, physical and metaphysical, will some day become *self-conscious*, be able to act of its own will, as we act of our own will.

Don’t we see that every use of our will is producing something besides obedience on the part of the principles that in their combination we call our body? Every use of our will makes an impression on them, and if the will is strong enough, if the repetition is frequent enough, after a while that dumb flesh begins to be able to act of its own will. We do not have to give a thought to the complicated motions of those few striae which make up our vocal cords; we just will to say, “Good morning!” and this matter shapes itself. Yet the baby has quite a time learning that, teaching the matter of its throat and brain to respond to its will. Once that is done, they do their work themselves. Take another illustration: A man says to himself, “I’ll go down to the corner store.” It is half a mile away. At once something more than the mere response of the body as a mass to his will takes place — the eyes, the nerves, the legs move of themselves. He never has to give another thought; they bring him up in front of the grocery store, open the door for him and take him inside.

Question: — Yet these things wouldn’t move of themselves without the man there, would they? How about that sensitized flesh? Is it ever going to become self-conscious thinkers without man being there?

Answer: — The question is: Does the body move of itself? We know it does not. Does

the brain work of itself? We know it does not. Would this body have come into being, would these bodily powers, as we call them, have become manifested, had we not been there seated in their midst — however invisible — disciplining and drilling, and drilling and disciplining? No, of course not.

The next part of the question is: Suppose man went away, suppose there were no men on earth, would the animal kingdom and the vegetable kingdom and the mineral kingdom proceed? No. How do we know that? Take Mr. Man out of the body, and what happens to the body? We say it rots, it decomposes. We simply mean that the body's only sense of its own is for its various elements to separate and go, each its own way, and finally return to its own natural state. Call it the mineral kingdom, or call it the cellular state, which is the basis of the vegetable kingdom. When it gets to its own natural state, it stops there.

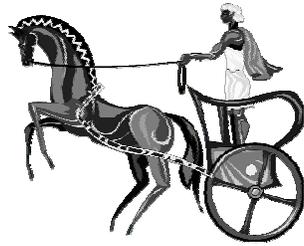
Consider this proposition — that every-thing is self-existent on its own plane, whatever that plane may be. It has only an artificial, that is, a sustained or temporary position, on any other plane of life than its own. But why does the mineral stop at the mineral kingdom when our body goes to pieces? Why doesn't it go back and become electricity, or any other of a thousand forms of energy? Because that life in the form that we use and call our body is self-existent on the plane of matter. We know that energy isn't self-existent on the plane of matter. You can incarnate energy to the thousandth part of a second in matter and it leaves our head and goes back to its own plane. But this life which we call our body sinks back into the animal kingdom, to the vegetable kingdom and the mineral kingdom and halts there. Why? Because in its evolution that form of life has already gained enough experience to be self-existent on that plane which we name the mineral. What about ourselves? Our whole experience should tell us where our native habitat is and where we are immortal; that is, on the plane of

thought. There is our natural plane. It does not make any difference what we are thinking about — Man is a Thinker and he is eternally thinking. You can't recall a time when you weren't thinking; you can't imagine a time when you won't be thinking. *Man* means a Thinker; that is where we are self-existent, on the plane thought, pure or impure. If it is on the plane of pure thought, we call it Higher Manas; if it is on the plane of impure thought, then we call it Lower Manas; but in any event, our plane of life is that of the Thinker.

This Thinker is constantly using the most highly evolved forms of life, which as a lump total we call matter. It therefore is constantly gaining impressions from the Thinker. Some day, then, those impressions will become self-germinative, and behold we have a new Thinker. That's why it is that the flesh of our bodies and the life in the mineral kingdom will some day become self-conscious Thinkers.

We have to get behind the words to the idea, and the idea is the incessant flow of thought. You can express any idea in any kind of words, but a man never will be able to get the idea, no matter what words are chosen, unless he looks through the words to the ideas. Just so, we shall never recognize the real man until we look through body and senses — which belong to the mineral, vegetable and animal kingdoms just as much as to us — look through body and senses to what? To the Thinker.

[TO BE CONTINUED]



DNYANESHVARI

XXXVII¹

[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*.]

CHAPTER ELEVEN

{Krishna ended Part xxxvi saying: "You will have no difficulty in seeing any particular thing, which interests you in this world."}

[Arjuna was still standing as before, anxious to see what was being described, but he could see nothing. It was like holding a looking glass in front of a blind man, or music before the deaf. It was all beyond his physical senses, and could be seen only with the eye of wisdom. The Lord, therefore, gave Arjuna the divine sight, and by means of this, Arjuna entered **realization**. Shri Krishna served Arjuna as a woman serves the man she loves. Whatever he asked for, he received. The goal of all Samadhis was in his hands. When the Lord helps, good fortune knows no bounds. When the illusion from Arjuna's mind disappeared, the lamp of the prowess of Brahman was lighted. The various Avatars of the Lord appeared to him like mere waves on the ocean of the universe, and the universe itself appeared like a mirage in the rays of the light of the Lord. On an area that knows no bounds,

many forms, moveable and immovable were invisible. All things became wonderful, and Arjuna found himself to be the sole spectator. The sky had disappeared and had joined up with the underworld. The sense of direction was gone. Like things in a dream, disappearing on being awake, the visible creation was gone. It was like stars and the moon fading before the sunlight. The mind ceased to function as mind, and intelligence went out of control, and the strength of all the senses was directed towards the heart. Samadhi (deep contemplation) itself became still, concentration became intensified and discrimination was disabled. Arjuna was happy at the beginning and his great ambition was fulfilled. Innumerable faces appeared there, each more beautiful than the other. In the mouths of these faces, Arjuna found myriads of armies marshaled for a fight. They were like the mouths of death, terrible fortresses of fear, or open burning places of the great fire of destruction. Though terrible, they also appeared compassionate to Arjuna. Even when he was looking on with the eyes of wisdom, he found the array of these faces endless. He turned towards the eye of these faces, which were like a vast constellation of lotuses of full blossomed and variegated colors, each of them as lustrous as the sun. Glances from these eyes appeared like lightning. He turned further and at the wonder of one limb, he began to anticipate the wonder of the other limbs. All desires began to be fulfilled, like the arrows from the quiver of the Lord Shankara invariably hit the mark. It was like indelible writing of Providence always coming true. Arjuna was looking on this universal form in all its magnificence, which really looks like Para-Brahman ornamenting himself with Para-Brahma. With the direct sight of wisdom, he noticed forces which were powerful enough to destroy the flames of Pralaya (the great destruction). The Lord himself constituted the limbs and the ornaments, the hand and the implements held in the hand. He constituted the whole universe. Stars

¹ Last insertion was listed correctly as xxxvi in the Table of Contents, but incorrect on the insertion

could be smashed to pieces by the rays of the Lord's luster. Fire itself, being unable to bear the heat, was seeking shelter. Arjuna saw, as it were, rolling waves of the great poison, or a forest of thick lightning dashing towards him with great speed. Then Arjuna could not bear to look on. He lowered his eyes and saw Lakshmi, the seat of all accomplishments, on a bed of beautiful lotuses. He saw many flowers and rare garlands. Like heavens enveloped in the rays of the sun and Meru mountain covered with gold, he visualized a yellow garment hanging from the waist. Before his eyes appeared the besmearing of the sandal all over his body, like camphor sprinkled over Shankara, mercury covering the mountain Kailasa, and like the sky covered with the moon spread out. Arjuna further visualized the excellence of that fragrance on this universal form, which adds luster to all illustrious things and migrates the heat of all cosmic phenomena. Though he was looking on, Arjuna was not quite sure whether the Lord was asleep or standing, or where He was. When he opened his eyes he found the universal form round him, and then when he closed them, he found the universal form inside. He saw innumerable faces in front of him, and when he turned round, he found the same on the other side. He could see the same phenomenon with his eyes open as well as closed. The result was the same whether, he looked on or whether he looked away. Hardly had he got accustomed to one wonder, then there was a fresh wonder awaiting him. The favor of the Lord, who has His face everywhere, enabled Arjuna to see every form. The spiritual sight granted to Arjuna was perfect. Neither lamps nor sunlight were necessary to make things visible. The luster of the universal form could not be rivaled, even if twelve suns were joined at the end of the universal age, or if a million suns were to shine simultaneously. If all lightning were collected in a single flash, and if the whole equipment of the universal fire of destruction of ten kinds were linked

together, it would still come nowhere near the brilliance of that universal form. The universe appeared to Arjuna like innumerable little homes built for themselves by ants, or like particles of earth on a mountain. The heart of Arjuna began to experience spontaneous peace. The idea of duality, which was still lingering in his mind, disappeared and suddenly his heart found final union. His outer limbs became motionless. His hair stood on end over the whole body like little blades of grass. Perspiration began to ooze out of the pores of his skin. Just as a bud of lotus begins swaying in the water, when a bee has been imprisoned inside, the body of Arjuna began to quiver on account of the inner happiness. The removal of one layer of camphor discloses another layer of camphor inside the tree. Tides of happiness began to flow in the mind of Arjuna. He obtained the sovereignty of the joy of Brahman, after subduing the eight Satvik Bhavas (eight-fold physical sensations. The feeling of duality was, however, deliberately kept up by the Lord Shri Krishna in order to enable Arjuna to have the experience].

[TO BE CONTINUED]



OBITUARY

**PANDURANG ATHAVALE 84; FOUNDED
INDIAN RELIGIOUS MOVEMENT**

Pandurang Shastri Athavale, who founded a religious movement in India based on selfless love for the poor, has died. He was 84.

Athavale died of a heart attack Saturday (11-25-03) at his home in Bombay, as India's Hindu majority celebrated Diwali, the festival of light.

Born into a family of religious scholars in a village near Bombay, Athavale founded the Swadhyaya movement in

western Gujarat state in 1954. The movement, which sponsors housing and agricultural projects across India, now has 5 million followers worldwide.

Athavale, who in recent years suffered from Parkinson's disease, preached a blend of community spirit and religious harmony and asked his followers to see God — in whatever form — in every person.

“We are trying to develop this selfless love,” he said in a 1997 interview. “I don't want anything from any villager, not even a cup of coffee. But I want to see: What is my brother?”

He was awarded the Templeton Price for Progress in Religion in 1997, which has also been given over the years to the Rev. Billy Graham and Mother Teresa, and a rural development award by the Ramon Magsaysay Foundation in 1996.

Thousands of Athavale's followers travel throughout India and undertake social programs to build homes and feed the poor through improved farming and fishing techniques.

Athavale persuaded farmers to give away crops to the needy and fishermen to donate one catch every year to their community.

He always spoke of the Hindu sacred text, the *Bhagavad-Gita*, “and told us how hard work coupled with a strong faith in God will build a strong society,” Sadashiv Nanchne, a schoolteacher, said Tuesday.

Akthavale's movement, named after the Sanskrit word for introspection, accepted followers of all religions and had no formal organizational structure.

Obituaries in the Indian news media described him as a “social reformer and spiritual leader.”

“He was our friend, philosopher, guide, mentor,” a spokesman of the

Swadhyaya movement said on condition of anonymity. “We will strive to fulfill his expectation that the movement should continue forever.

Athavale is survived by his wife and daughter.

*From Associated Press
Los Angeles Times, Wed., October 29, 2003*



A fragment from Tolstoy on Prayer

In my last letter I wrote to you on the uselessness of prayer, both as to the realization of our wishes in relation to the events of the external world, and also for the internal world — for our perfection. I am afraid that through my fault you will not understand me as I should wish to be understood, and so I will add a few words about this subject — namely, about prayer.

For external events: for this, that there should be rain, or that a man whom I love should live, or that I should be well and not die — for this I cannot pray, because these events take place according to laws established by God once and for all, and in such a way that, if we act as we should, they are always beneficent for us. It is the same as though a good man should build me a house with strong walls and a roof which protect me, and I should whimsically wish to expand or change the position of the walls and should ask for that.

For our inner perfection we cannot pray, because everything we need for our perfection has been given to us, and we neither need nor can add anything to it.

But the fact that supplicatory prayer has no meaning does not mean that it is impossible and unnecessary to pray. On the contrary, I think that it is impossible to live well without prayer, and that prayer is a

necessary condition of a good, calm, and happy life. In the Gospel we are shown how to pray and what a prayer should consist in.

In every man there is a spark of God, God's spirit — every man is God's son. Prayer consists in this, that, having renounced everything worldly, everything which may distract my sentiments (the Mohammedans do well, when, upon entering a mosque or beginning to pray, they close their eyes and ears with their fingers), I evoke in myself the divine principle. The best way for doing this is to do what Christ teaches: to enter into the closet and to shut the door, that is, to pray in complete solitude, be it in the closet, in the forest, or in the field. A prayer consists in this, that, renouncing everything worldly, everything external, we evoke in ourselves the divine part of our soul, to transfer ourselves into it, by means of it to enter into communion with Him of whom it is a part, to recognize ourselves as God's slaves, and to scrutinize our soul, our acts, our desires according to the demands, not of the external conditions of the world, but of this divine part of the soul.

And such a prayer is not an idle emotion and excitation, such as are produced by congregational prayers with their singing, pictures, illumination, and sermons, but always helps life, by changing and directing it. Such a prayer is a confession, a verification of former acts, and an indication of the direction of future acts. Suppose I am insulted, and I foster ill-will toward a man and wish him evil, or do not wish to do him the good which I can do him ; or I have lost property or a dear friend ; or I live, acting contrary to my belief. If I do not pray as is proper, but continue to live among distractions, I am not freed from that painful feeling of ill-will for the man who has offended me; even so the loss of property or of a dear friend will poison my life ; and, in getting ready to act contrary to the dictates of my conscience, I shall be agitated. But if I verify myself with the aid of myself and of

God, everything will be changed, — I will accuse myself and not my enemy, and will seek for an opportunity to do him good; my losses I will accept as a trial, and I will endeavour with humility to bear them, and in this will I find my consolation, and I shall be able to understand my acts; I will not, as before, conceal from myself that disagreement between my life and my faith, but will, repenting, try to bring them to an agreement, and in this endeavour I shall find peace and joy.

But you will ask : “In what should a prayer consist ? “

Christ gave us a sample of a prayer in the Lord's Prayer, and this prayer, which reminds us of the essence of our life, which is, to be in the will of the Father and to fulfil it, and of our usual sins — the condemnation of our life, the temptations, remains until now the best and most complete of all the prayers which I know.

But, in addition to this prayer, a true, solitary prayer consists also of everything which in the words of other sages and saintly men, or in our own, takes our soul back to the recognition of our divine principle, to a more vivid and clear expression of the demands of our conscience, that is, to the divine nature.

A prayer is a scrutiny of our past and present acts according to the highest demands.

Thus I not only do not deny solitary prayer, which reestablishes the divinity of our soul, but even consider it a necessary condition of the spiritual, that is, of the true, life. What I deny is the supplicatory and congregational — the blasphemous — prayer, with its singing, images, tapers, and even performances.



The Key to Theosophy on Prayer=====**IS IT NECESSARY TO PRAY?**

ENQUIRER — Do you believe in prayer, and do you ever pray?

THEOSOPHIST — We do not. We *act*, instead of *talking*.

ENQUIRER — You do not offer prayers even to the Absolute Principle?

THEOSOPHIST — Why should we? Being well-occupied people, we can hardly afford to lose time in addressing verbal prayers to a pure abstraction. The Unknowable is capable of relations only in its parts to each other, but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers.

ENQUIRER — Do you not believe at all in the efficacy of prayer?

THEOSOPHIST — Not in prayer taught in so many words and repeated externally, if by prayer you mean the outward petition to an unknown God as the addressee, which was inaugurated by the Jews and popularized by the Pharisees.

ENQUIRER — Is there any other kind of prayer?

THEOSOPHIST — Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition.

ENQUIRER — To whom, then, do you *pray* when you do so?

THEOSOPHIST — To “our Father in heaven” — in its esoteric meaning.

ENQUIRER — Is that different from the one given to it in theology?

THEOSOPHIST — Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. vi. v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that “Father” is in man himself.

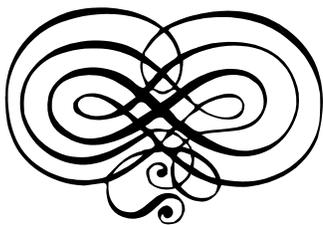
ENQUIRER — Then you make of man a God?

THEOSOPHIST — Please say “God” and not *a* God. In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by*, and *in*, the Deity? We call our “Father in heaven” that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: “Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?” Yet, let no man anthropomorphize that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this “God in secret” listens to, or is distinct from, either finite man or the infinite essence — for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called “spiritual transmutation.” The intensity of our ardent aspirations changes

prayer into the "philosopher's stone," or that which transmutes lead into pure gold. The only homogeneous essence, our "will-prayer" becomes the active or creative force, producing effects according to our desire.

ENQUIRER — Do you mean to say that prayer is an occult process bringing about physical results?

THEOSOPHIST — I do. *Will-Power* becomes a living power. But woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual EGO immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery. Unfortunately, all this is the favourite occupation of our Christian statesmen and generals, especially when the latter are sending two armies to murder each other. Both indulge before action in a bit of such sorcery, by offering respectively prayers to the same God of Hosts, each entreating his help to cut its enemies' throats.



CORRESPONDENCE

Richard ___ wrote Mr Garrigues about the origin of *The Ocean of Theosophy* and received this answer:

Sept 8, 1932

The Ocean was written in 1893. Immediately on the death of H.P.B., living

writers soon attracted more attention than the dead H.P.B. More and more people were reading *Esoteric Buddhism*. It is materialism, so they began to take Theosophy as a new Science. An Editor of Fort Wayne Sentinel asked him [Judge] if he wouldn't write a series of Articles on Theosophy; so, on Railway trains and buses, and between trains, he wrote it, and it was published in this paper. At once it made a great impression, so then they wanted it in book form. Eliot Page who had charge of printing in the *Path* set it up and it was printed.



"A Mind To Embrace The Universe"

by E. L. Gardner

In view of the obvious fact that the "lesser" can never contain the "greater", the statement in the Stanzas¹ that the Breath (Man) needs a Mind that can embrace the Universe demands some analysis to be understood. A familiar optical experiment, in physical terms, may assist. A concave mirror, accurately curved, will reflect and reduce a wide-spread landscape to the scale of a small garden: every vista and detail is reproduced — but is presented to the eye as a beautiful miniature of the whole scene. Another analogy, and a still closer one, is that of a crystal ball, for such a transparent sphere will reproduce, within itself, every object around. With the crystal sphere, however, one should be, apparently, inside the crystal to see all that is reflected. So closely does the human mind resemble such a sphere in its reproductive ability that Patanjali actually used this very illustration:

¹ Stanzas of Dzyan, of *The Secret Doctrine* by H. P. Blavatsky.

The mind may be compared to a lens in the form of a sphere, so constructed as to be capable of giving a three-dimensional image inside itself of every external object.¹

. . . it (the mind) is as colorless as a piece of pure rock-crystal . . .²

We can take a step further if we couple these descriptions of the human mind with a precept from *The Voice of the Silence*³:

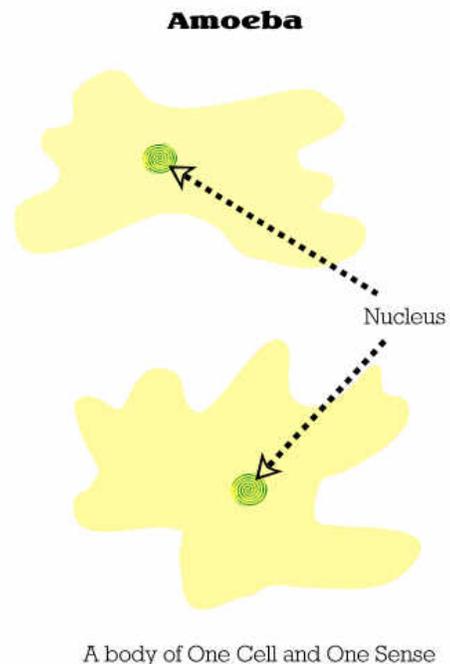
Merge into one sense thy senses . . . that sense alone which lies concealed within the hollow of thy brain . . .

A familiar analogy of such an inclusive "one sense" is available: it will enable us also to picture the relationship of the higher and lower mind.

The Amoeba

It is the amoeba that provides the closest correspondence, in form, to the human mind. It is one of the simplest forms of the animal kingdom, a single cell only, yet a very capable living creature. This minute single cell, itself the whole body of the amoeba, appears under the microscope as a mere droplet of plasm. Its only differentiation is a tiny nucleus with a still smaller "point" within it, of bubbling activity, called the nucleolus. The surface skin of the plasm is the creature's one sense-organ. Though quite unspecialised the skin is responsive enough to enable the amoeba to hear, feel, see, taste and smell sufficiently for its own practical welfare. This active living single cell represents a very early stage in the structure of physical forms; for

the cell is the unit brick of which all are built. An important fact to note here is that our own physical sense-organs, precise and efficient as they are, are all modifications of the skin of the physical body.⁴ The single cell of the amoeba possess the five senses in one general over-all sense — unextended. And the mental body of a human being — the lower mind — has but one general over-all sense, which, however, is undergoing vigorous training during our many incarnations. The human mental body appears indeed to be of the same form as that of a single physical cell — similar to the free-swimming amoeba.



¹ (1, 41 (Stephen's translation).

² (Divivedi's translation). [HPB also compares the mind to a prism through which universal ideation is passed — , *vide* her footnotes to "Problems of Life" And the *S.D.*(I,378) states that "the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. — ED, A.7.]

³ (also by H.P. Blavatsky) p. 18 {p. 16 orig.ed.}

⁴ This is an assumption based on materialistic Science. "The development of the *Human eye* gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo *grow from within without*" out of the brain, instead of being part of the skin, as in the insects and cuttlefish." (see *S.D.*(I,295) — ED. A.7.

The amoeba would be spherical if ever at rest — just a minute ball of plasm.

The Mind and the Body

A well-known principle in manifestation — the One and Many — is to be noted in the relationship of the human mind and the physical body. Examples of this principle are abundant: Sun and planets; Monad [grades 6+7 *i.e.* Buddhi/Atma] and its vehicles; King and subjects; Commander and crew; in short, a Leader and followers or a Composite and extensions. The human mind of One Cell and the physical body of Many Cells is in accord with this familiar principle.

In the light of Patanjali's description of the mind and the precept quoted above, we can picture the relationship of mind and body and the "one-sense" that links the Monadic Ray ["that" from 6+7 that permeates] to both. The correspondence with the initial cell of physical bodies, as illustrated by the amoeba, is illuminating.

The mental body of a human being is in the form of one large cell. Within its periphery is the physical body. The only differentiation in the "plasmic" mental body (at the beginning of an incarnation) is a nucleus and, within this again, a nucleolus.

The plasmic body is the lower mind. Clear at physical birth, it becomes filled later with thought-forms and minute memory-records.

The mental nucleus — the higher mind — is a sphere of brilliant clarity. It appears aglow with the "astral light" of the higher mental plane. The mental nucleus, during waking consciousness, coincides with the central ventricle of the brain, the "hollow" of the precept.

The nucleolus of the mind — within the nucleus — resembles the iris of the eye. It appears to be an infinitesimal entrance portal through which the Monadic Ray

flashes in alternations like the flickering tongue of a serpent.

The spherical lens of the nucleus evidently provides the means whereby the light of the Ray is focussed. As the physical sense-organs register images on the membrane of the nucleus, the Ray "sees" them there as in a mirror. Their comparative precision and clarity makes the mirror images objective and long experience projects them accurately into an exterior physical world — itself a *real* world of forms on its own plane.

The reversal of technique, as between physical and mental sight, explains the statement that "a physical basis is necessary to focus a ray". In physical vision, light passes through a flattened lens and builds a flat picture on the retina. Thence it is conveyed to the "hollow" in the brain and registers on the membrane of the nucleus.

This retinal membrane or mirror, corresponding to the surface of a crystal sphere, builds a three-dimensional reproduction within the glowing "hollow". The Monadic Ray — the spiritual eye — sees the interiorly projected sense-impressions as an object, that is, separate from itself. This reversal of technique is typical of the higher mind. Indeed, our apprehension of three-dimensional space seems to be due to this faculty. The frequency speed of the Monadic Ray is so high that it appears to "observe" instantaneously the build-up, whatever the sense impression may be. The television camera, with its multitude of "eyes" (photo-celles), seems to be the nearest physical approach to the flashing speed of the single eye of the Ray.

The need for closing down sense-impressions entirely in order to see that which may be registered from "above" is obvious.

The Mind and the Universe

Our objective physical plane — a triumph of Spirit-Matter — gives us a world in slow motion; steady and stable enough to enable consciousness to get a grip. Physical objects are photographed, so to speak, by the sense-organs and conveyed to the brain, to its "hollow", the third ventricle, to which the crystal sphere of the mental nucleus (the higher mind) is magnetically held. As in a mirror, the objective world is reproduced, and gradually the Monad realises that it is itself separate from the mirrored objects. Thence the Monad begins to "know itself" and, later, may realize in a deep yet true sense that the objective world, the universe, is its own creation! Monad and Plenum [Oneness] are One and that which is seen objectively has been created by "itself" while veiled in other and earlier forms.

While the first steps towards Self-discovery are thus taken, necessarily, during physical incarnations, the major task lies directly ahead, namely, the control and mastery of the lower-mind — the "plasm" body — for this is in direct contact with the mental plane or world. The contact is made through its outer membrane or skin — its own one-sense. This boundary membrane of the lower-mind is a veritable ring-pass-not dividing the personal mind from the world-mind just as the boundary skin of the physical body is a ring-pass-not for its own plane. In other words, everything we contact in the physical world must be reproduced by the skin (through the specialised sense-organs) for our consciousness to "know". Similarly, the mental plane or world must be reproduced by the mirror-like mental membrane (its skin), and accurately, if we are to "know". The mental membrane appears to respond to the mental world very much as the retina of the physical eye responds to light and shade.

The word "Universe" — often used in the literature and rituals of occultism — denotes all that which is external to oneself. It is an inclusive term meaning, strictly speaking, everything that is apart from, is

objective to, the human mind. As the mental mirror reproduces the external "universe" and thereby "becomes" it and consciously understands it, the controlled mind may be said to "embrace the universe."

The Higher Mind

The duality of the human mind has presented a problem to every student of occultism. Higher and lower, formless planes and planes of form, spiritual spheres of Light above and personal worlds of Life below — what do all these mean for us? In other words, what is implied in the classification "higher" and "lower" mind? The mental body's correspondence with a single physical cell goes far to clarify the problem.

It is stated earlier that the mental nucleus, a brilliant sphere of astral-light coincides during waking consciousness with the brain. This link appears indeed to be the first mark of a truly human incarnation. A coincidence of the nucleus and the third ventricle — the "hollow" — of the brain may be frequent after the seventh year though seldom maintained till later. Learning by repetition, by rote, is a purely lower mental practice and perfectly natural during early years of physical life (it is a recapitulation of the past) but the link with the higher-mind opens up new vistas. Philosophy, the higher arts and sciences, abstract thinking, creative activities, are then all within reach. The many lapses that occur — inattention in study, lack of concentration, idle reverie — are merely a temporary withdrawal of coincidence, a mind-wandering, and indicate the apparent novelty of the link. Sleep, literal slipping-out, is due to the withdrawal of the mental nucleus. Sleep is deep or fitful according to whether the withdrawal is complete or partial.

The light of the nucleus is due to the golden glow of the higher mental plane — also synonymous with the first elemental kingdom. The astral light (its technical

term) is the universal medium for creation of forms — in much the same sense that paint is the medium for creating pictures. The higher mind of man is of this Light. Whence it comes is disclosed in an illuminating hint in *The Secret Doctrine*:

What is human mind in its higher aspect, . . . if it be not a portion of the essence . . . of a higher Being; one from a higher and divine plane? (Vol II, page 81).

It is easy to identify the "higher being" to whom this refers. The many allusions in *The Secret Doctrine* to two great orders of Devas — the Dhyani-Buddhas and the Dhyan-Chohans — are unmistakable.

"The God in man . . . a highly spiritual Dhyan Chohan. . . besides the presence of his own seventh Principle." (Vol I, page 295 footnote).

". . . the . . . Dhyan Chohans — are evolving, pari passu with it (the Monad) (I, 247)".

"The Dhyan Chohans are made to pass through the School of Life." (Esoteric notes of H. P. Blavatsky to her inner students.)

The two Orders are of the life and form aspects of the same high level and become more or less distinctly dual on their descent to contact and union with the human personality. At the physical level the Two may be said to be represented by the pineal and pituitary centres of the brain's third ventricle. To many students of Theosophy this view will provoke surprise, both startling and thrilling. It must be added at once, however, that conscious companionship demands the prescience and understanding — and humility — of the personality.

The significance of the phrase that the higher mind of man is a "portion of the essence of a higher being" must also be

noted. The word "portion" implies that a similar division and sub-division takes place as with the plant and animal kingdoms. In the human individual the group is reduced to a concentrated unit. A similar unit of the higher-mental plane, derived from the Dhyanis, constitutes the higher-mind of man, and the link with the divine being, notwithstanding the sub-divisions of the "essence", is maintained and may be strengthened.

When our familiar five senses — all really sub-divisions of one original sense — are merged in the subtle membrane (begun even now) two further senses dawn. Little has been told of these because of their dependence on our relationship with the Devas — for the sixth and the seventh senses are their endowment.¹ Though sometimes referred to as a higher clairvoyance and clairaudience, the terms are inadequate. On the one hand, the minutely infinitesimal may be shared by human consciousness and, on the other, the vastly great. Some correspondence with the *Shaktis* (Powers, Ministers) of the Most High, seems to be as much as can be imagined.

The vision unfolded in the statement quoted from *The Secret Doctrine* concerning the relationship of the Dhyani-Buddhas and Dhyan-Chohans and mankind awakens a view of immeasurable promise and splendour.

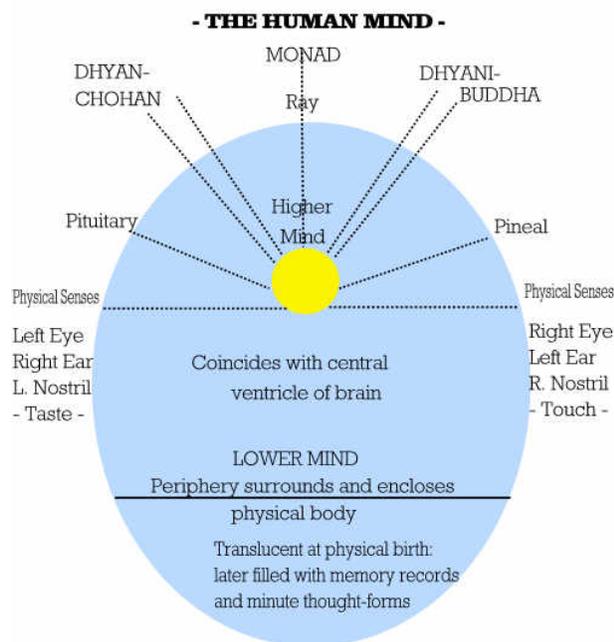
The Monad and Two Companions

All trinities appear to be divisible into a Pair and One. Though equal in value, as no one of the Three can manifest without the

¹ While it is probably a matter of "language," there are students of theosophy who hold that we have three centers of egoity: the Mayavic Personality, the Higher Ego, and the Higher Self — perhaps as stages of universality, at least for analytical purposes. The seven senses open in relation to the ascent to the Higher Ego, which may or may not relate to the Devas. Between the Higher Manas and the ascending Lower Mind, there is a chasm to be crossed. This is, at least, another way of stating the problem. — ED.A.7.

other two, they vary in dominance. A typical example is that of parents and child — a pair and one; the parents precede the child and are dominant till the child matures; thence the child may lead if adult and able. In like manner the two Orders of Devas¹ (1) precede the Monad and prepare the way; (2) work together with the Monad, training and being trained; (3) may be led by the Monad to a consummation. During the vast cycles of the fourth (the present) Round and the fifth, we begin to achieve a conscious introduction to the Angelic hosts — and cooperate together with understanding. The human mind is the meeting place, though for long, unconsciously so.

The relationship of the Monad and the two Orders of Devas is indicated best in a diagram:



¹ We humans are "Deva-Egos." Whether we sink in the sea of form or rise into the space of the formless may well hinge on our ability to assimilate the "heart doctrine." This choice can be seen as the dual Manas. The Monad is "an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. (SDI, 174-75) — ed. A.T.

(NB: diagram colouring is arbitrary and should not be considered as having any particular significance)²

What is human mind in its higher aspect, if it be not a portion of the essence of a higher being, one from a higher and divine plane (SD, II, 81).

A physical basis is necessary to focus a ray" (SD, I, 15).

The human mind, including higher and lower, has a definite periphery, an enclosing membrane or skin — its ring-pass-not.³ In correspondence with a single cell, the human mind has a plasmic body (lower mind), a nucleus (higher mind), and a nucleolus within the latter. The nucleus of the mind coincides with the third ventricle of the physical brain during clear-cut waking consciousness: it constitutes the higher mind of man and is a concentrated "portion of the essence" of the two Orders of Devas.

The smaller membrane, enclosing the nucleus, is the mirror to which the *physical* sense vibrations are conveyed — and may be "seen" there by the Monadic Ray, at will. The two-lobed chakram [one of the 7 principle "force-centres" in the human body; here is meant the Third Eye in the centre of the forehead] surrounding the nucleus is the transformer. Thus does the innermost, the

² The diagram is, to this student, an excellent example for the need of meditative **realization** before one undertakes the minutiae of analysis. Just a little awakening in the Pituitary would show the deep shadow of error such diagrams fall in to. The "awakener of the Will" is formless and speechless in its effects. Mr. Gardner wrote before the non-local nature of even the aspiring lower mind — to say nothing of the higher — had been brought to light. The Higher Ego overshadows us. I know of nothing (inner or outer) of HPB's that even remotely suggests this arrangement. The seven principles in *man* and *kosmos* are a unity and analysis a very misleading road-map.

³ While it can be documented regarding the cell, the documentation for the other end of the pole has not yet been documented, so hard-and-fast conclusions are out of the question. According to HPB the Higher Ego can't even be understood by the "finite mind." If the article is meant as "hints and guesses" that is fine, but caution is in order.

Monad, meet the outer-most, the physical basis on which the Ray can focus consciousness.

... only through a vehicle ... of matter (does) ... consciousness ... (arise) a physical basis being necessary to focus a ray. (Secret Doctrine I, 15).¹

Our Devas and the Mind

The membrane of the nucleus, in contact itself also with the plasmic lower-mind, serves as a mirror in which the two Devas contact the thought-built elementals ["that" which vivifies the thought-form] of the emotion and lower-mental plane, their own opposites and complement. Our many dreams, haphazard and inconsequent, are often the temporarily focused attention of the Devas flitting about the many memory records and thought-forms in the lower-mental body. Maybe they provide for the Arupa [A-rupa = No form] Devas their first contact with definite forms — the toys of a kindergarten on the mental plane.

Although the lower-mind of man may thus serve as a nursery for the Gods and as a preparatory school for the focusing of consciousness for them, their contribution to the Monad's education[?] is via the higher mind. Buddhi is the vehicle of Atma and the archetypes of all that which is due to manifest are carried by the Dhyani-Buddhas' line and focused by the Dhyani-Chohans' line — both "lines" terminating in the higher mind, its higher aspect. Thereby they can be interpreted in definite terms and appear in our outer world as spiritual inspiration, pictorial art of the highest, in poetry and music that elevates and enthralls. These for our human consciousness, so much concerned with the concrete and formal, introduce us to the flowing rhythms of the

¹ Without building a physical basis for our Higher Ego to enlighten the lower-mind how is the higher focus to occur? But if the vehicle is invisible substance gathered with gentle deeds, then the mechanics of description can hardly contain it.

formless. The archetypal "patterns in the heavens" seem to be conveyed by the Dhyanis unknowingly, until recorded in the human mind. An analogy may be found in the sound figures formed in fine sand by the human voice on a sensitive vibrating disc — of which the singer is unaware till they are seen. Interpretations of the "patterns" depend of course on the response and quality of the mind's vibrating disc, the mental membrane. The mutual assistance rendered by the Devas to the Monad and by the Monad to the Devas, though potent and essential, is for long unconscious.² In our

² Sentences such as this testify to a kind of anthropomorphism running through this entire article, for it assumes that the subjective life we now have fits higher spheres, and the S.D. is emphatic that you cannot extrapolate from plane to plane in that way — it is a misuse of correspondence and analogy. "as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE—Cosmic Substance and Cosmic Ideation—are mutually inter-dependent. In strict accuracy—to avoid confusion and mis-conception—the term "Matter" ought to be applied to the aggregate of objects of possible perception, and "Substance" to *noumena*; for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity—all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena which are likewise non-existent *per se*, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in its mode of consciousness. 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—to wit, as long as we enjoy our

familiar physical world too, the similar assistance that is being rendered mutually by our development of plant and animal forms and their services to ourselves is also mostly unconscious. The consciousness of the Monad and the Devas, however, slowly but continuously tend to blend.

Human awareness, strictly speaking that of the Monadic Ray, is vividly clear and understanding in physical terms because of the clearcut objective world of the physical in which it first arrives. But in the mental sphere we are at school with the Devas, very much so apparently until, by the exercise of the Will, the lower-mental field is cleared and its own outer membrane becomes the mirror, described by Patanjali, accurately reproducing the mental world within the Mind.

Will: The Power Controller

The seventh principle, in man, is the Monadic Ray itself, moving through Atma, and its awakening in consciousness means the birth of the Will. We appear, at the present time, to be only at the very fringe of this awakening. The Will is not, of course, power itself but may direct and control power. The existence of illimitable force all around us, in the midst of which we live, has been amply demonstrated by the release of locked-up energy in hydrogen gas. A comparatively minute amount, released suddenly, is of terrifying violence. The exceeding delicacy and risk involved in the manipulation of such power through the human constitution may now be readily appreciated. Normally the power that may be released through the human frame is infinitesimal in amount — yet is strong and can be destructive. That which is implied by

five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses—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*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. (vide *S.D.I.*, 329-30)

this principle as a destroyer (as SIVA, Destroyer, of the Hindu Trinity), is that the Will can clear away obstacles, and can dissolve the outmoded and outworn, and thus make way for new creation to emerge. The Mind creates the new — the Will dissolves the old and outgrown.¹ A very simple but telling illustration of the relationship of Mind and Will is a sharply pointed pencil with an eraser at the other end! The pencil point is formless itself but can create form: it symbolises the higher-mind,² the creator. The eraser clears away the unneeded.

The Will alone — no other — can clear the mind, the lower-mind, of its limited personal interests and thoughts, and allow the Dhyanis to register their contribution. Reference has already been made to the iris-portal (the nucleolus) through which the Monadic Ray enters. Its similarity in function to the iris of the physical eye enables us to understand, in some measure, its control of the issue of "power". The iris of the eye responds automatically to light: if

¹ *Will*, contains *all* of the Trinity: *creation*, *preservation*, and *destruction* (*i.e.*, transformative), or as stated in *The Theosophical Glossary*: *Will*, is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. ... Emanating from the one, eternal, abstract and purely quiescent Will (Atmâ in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation.

However, Gardner's usage of *will* would apply to "treading the spiritual Path," or as HPB puts it: "No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are called but few are chosen — or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose."

² If The Higher Mind, as a globe of Divine Light, is too pure to create form directly and therefore sends a RAY of itself into the forming astral of the newborn babe. The Ray becomes our mind, our Antaskarana, while the Higher Mind is that of which the *Voice of the Silence* says, "Fix thy soul's gaze upon the Star whose Ray thou art."

this is strong the iris closes down somewhat, if the light be weak the iris opens. The iris of the eye allows as much light to enter as is useful and no more; it is not under normal human control, but is entirely automatic. The iris-portal of the mental nucleolus seems always to operate similarly: it allows power to emerge but no more nor less than is needed. This means in effect that the issue of power into the mental sphere is, normally, safely automatic. If we couple all this with the fact that the early and *natural* condition of the human mind is of crystal clarity,¹ the solution of a very difficult mental problem is in view, at least intellectually. How does one clear the mind of one's personal worries and anxieties, of regrets of the "might have been," of remorse? The answer is, first to resolve to rectify all that is within one's personal ability and then "inhibit the modifications of the thinking principle." (Patanjali's Aphorisms I, 13 and I 41).²

It is of course this latter instruction of Patanjali's that appears so impossible. The lower-mind itself, its elemental life, delights in repetition, even a catchy tune in the mind may become a nuisance because of this repetitive trait. Yet, immediately one withdraws attention from the busy lower-mind, the *natural* tendency is for a cleansing power to sweep through. The withdrawal of attention³ might be likened to rolling up a blind and allowing sunlight to enter: the sun is not induced or even invited to enter, it

¹ Merit clarifies the mind. The child's aura is white as the purity of inexperience. The Master's (according to the teaching) is like the whiteness of a pearl which has all colors flashing within it — opalescent.

² "Self-Knowledge" is of gentle deeds the child. Try and see! There's nothing that will clear the mind of mental bats faster than dispassionate service of some type to another Pilgrim. There is more than "rectification" involved. — ED. A. T.

³ The Lower mind is like an unruly steed. We discipline it by our attention to the universal, the sun, the wind, the rain — another human's welfare — all these tend to substitute the "lower" *will* for a higher, a more universal will, a spiritual-will. — ED. A. T.

automatically does so. The "withdrawal of attention" like the removal of a blind is an act of Will-power. But it must be noted that this is not a "willing" of power to enter. One needs merely to be willing to make way, willing to allow power to enter. An obstruction is thus removed, the mind is cleared and its function as a mirror is restored. Then, in an "over-head" attitude of poise and watchfulness, the higher-mind can register. That is neither concentration nor contemplation⁴, but the quiet 'middle way' of Meditation.

Note

This study should be taken as exploratory and somewhat tentative because, apart from the quotations cited, descriptive analyses are the writer's own. These are, however, mostly inferential, but partly from observation and experience. The conclusions may be summarized:

Conclusions

1. The Human Mind, in its formation, resembles a single large cell. Like the one-celled animalcule of protoplasm with its one sense, the Mind's only natural properties are: Surface membrane or skin. Translucent body — that constitutes the lower-mind. A glowing nucleus, in its

⁴ How do you know? "See all the articles on concentration and contemplation by Damodar, Judge, and Franklin Merrell-Wolff; or this from Mahatma KH: "Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness.

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of with regard to the Chela, who is able to hold only parts of the knowledge gained.

In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed." (C.W. xii, p. 696) — ED. A. T.

- own membrane, "the higher aspect of the human mind". A minute orifice, the nucleolus, within the nucleus.¹
2. During physical life, the nucleus of the mind coincides with the third ventricle of the brain — when awake.
 3. The mental nucleus, the higher mind of man, is itself of the essence of two Orders of Devas, the Dhyani-Buddhas and Dhyanchohans.
 4. The membrane of the nucleus it its "one sense". It receives and records, as in a mirror, the vibrations conveyed to it from the physical sense-organs.
 5. The Monadic Ray, through the iris-portal of the nucleolus, sees them there objectively.
 6. The membrane of the lower-mind (the periphery of the mental body), again, its "one sense", responds to the mental plane, usually imperfect.
 7. The Devas convey to the human mind "the patterns of the heavens" (the archetypes for our Planetary Chain) [our physical earth is part of the huge link,] at 7 levels of consciousness the source of divine inspiration and enlightenment.
 8. Though division and sub-division follows their descent from the loftiest to the lowliest, a verticle "link" appears always to be maintained. The link stimulates and enhances the activities of the form-building rupa-devas, astral and mental.
 9. The Monad and the Two Devas meet — at present more or less consciously — and may become a Creative Trinity.
 10. The Fifth Round [we are yet in the Fourth Round (our earthling mind is of grade 4); the fifth Round will be aeons hence — and of grade 5 mind] of the future appears to be the cycle during which this union is effected — but the beginnings of this acquaintance and cooperation are made in this fifth Root-race [of 5-only sensed man (2 more senses yet to be developed)²] of the present."

¹ Some of the objective analogies presented are useful as an objective correspondence, but stretching that relation to illustrate the law and dharma of our **subjective** principles ends in a jumble of materialistic reasoning, the outcome of which, for the well-intentioned, is *Quietism*. — ED. A.T.

² Why not 14 senses?

The Eros in Man

Today I say to any who would listen, That love
is like a balm, a salve Which, bathes the
heart while the mind glistens.

It is like a lighthouse near a stormy sea.
Why?

Because the Path is my heart and love its
beacon.

Let us not over think and become like the
world's cynic.

Let us rather, cleave to "the marrow of our
inward state".

Then it is Rumi with whom we share existence
and we say:

Dare anyone think that love is this and not that?
Can we have suffered so for such disparity to
have sway, When the One has always
been the Eros in man?

Look, it is never to late.

"The spiritual senses, those that act on a higher plane of consciousness are rejected *a priori* by physiology because the latter is ignorant of the sacred science. It limits the action of ether to vibrations, and, dividing it from air—though air is simply *differentiated* and compound ether—makes it assume functions to fit in with the special theories of the physiologist. But there is more real science in the teachings of the Upanishads when these are correctly understood, than the Orientalists, who do not understand them at all, are ready to admit. *Mental as well as physical correlations of the seven senses* (seven on the physical and seven on the mental planes) are clearly explained and defined in the Vedas, and especially in the Upanishad called Anugitâ: "The indestructible and the destructible, such is the double manifestation of the Self. Of these the indestructible is the existent (the true essence or nature of Self, the underlying principles). The manifestation as an individual (or entity) is called the destructible." SDII 534"

The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the **SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma**. The ancients divided the senses into five, simply because their teachers (the Initiates) stopped at the *hearing*, as being that sense which developed in the *physical plane* (got dwarfed rather, limited to this plane) only at the beginning of the Fifth Race. (SDII, 535) — ED. A.T.

Disunity is an illusory If non-existent state.
So, when, love has eluded one relax and learn to
appreciate, that all have hearts and can
weather, if only our soulful depths are
allowed face.

STEVEN LEVEY



Love is a white light of beauty.
It is closing upon the souls.
It is constantly building friendship.
It is shining deeper and deeper
understanding, comradeship.

The Avatic Conception is upon us.
It is above us, glory in the heavens;
It is beneath us, embryonic powers;
It is about us, beauty of perception;
It is within us, growth, wisdom's growth.

Out over the universe its marvels spread
vastnesses,
Wings of beauty upon each one.
In through creation it impels love, ever
increasing love.
Over the earth it is flowering wisdom,
fructifying that seed.
Within the hearts of men it is the blessing of
true love,
high growth, faithfulness.

— John Varian



Comments from the *Forum*

Nirvana comes to those who have risen up
over all delusions and have realized the
supreme unity of all; then it may be taken;
but if it is then taken for oneself, leaving
others in the mire of life unhelped, it
becomes an enormous selfishness which
later on must result in the being having to do
penance in some other Manvantara.

— (WQJ, *Forum*, 97)

In a recent discussion upon Karma a
prominent Theosophist contended that at
death a regular balance-sheet of good and

bad Karma was, as it were, automatically
made, and the resultant, always bad Karma,
was what guided the next incarnation. That
the product was always bad Karma, he
stated, was proven by the fact that the
particular Ego incarnated at all; incarnation
being considered a misfortune and
necessarily resulting from evil Karma. The
other side of the controversy maintained that
there was no such process as could be
analogued to a balance sheet; that both good
and bad Karma held over; that good Karma
as well as bad necessitates reincarnation;
and that the future condition of the Ego is
the resultant modifications of some or all of
both kinds of Karma. The point was
unsettled. Will not the FORUM illuminate
us?

W.Q.J.—Sorry to disagree from the
EDITOR, but I must on the distinct assertion
that “Karma is not the cause of incarnation.”
The word Karma means “action.” Each
incarnation of a being is action; each
manifestation of a system of worlds is action
on the part of the entities that manifest. It is
our Karma that brings us into whatever sort
of body, in no matter what sort of
environment, with whatever character, good
or bad, high or low, broad or narrow. Karma
in respect to things about us produces
circumstances of environment, of change,
for reward, for punishment, for pleasure or
for pain. As to ourselves considered as
moral beings, it produces from life to life a
tendency for good, virtuous, wise actions
and thoughts, or the reverse. Thus we see
one man of lofty character environed by
circumstances of the most painful nature,
while another of a bestial or vicious
character is placed where all circumstances
appear to be pleasant. Which is good or bad
Karma here? And what is the formula to
determine whether Karma is good or bad? In
the case of the good man surrounded by
adversity it may well be good Karma, if so
be that it strengthens him and broadens his
sympathies; while with the other it may be
wholly bad, since he only wallows in the

mud of sensuality, thus redeepening his evil tendencies. "Good Karma— or action— is that which is pleasing, and bad that which is displeasing, to the Higher Self." So too the balance sheet illustration is good, for it is by a balancing of our Karma that we arrive here at such and such a place with such and such a character, to experience differences of environment. That Karma which works on circumstances may be ordinarily unpleasant and thus by some called bad, but our character, acquired by other Karma, may be such as to enable us to triumph over adversity and now glean help and strength from the field badly sown in other lives by error or by mischance. So to me the discussion seems to have proceeded on wrong lines, while each of the disputants was right in his way but made wrong application. Karma is a doctrine too vast and complicated to be disposed of by set rules applied like balance-sheets to commercial enterprises; but one thing is certain—Karma is action viewed from every side and on each occasion. (40-41)

Question: Is it possible that our lower nature is composed of groups of elementary beings (subhuman) which under the higher tutelage can be welded into a force for good, rather than a something evil that has to be cast off? If so, ought not the Higher Ego to be considered a trainer and teacher of the Lower Manas rather than as a foe, even as a parent restrains his children from wrongdoing, and would not this view make the conflict between the animal and spiritual nature easier to most people?

W.Q.J.—The editor is right in saying the lower nature cannot be cast off, but must be subjugated. We might as well say we can annihilate universal mind as to say we can "cast off" anything that is a part of nature and going to make us what we are. The lower nature must be discovered in all its ramifications and carefully subdued, as thus it is transformed and not cast off. But I cannot agree with him in respect to "sub-human elementals" composing us and which

he calls "fanciful." They are not fanciful, even though the questioner views them in the wrong light and the editor in no light at all. If there is any point strongly made in occultism it is that we are a compound of lives, that every part of us is so made, and hence it follows that our lower nature is made of these lives. There is no vacuum in the universe void of a life. But while this is so, these lives, in so far as they go to make up man, are not to be considered as separate beings from himself whom he can "educate," as inferred in the question, from a position as man which is apart from them. They exist in him, and as he lives and thinks so he impresses on them his thoughts and acts, and as they are leaving him every moment of time it follows that a stream of these lives of many grades and sorts is continually being projected from him into space and forming his own karma. For they are unintelligent and only act in their own way, just as water acts when it runs down hill. If we regard them as beings that we are educating we will fall into superstition, but if, on the other hand, we say they do not exist and have no place in us, as the editor infers, we will never come to right knowledge of the universe as it is. They are matter, in fact, and a certain quantity of it comes into the charge, so to say, of every man, and every one is therefore responsible for the impressions he gives to the atoms that make him up, and if he does not live aright he will have to suffer the consequences sooner or later. For these very elementals are the means whereby karma operates, for without them— considering atoms as points of sensitiveness— there would be a break and no way for karma to have effect, if they do not exist, then there is no way to make the connection between matter and mind and thought and circumstance. The conflict between the higher and the lower can be made easy only by the old rule "to look on all parts of the universe as containing spiritual beings, the same in kind and only differing from each other in degree."(42-43)

Question: If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

W.Q.J.—Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is **mechanical**. Nature and the path of true wisdom are not **mechanical**, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat or by refraining from it. This mistake is due to too much desire to be sure one is on the path. But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the Bhagavad-Gita says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

Question: The more I think of it, the greater mystery this appears to me. If we are reincarnated either for better development or for punishment for sins committed in a former incarnation, why should there be so many infants who only live a few days or weeks? They go out of the body again without being advanced any, nor do they suffer a great deal.

W.Q.J.—Mysteries will deepen for the questioner if he lays down definitely that any one statement of a part of a Theosophical doctrine is necessarily the whole doctrine. In the question it is assumed we are incarnated only for better development or for punishment, whereas this is but a partial view of the matter. We are reincarnated as a result of causes set in motion. Thus we may be here for reward, or punishment, or by choice, or merely to work again, or for pleasure, or for punishment of others or their discipline, or for our own discipline, and so on for a thousand purposes. The race evolution compels us to reincarnate, and we do so according to law. The first answer fully explains most of this, but still another view is possible. Looked at from the side of the parents, the birth and early death of the infant are at once a pleasure, a discipline, and a punishment. If the loss is properly accepted, then discipline results; if rebelled against, then only punishment is felt; the pleasure and reward came with the child's birth, and though soon the cause of that pleasure disappeared, its possible effect on father and mother was not destroyed. Then, again, the Ego that attempted to begin life in that family only to quickly fall out of it may have either made a short step toward better environments than it had before, or escaped from a family where nothing save obstacles and evils would have surrounded. By such reflections as these the "mysteries" will be made plain. (53-54)

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