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O Ye Lords of Truth

“O ye Lords of Truth who are cycling in eternity
... save me from the annihilation in this
Region of the *Two Truths*.”
Egyptian “Ritual of the Dead”

That the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism.

Real Eastern Occultism asserts that all our knowledge is but the reflex action of the by-gone Past. We are then, at best, but the modern popularisers of very ancient ideas.

Ragon was right in his *Maconnerie Occulte*, in saying that “Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. ...”

Anaxagoras, Empedocles, Democritus and others maintained that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science.

Democritus, Lucretius, Anaxagoras and Epicurus taught that the celestial bodies were formed of a multitude of atoms, whose vertical motion existed

from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions.

Democritus, Pythagoras, Timaeus, Anaxagoras, etc., also maintained:

- (1) that the smallest of the particles of matter would be sufficient — owing to its infinite divisibility — to fill infinite space;
- (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (now called centripetal and centrifugal forces);

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- (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres;
- (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and
- (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Modern would make us believe that atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine Spirit Substance (Purusha Prakriti)* or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do that matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion.

According to Science a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms." Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence,

they can have nothing *innate* in them.¹ Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the *effects* of primordial, *intelligent and entirely free action*.² For Theosophists it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

Neither science nor philosophy — being at best, but a fragment broken from the WISDOM RELIGION — can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our

¹ They may come and go under cyclic LAW, but or not *fatalistically repeated*. Self-sacrifice always alters the "mix." — ED., A.T.

² Hence the only truly *Immutable Law* is KARMA — and at the center of Karma is COMPASSION, the LAW OF LAWS. Scientists leave this factor totally out of their equations. We can rejoice that Science has freed itself from the Iron Hand of Religion, but this does not unleash it from Karma. The backlash and autophagous moment is sure to come and we dalliers with the "impossible" will be amazed and chagrined as we watch our technological spaceship fall apart in mid-air. With the crash of technology on one hand and the putrefaction of religion on the other, some few awake to the priority of an inward life, or as HPB puts it: "Suffering, the great awakener of Consciousness." — ED., A.T.

world of illusion — especially for those minds which are devoid of the *noëtic* element. These have to substitute for the high spiritual and *quasi* absolute truth the relative one — having two sides, both conditioned by appearances.

It is often objected that this is a problem very evident in the *Secret Doctrine*, that it is badly arranged, discursive, over-burdened with digressions and by-ways, etc. But then it is neither a philosophical system nor the Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality; (a) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (b) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought — like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times — actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works.

Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery.

The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools — kept, so far, secret — by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made.

It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries.¹ This is all *The Secret Doctrine* claims.

Are not a few facts and self-evident truths, found in these volumes — all the literary defects of the exposition notwithstanding — truths *already proved practically to some*, better than the most ingenious “working” hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical

¹ Destroying the personality does NOT destroy the instrument of compassionate work, but adds bravery and *purpose* to the remains. — Ed., A.T.

speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author's *brain-mind*, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No "philosopher" who views the spiritual realm as a mere figment of superstition, and regards man's mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the "Unknowable." And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity.¹ In the

1 The Positivists, with Comte leading the pack, used this phrase in a tongue-in-cheek way, ignoring the soul, the mind, the spirit, etc. As the text shows, Occultism makes short work of this philosophy of veiled nihilism, or as said on page 651, Vol. II of *The Secret Doctrine*:

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric philosophy, radically inconsistent as is their accepted anthropological system with the real facts of nature,—the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure materialistic doctrine admits of a direct refutation and appeal to the logic of facts. The idealism of the present day, not only contrives to absorb, on the one hand, the basic negations of Atheism, but lands its votaries in a tangle of unreality, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, therefore, will be still more antagonistic to the Occult teachings now given than even the Materialists.

Or again, *Isis Unveiled I*, p. 75:

Such men are — if you believe them — profound thinkers and physiologists; there is none of your

Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry*, the worship of the animals! For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I' — . . . a breath of Heaven; the Highest Being reveals himself in man." This denied, man is but an animal — "the shame and scandal of the Universe", as Pascal puts it.

It is the old, old story, the struggle of matter and spirit, the "survival of the *unfittest*," because of the strongest and the most material. But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter — is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth — called Ildabaoth by the Gnostics, and Jehovah by the Jews.

Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you)

metaphysical nonsense about them; they are Positivists — the mental sucklings of Auguste Comte, whose bosoms swell at the thought of plucking deluded humanity from the dark abyss of superstition, and rebuilding the cosmos on improved principles. Irascible psychophobists, no more cutting insult can be offered them than to suggest that they may be endowed with immortal spirits. To hear them, one would fancy that there can be no other souls in men and women than "scientific" or "unscientific souls"; whatever that kind of soul may be. — ED., A.7.

familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, “the whole earth was of one *lip* and of one speech,” saith chapter xi of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, “to gather, or be united” in speech or in thought, from *religens*, revering the gods,” or, from *religare*, “to be bound fast together.” Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the “flood” accepted in common one *truth* — *i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom-Religion*.

Now, reading the first nine verses of chapter xi between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength* — in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be “scattered upon the face of the earth,” and their Wisdom-religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward — the wise men, who “journeyed from the East,” devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus — “Go to,” they said, ‘let us *build us a city*

and *a tower*, whose top may reach unto heaven; and let us make us a name.’ And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower*.”

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the “accursed Ham” were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching “heaven,” the supposed abode of both. But since we find the story told in the *revealed* Scripts, it must, like all the rest in them, have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. “And the whole earth [mankind], was of *one lip* [*i.e.*, proclaimed the same teachings] and of the same *words*” — not of “speech” as in the authorized version.

Now the Kabalistic meaning of the term “words” and “word” may be found in the *Zohar* and also in the *Talmud*. “Words” (*Dabarim*) mean “powers,” and *word*, in the singular, is a synonym of Wisdom; *e.g.*, “By the uttering of *ten words* was the world created”—(*Talmud*, “Pirkey Aboth,” c. 5, *Mish.* 1). Here the “words” refer to the ten Sephiroth, Builders of the Universe. Again: “By the *Word* (Wisdom, Logos) of YHVH were the Heavens made.” (*ibid.*).

- 3-4. “And the man¹ [the chief leader] said to his neighbour, ‘Go to, let us make

¹ This is translated from the Hebrew original. “Chief-leader” (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

bricks [disciples] and *burn them to a burning* [initiate, fill them with sacred fire], let us build us a *city* [establish mysteries and teach the Doctrine]¹ and a *tower* [*Ziggurrat*, a sacred temple tower] whose top may reach unto heaven” (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called “the house of the seven spheres of *heaven and earth*,” and “the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth.”

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a “hewn stone” signifying a *full* Initiate, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, *viz.*, “interpreter of the Mysteries,” a *Hierophant*. The supreme initiation was referred to as “the burning with great burning.” Thus, “the *bricks* are fallen down, but we will *build* [anew] with hewn stones” of Isaiah [ix, 10] becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed “confusion of *tongues*” we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:

“And *Adonai* [the Lord] came down and said: ‘Behold, the people *is* one [the people are united in thought and deed] and they have *one lip* [doctrine].’ And now they begin to spread it and ‘nothing will be restrained from them [they will have full magic powers and get all they want by such power, *Kriyasakti*], *that they have imagined.*’”

¹ Some Homeric heroes also when they are said, like Laomedon, Priam’s father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

And now what are the *Yezidis* and their version and what is *Ad-onai*? *Ad* is “the Lord,” their ancestral god; and the *Yezidis* are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see *Chaldean Account of Genesis*), who are known under the strange name of “Devil-worshippers.” Their confession of faith is very original. They recognize two powers or gods — Allah and *Ad* (or *Ad-onai*), but identify the latter with *Sheitan* or *Satan*. This is but natural since *Satan* is also “a son of god”² (see *Job*, i, 6). As stated in the *Hibbert Lectures* (pp. 346 and 347), *Satan* the “Adversary,” was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of

² It is commanded in *Ecclesiasticus* xxi, 30, not to curse *Satan*, “lest one should forfeit his own life.” Why? Because in their permutations “the Lord God,” *Moses*, and *Satan* are *one*. The name the Jews gave while in Babylon to their *exoteric God*, the substitute for the *true* Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the “Lord thy God *is* a consuming *flame*” verily!) and therefore, *Mosheh* or *Moses*, *shone* also. In Egypt, *Typhon* (*Satan*) the *red*, was identified both with the red Ass or *Typhon* called *Set* or *Seth* (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or *Jehovah*), and with *Moses*, the *red*, also. (See *Isis Unveiled*, Vol. II, pp. 523-24.) For *Moses* was red-skinned. According to the *Zohar* (Vol. I, p. 28): *B’sar d’Mosheh soomaq*, *i.e.*, “the flesh of *Moses* was *deep red*,” and the words refer to the saying “the face of *Moses* was like the face of the Sun” (see *Qabbalah* by Isaac Myer, p. 93.) These three were the *three aspects* of the manifested God (the substitute for *Ain Soph*, the infinite Deity) or Nature, in its three chief Kingdoms — the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or *Moses* before the Captivity and *Ezra*, the deep *Kabalist*; and what is now *Moses* had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce’s *Hibbert Lectures* (1887). *Adar* is the Assyrian “War God” or the *Lord of Hosts* and the same as *Moloch*. The Assyrian equivalent of *Mosheh* (*Moses*) is *Mâsu*, the “double” or the “twin,” and *Mâsu* is the title of *Adar*, meaning also a “hero.” No one who reads carefully the said Lectures from page 40 to 58 can fail to see that *Jehovah*, *Mâsu* and *Adar*, with several others — are *permutations*.

the Earth, they explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the “firstlings of the flock and the fat thereof.” But that their Ad, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech when *Allah* “came down to see the city and the tower which the children of men had builded”; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*); and therefore this deity of matter and concupiscence confused their brains, tempted and made the “Builders” fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became “scattered upon the face of the earth.”

This is more logical than to attribute to one’s “God,” the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, *but* comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. “I have translated the word ‘speech’ with a prejudice,” he says (*Chaldean Account of Genesis*, p. 163), “I have never seen the Assyrian word with this meaning.” Anyone who reads for himself the fragmentary translation by G. Smith, on

pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose “heart was evil” and who was “wicked,” who confused “their counsel,” not their “speech,” and who broke “the Sanctuary . . . which carried Wisdom,” and “bitterly they wept at Babel.”

And so ought to “weep” all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom — say the *Kabala* — they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yuga* has brought back a *Babel of modern thought*, compared with which the “confusion of tongues” itself appears a harmony. All is dark and uncertain; no agreement¹ in any department, neither in sciences, philosophy, law, nor even in religion. But, “woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness”, saith *Isaiah* [v, 20]. The very elements seem confused and climates shift, as if the celestial “upper ten” themselves had lost their heads. All one can do is to sit still and look on, sad and resigned, while

“The slack sail shifts from side to side;
The boat untrimm’d admits the tide;
Borne down adrift, at random toss’d,
The oar breaks short, . . . the rudder’s lost.”²

¹ Original has “argument” which is most likely a “typo.” — Ed., *A.T.*

² The above is extracted from HPB’s two-part article, “The Babel of Modern Thought.” — Ed., *A.T.*



POINT OUT THE WAY

LIX

Chapter XIII

I. — “Waking From Devachan and the 1500—Year Cycle

QUESTION: — It has been stated that the aspiration of the being would determine his stay in Devachan. What about the Theosophical student who does not wish to stay 1500 years in Devachan, but wishes to come back to work?

ANSWER: — The stay in Devachan, referred to in terms of our years, is the period during which the psychic impulses for good, generated during the lifetime, have a free field for their working out to the satisfaction of the Ego. How about the Theosophical student? Well, we are all studying about Devachan and Kama Loka. Aren't we generating psychic impulses of our own, probably more strongly than other people are, while we are studying this subject? What is the nature of the psychic impulses generated? If they are in the direction of our personal happiness, our personal progress, then will they not land us in Devachan as sure as fate, and keep us comfortable and happy, solving the problems of the universe to satisfy ourselves?

The stay in any state — that is, the subjugation to the illusions of any state —

must necessarily be contingent upon the depth or force of the underlying conviction in the man. If our conviction of earth-life here were an illusion, we would wake up from the thralldom of human consciousness. If we did not wake up from this thralldom, we certainly wouldn't wake up from the thralldom of Devachanic consciousness, which is human consciousness without interruption; here, there is human consciousness *plus* interruption.

If the contrasts of good and evil here aren't sufficient to shake us loose from the conception, “This is the Real” — imagine how it would be if there were no evil to break up our meditation: how long would we stay here on earth? The Theosophist in Devachan will be just like any one else, unless his knowledge, his will, his psychic impulses generated in earth-life are sufficient to effect the union of Buddhi-Manas while he is conscious in a body. Certainly he will be in Devachan in the same state of illusion as if he were not a Theosophist.

QUESTION: — If one has an active mind and a desire to serve humanity, how could he remain so long in Devachan?

ANSWER: — He is the one who is apt to stay there longest. Remember, he does not know he is in Devachan; he is “serving mankind”; he is saving generation after generation of sinners, lifting them up to high heaven. He is his own Christ, his own Mahatma, his own Buddha, his own everything. Our philanthropist is creating worlds of beings in his own mind, and saving them all; there isn't a lost soul among them. How long will he stay there? He will stay there until his dream wears out; that is, until the material of his imagination, which started the seeds of thought in earth-life, has all grown to its full stature, so to speak, and died.

But suppose one had a sound philosophical basis, say, a Theosophical basis. Suppose one is a genuine Theosophist and a sincere student, with an ardent desire to serve humanity and an active mind. He goes to Devachan — why? For the simplest reason in the world, when you come to understand the nature of incarnation. The cycle of incarnation as an average, say the books, is 1500 years, which means that the reincarnating Ego, Atma-Buddhi-Manas, contacts matter and it takes 1500 years to work out one single cycle of contact. Earth-life is only a part of the cycle of incarnation; the descent from the plane of Buddhi-Manas to earth-life is only a part of the cycle; so are Kama Loka and Devachan; the *whole* cycle is 1500 years.

Now, if the man has set up the *cause* for earth-life — laid the foundation for it — back to earth-life he will come; he is here because he chose to come. That cause might be Will: he is here because he chose to come, but he did not have to. That would be the incarnation of a Mahatma or an Adept. Or else, he is here because of some unsatisfied desires of a former incarnation and many former incarnations — the thirst for separate existence. Existence on the plane of Spirit is not separate; it is unitary. Thus, the thirst for separate existence is what brings him into the cycle of reincarnation. If this thirst brings him to earth and remains as his Will, it will take him to Kama Loka, whether he likes it or not; it will take him to Devachan, whether he likes it or not — because the desire is more powerful than his Will or his knowledge.

How to overcome that? When we realize what has just been stated, we can see that both Kama Loka and Devachan are effect states and not causal states. Manas cannot act, in our sense of the term, except on the basis of Will or relativity. Since the man hasn't acted on

the basis of Will, in his incarnation, he has acted on the basis of desire. Therefore, instead of our earthly life being one of will and thought — which would mean ordered thought — it is *desire* and thought; instead of being Will and Imagination — that is, creative imagination — it is *desire* and imagination. *Ergo* unless the man experiences here in earth-life the full effect of this never-ending flow of causes, unless he adjusts every impression he receives here and now, they are there on his metaphysical “back when he dies, and since the spiritual being cannot assimilate feelings, and cannot assimilate impressions, it follows that there is no escape from Kama Loka or Devachan.

Here in the Lodge, some years ago, there was an old lady who said that the last thing she wanted was to go to Devachan — and yet she was the hungriest person ever seen hunting for happiness here. It is the hunt for happiness here that shows the Devachanic tendency in us. We aren't here to be happy; we aren't here to be unhappy; we are here to work. In other words, to use our Will, our power of thought, our creative imagination, subject to our divine Will — that is what we are here for. If Jesus had been looking for happiness, he certainly never would have come. If Buddha had been looking for happiness, he certainly never would have come. So long as thirst for the soft side, the good side, the easy side, the happy side for ourselves is in us, that very thirst will make our Devachan afterwards.

QUESTION: — It was just said that every impression must be adjusted here and now; what is meant by that?

ANSWER: — We know that all day long we receive myriads of impressions through our five senses, through memory, through imagination, through thought, through desire, through feeling, through

contact with others. How many of those impressions do we weigh in the divine scale? Of how many of those impressions do we say, "Now, that is a good impression; I want to deepen that, strengthen it, preserve it. I want to build that into my character. This is a bad thought, a bad memory, a bad feeling — I don't want to carry that or harbor that."

Mr. Crosbie used to say, "You can't prevent the birds from flying over your head, but you can prevent their nesting in your hair." So we can't prevent that ceaseless flow of impressions, because we are living on the plane of Kama Loka *now*; we are living on the plane of Devachan *now*; we are living on the Spiritual plane *now*. We have to recognize what earth-life is — the plane of mixed forces. In Devachan the forces are unmixed; in Kama Loka the forces are unmixed. If this weren't a plane of mixed forces, a world of mixed forces, then we couldn't have a perception of good and evil, of right and wrong, of pleasure and pain and the other qualities which the *Gita* calls "the pairs of opposites."

We don't *sift* our impressions. When they bring us a bill of fare at the hotel, we don't tell the waiter to begin with "A" and go all the way through; we select what is compatible with our need and our taste, and that is what we order. But when we pick up a newspaper, we "eat" the whole bill of fare, the whole thing. Think of the myriads of rotten impressions with which we store our minds every day — and we never take a mental bath. So, then, unless we sift our impressions, take a mental bath, we aren't fulfilling our duty as Ego, and after death we are loaded with the impressions that have to be discharged.

QUESTION: — Is there any help possible for a student if he is not wise enough to come back, of himself? Can he have

somebody help him come back from Devachan?

ANSWER: — We have to remember that from the standpoint of the purposes of soul, and of our being what we are and where we are in evolution, Devachan and Kama Loka are just as necessary for us as earth-life is. As we are, isn't air necessary? Isn't water necessary? Isn't fire or heat necessary? Yes. Isn't earth — that is, solid comestibles — necessary? Isn't exercise necessary? Isn't sleep necessary? Yes, those are all necessary things for the different constituents of our nature here.

Just so, the experience of Kama Loka is a necessary constituent of our being in the cycle of incarnation and the experience of Devachan is likewise a necessary cycle, a necessary experience.

But why should anyone want to go to Devachan? Reverse the question — Why should one want to come out of Devachan? It is *desire* in either case. One desires to go to heaven and the other desires to stay away from it — or come out of it if he falls in. Both of these people are moved by desire. Devachan is the result of Spiritual desire. The man who is afraid to go into Devachan, or doesn't want to go into Devachan, is making himself go there. Whenever you go to thinking about anything, what are you doing? Beginning to transfer spiritual, intelligent and creative imagination to that state of which you are thinking.

Now, under law, if a Theosophist is interested in humanity — whether he is awake or asleep, alive or dead, sick or well, happy or unhappy — his whole thought is on the *purposes of Soul*. Then he is just as useful in Devachan, when he is there, naturally, as he is useful here. The statement has been made over and over again that Devachanees often affect

for good those they love who are still on earth — even to the extent of benefiting them in their material circumstances. So, while a man may be dead and in Devachan, if his heart, his thought, his meditation, is on humanity, he is serving there. But in time he will reach that state where he will be more useful here than he is in Devachan, and then we have a right to think that he will be helped out of it.

We are told that all workers for the Lodge of Masters, no matter of what degree, are helped out of Devachan if they themselves permit. That is a statement of H.P.B.'s which will be found reprinted in Theosophy Volume III, page 37.¹ (See Vernal Blooms p. 162.) There have been a good many questions on this point. How and when is this permission given? Since we have lived many, many lives on earth before, and this one in addition, all of us have an immense amount of what might be called Karma in suspension; that is, we have set up infinitudes of causes — causes that in fact embrace the whole solar system, subjectively as well as objectively. Not all of that Karma can be precipitated in any one life or in any one after-death state. The “permission” given is not that of a “Lord of Devachan,” a being, asked by a Devachanee, “Master, Sir, can I come out?” Nor is it a Lord who says to a Devachanee, “It is high time for you to return to birth; may I have your permission to push you back to earth? All of us can help in many ways.”

What is the permission given? The permission given is the causes set up. What is a cause? It is that action of our own which draws to us the help of those of the same nature and with the sane objective as inspires us, or which composes the best in us. It is the conduct of the student while alive which shows

what his real motive and intent were. He might very well be asleep in Devachan, but Those able to see on that plane, as we see here, might see what the man's nature is, that he is simply oversleeping, and that he will be glad of the chance to come back to work. So, perhaps, a suggestion might be dropped into his mind that things are not what they seem, and then his will is set in motion, his reasoning is set in motion, and that is what brings him out of Devachan — nothing unnatural, nothing abnormal, nothing in any way that smacks of the personal god.

QUESTION: — You speak of the 1500 — year cycle. Will that cycle ever change?

ANSWER: — Surely; it is changing all the time. Some have the same cycle as they had a million years ago, some have a shorter cycle and some have a longer cycle. The cycle is simply one of the sequences of states induced by the Ego in its ignorance or its misconception. As knowledge increases, whether in the individual or in the mass, as conscious differentiation and the orderly progression or evolution of all increases, it follows that Devachan will cease and Kama Loka will cease. Up to the middle of the Third Race, there was neither Kama Loka nor Devachan, we should remember; these states have come only since we became “fallen angels.”

QUESTION: — The statement was made that there are many cases in which a being in Devachan affects beneficially those still on earth, that benefit extending even to material circumstances. The question is: Is the Devachanee conscious of this?

ANSWER: — Why, no. He thinks he is still on earth, remember. The Devachanee does not know that he is dead, does not know that he is separated from those he has left. How could he know it? He is a million times closer to them than he ever was when he was alive,

¹ Reprinted in this issue on page 28. — Ed., A. T.

except in Devachanic moments while on earth. He has no idea that he is “up in heaven” and has surviving friends down on earth. He has no idea that he is clothed in a fine vesture of thought, in a fine state of substance; it is a fact, but he does not know it. The child in the womb does not know it is there; it is there, but it does not know it. So the Devachanee is not conscious of the actual effects produced here on the living being, but the effects are there just the same.

We have to get at the fundamental distinctions of states. The analogy is in our earth-life. Here we are awake in this world. Now, where are we when we lie down and close our eyes to go to sleep? It is the same ourselves; we are still here — that is, in the world of matter — but we are in another state, the dream state, we call it. What is the difference between the dream state and the waking state? It is enormous. We ought to be able to figure that difference out for ourselves. It is the precise difference between the living man and the man in Devachan. When we are dreaming, we are not aware that we have left waking consciousness. The Devachanee has left physical embodiment, but he does not know it any more than we know when we are dreaming. And so through the various other post-mortem states, good, bad and indifferent, because Kama Loka has seven subdivisions, the same as ordinary waking consciousness has; Devachan has seven subdivisions, the same as ordinary waking consciousness has.

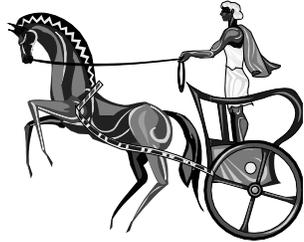
A Mahatma, an Adept, on the Devachanic plane is awake there, just as we are awake here, but he does not disturb the sleepers any more than we would if we saw a tired man asleep here. We would not go up to him and say, “Hey, Bill, I am awake; you are asleep; why don’t you wake up?” That wouldn’t be good for Bill — and, if Bill were a courageous man, it might not be good for

us, either. Why should we assume because we see somebody asleep that he needs waking up? Why should we assume that because somebody is dead, he needs pulling out of that state? Are we “God” that we should decide the destinies of others for them?

All the time, since it is the same Ego, there is in Devachan the Spiritual consciousness. That consciousness is latent and inactive because it is purely in the position of a spectator but, since it is there, every once in a while the Devachanee has a half-waking instant. Have we not had that same experience in dream? We were dreaming, certainly; we did not completely wake up, but we suspected that we were dreaming. The same thing happens with a man in Kama Loka. That is what gets him out of it. So with a man in Devachan. After a while that feeling becomes more than a suspicion.

[TO BE CONTINUED]





DNYANESHVARI

LVIII

[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, Dnyaneshwara 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 FOURTEEN

Shri Krishna says to Arjuna: I will now tell you of that wisdom which has been mentioned by the Shastras as supreme. The knowledge of Self is over everything else because it is like fire, whereas all other branches of learning are like straw. That knowledge, which goads a man to seek the pleasures of heaven, to perform rituals, to rise on the pedestal of duality, is all like dreams before this wisdom. It comes to an end just as wind comes to an end in the sky. When the sun rises, the moon and stars lose their luster. In times of flood there is no distinction between the river and the bank. When the knowledge of Self arises, all other learning fades. Knowledge of Self secures liberation and puts an end to all complications of the world. When the mind is controlled by the mind and the Soul rests in Brahman, even existence in the physical body does not bind the Soul.

The last obstacle of the body comes to an end for the last time, and the men of wisdom attain Me. Having attained Me, they become eternal in My eternity and perfect in My perfection. When there is no difference between them and Me. They share the truth and the joy that is in Me. Just as space contained in a vessel joins up with space generally, they become all pervading as I am. It is like light joining light when many lamps lighted from one lamp are joined to another. The travail of duality is over, and the distinction of "I and thou" goes away. When creation starts again, there is no rebirth for them. When creation comes to an end, there is no death for them. Knowledge of Self secures them immunity from the bonds of birth and death and brings them to Me.

Nature (Maya) has acquired the name of Maha-Brahma (Great Brahman), because it is the resting place of the primary elements. As all changes arise out of this, it has also has the designation of the original principle (Mulamaya). Those who hold the doctrine of the unmanifest call it unmanifest. Those who hold the doctrine of Sankhya call it Prakriti (primary nature). The students of Vedanta call it Maya (illusion). But what is the use of giving it other names? It is really non-wisdom. Non-wisdom is that which makes one forget oneself. It is extraordinary that thought cannot penetrate this. This is not the darkness that disappears with light. Just as cream gets separated from milk, if you shake the milk, making it thick if it is not churned, just as that is called deep sleep, which is neither a condition of waking nor dreaming nor Samadhi. So is this non-wisdom. It is like the sky, which appears unchanging when there is no wind. It is like something seen in the distance that is indeterminable, whether it is a man or a post. In non-wisdom the true form of Self is not seen as it is. Nor is it possible to

determine whether it is different from what is seen. Whether it is day or night, it is called twilight. Consciousness surrounded by non-wisdom is that in which wisdom (realization, Dnyana) is not there. Nor is it felt that there is non-wisdom. Jiva (self) turns towards non-wisdom without knowing his own true form. If you carefully realize the intimate connection of Prakriti with Purusha, you would see that this is the natural consequence of the prowess of Brahman. Soul (Chaitanya) submitting to Maya (illusion) unmindful of its pristine purity, moves in different forms. Like a pauper declaring about himself that he is the king, like a person who has fainted talking of seeing heaven, when the Soul forgets its true nature, it comes under the sway of unreality, and whatever is seen is regarded as the universe. It is like seeing things in a dream. This illusion (Avidya) is always near Me, like a young wife who is never away from her husband. It is without beginning or end. It has indescribable qualities. To describe it correctly, one should say it is nothing. Its spread is immeasurable. It abides by non-wisdom and abides by wisdom. Through original association with Me, it has the power of self-conception. In its womb, the seed expands into the eight-fold elements (Prithivi, Apa, Teja, Vayu, Akasa, Buddhi, and Ahankara).

The first fruit of the contact of Prakriti with the Soul is Buddhi (intelligence). The physical counterpart of this intelligence is the mind (Manas). The consort of the mind is self-consciousness and that gives rise to self-esteem (Ahankara). From this proceeds the creation of the five elements. To these five elements are attached attributes that are known by the senses. This constitutes the self (Jiva). Water and the seed, coming in contact with the earth, produce sprouts that grow into trees. Association with Me of the illusion

(Maya) gives different forms in the universe. There are various ways in which the embryo gets its final form. In the first of these the elements of wind and sky predominate, and this is called Andaja. The next is that in which the two lower qualities are latent and in which light and water predominate and is called Swedaja. That in which the earth and water predominate and which consists of purely the lowest quality is called Udbhija. The last which is called Jaraja is that in which the five senses of knowledge exist, and which have brain and intelligence. Of this universal child, these four kinds of creation are the four hands and feet and the physical nature is the head. Activity is the middle portion. Retirement is the spine. The eight-fold regions dwell above the waist. This child of the universe is the child of Maya (illusion), which sustains it. It has expanded into multitudinous forms. It has numerous limbs and numerous ornaments, and every day new names and new things are being conceived. ... This child engages itself in false activities and games, and moves along the wheel of time. Desire is its boon companion, pride its adornment and realization of Self is its death.

Nature (Maya) has, through its association with Me, produced all this moveable and immoveable world in this manner. Therefore, I am called the father of the world and this nature (illusion, Maya) is called the mother and the whole universe is our child. A Variety of physical bodies need not make one feel that in all this universe there is more than one element. The mind, intelligence, etc., in all living beings is the same. In the same body there are many limbs. Yet it is one.

A tree growing from a small seed has many branches, some small, some large. My relation to the universe is the relation of earth to the earthen pot or the

cloth to cotton or of waves to the ocean. The flame and the fire are not really different. So is the universe part of Me. The appearance of separateness is an error. If I withdraw Myself from what is seen in this world, there would be nothing left. A jewel is not concealed by its own luster. The form of ornaments does not destroy the quality of gold and the lotus, when it blooms, is still a lotus. Leaves do not cover the body, but give it adornment. The seed of corn produces corn. The seed has lost nothing. It has expanded. You cannot try to find Me by removing the world, because it is all Me in the form of this world. Make up your mind on this issue. Though all living things appear different, there is a single quality which constitutes all these bodies. The experience of misery or unhappiness is like the sight of one's own death in a dream. The jaundiced eye looks yellow itself and finds all the things yellow, also. ... The man of non-wisdom is in bondage, as he does not know Me but dwells on the multiplicity. In what attributes do I appear in this bondage? What are the obligations of that attribute? What is the name and form? How is it born? All this, I tell you now.

[TO BE CONTINUED]



*A recent UFO enthusiast was answered
in this way*

...when it says that the Bible is a product of extra-terrestrials, or advertises channeling as one of its major headlines on the left side, (<http://www.timelessvoyager.com/cwbol.htm>) don't you think caution is in order?

Granted that the 14 upper and nether lokas are undoubtedly populated and do to a certain extent leak into our plane of consciousness, does this indicate the avenue as a high priority? According to

Madame Blavatsky, the Ant is an inhabitant of Rasatala (the lower pole to Maharloka)

What HPB says in The Five Messages about ethics vis a vis the unstoppable wave of psychism approaching, should generate at least some hesitation before we rush headlong into unreserved recommendations.

The work with the Dalai Lama and science is very exciting, but the UFO movement in general seems to stop people in their tracks with a kind of amazement and fascination.

Huge amounts of the data may turn out to be true, but whether it is an aid to inner growth, enhanced willpower, and self-sacrifice is questionable. The data of the spiritualist's of the 19th century was undoubtedly true in many instances, but the spin put on it by the spiritualists was almost the exact opposite of what the occultists saw in it. The UFO movement in general seems to make the "lo here, lo there" approach even more seductive than in the good old days when 40 million people were participating in seances?

The crop circles, on the contrary, have a more neutral effect on people, and seem to even have an element of pointing pilgrims in the direction of self-study. This might be because geometry is more difficult to anthropomorphize or sexualize.

It might turn out that things which could never be repeated to us in so many words about our Atlantean heritage could be told geometrically with a degree of safety. We (meaning humanity) are always intermixed with an upper and a nether loka and those on the "nether" loka are not automatically bad, but often, relative to their own plane of experience, more advanced than ourselves on the "upper" loka. For example, think over

this comment from "Occult or Exact Science" in speaking about the passage of matter through matter as related to the ants in general and the fourteen lokas in particular:

Is it the "passage of matter through matter"? Then why should they insist upon it being a "space" when it is simply another plane of existence — or at least that is what ought to be meant by it — if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name Mahar (or Maharloka) — the fourth world of the higher septenary, and one that corresponds to Rasatala (the fourth of the septenary string of the nether worlds) — the fourteen worlds that "sprung from the quintuplicated elements;" for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. Mahar is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so — they will be right.

Or this from the *S.D., Transactions*, etc. —

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from any which man experiences here?

And this is true to the letter. For even great adepts (those initiated of

course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They know that almost all the planetary worlds are inhabited, but can have access to—even in spirit—only those of our system; and they are also aware how difficult it is, even for them, to put themselves into full rapport even with the planes of consciousness within our system, but differing from the states of consciousness possible on this globe; i.e., on the three planes of the chain of spheres beyond our earth.

Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them. Still the fact remains that most of the planets, as the stars beyond our system, are inhabited. [SD II, 701]

.... bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter, its own colours, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

The ant, can certainly appreciate the sounds that we do, and it can also appreciate sounds that we can never hear, therefore evidently, physiology has nothing whatever to do with the matter. The ant and ourselves possess different

degrees of perception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above. [Transactions 121]



Dolphins prevent NZ shark attack

By Phil Mercer BBC, Sydney Tuesday, 23 November, 2004, 08:03 GMT

The dolphins swam in a tight, defensive circle. A group of swimmers has told how a pod of dolphins protected them from a great white shark off New Zealand's coast.

The lifeguards were training at a beach near Whangarei on the North Island when they were menaced by a 3-metre shark, before the dolphins raced in to help.

The swimmers were surrounded by the dolphins for 40 minutes before they were able to make it safely back to the beach.

Marine biologists say such altruistic behaviour is not uncommon in dolphins.

Lifeguard Rob Howes was in the water with two colleagues and his teenage daughter.

It was an uncomfortable experience, as they were circled by a great white shark, which came within a couple of metres.

He said around half a dozen dolphins suddenly appeared and herded the swimmers together. The mammals swam in tight circles to create a defensive barrier as the great white lurked under the surface.

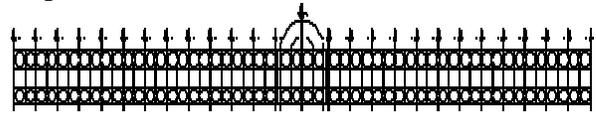
The swimmers said the dolphins were extremely agitated and repeatedly slapped the water with their tails, presumably to try to deter the predator as it cruised nearby.

The drama happened in New Zealand three weeks ago, but only now are the lifeguards telling their story.

It is a day they will never forget, especially for one of the swimmers, who was on her first day as a volunteer.

They have no doubt that the dolphins acted deliberately to protect them.

Researchers have said they are not surprised. A marine biologist insisted that dolphins, which are considered to be one of the most intelligent mammals, "like to help the helpless".



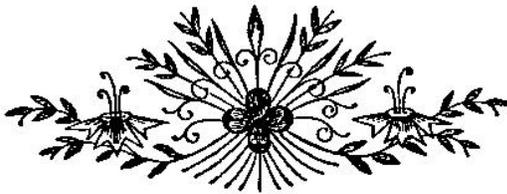
He Who Seeks Something Higher...

He who seeks something higher in its own nature, not merely in degree, than what life can give or take away, that man has religion, though he only believe in infinity not in the infinite, only in eternity without an eternal; as if, in opposition to other artists, he did not paint the sun with a human countenance but rounded off this to resemble the former.

For he who regards all life as holy and wonderful, whether it dwells in animals, or, still lower, in plants: he, who, like Spinoza, by means of his noble soul floats and rests less upon steps and heights than upon wings, whence the surrounding universe — the stationary and that moving by law — changes into one immense Light, Life and Being, and surrounds him, so that he feels absorbed in the great light and wishes to be nothing but a ray in the immeasurable splendor: such a man has, and consequently imparts, religion, since the highest ever reflects and paints the highest even

though formless behind the eye. . . . Excite in the child the all-powerful perception of the whole, in opposition to the selfish perception of the parts, and you then raise the man above the world, the eternal above the transitory. . . . At least two miracles or revelations remain for you uncontested in this age which deadens sound with unreverberating materials; they resemble an Old and New Testament, and are these: the birth of finite being, and the birth of life within the hard world of “matter.”

JEAN PAUL RICHTER
LUCIFER, VOL. Vii, p. 41



Metempsychoses

The Buddhists and Brahmanists teach that the man's individuality is not secured until he has passed through and become disembarassed of the last of these groups (*skandhas*), the final vestige of earthly taint. Hence their doctrine of the metempsychosis, so ridiculed and so utterly misunderstood by our greatest Orientalists. Even the physicists teach us that the particles composing physical man are, by evolution, reworked by nature into every variety of inferior physical form. Why, then, are the Buddhists unphilosophical or even unscientific, in affirming that the semi-material *skandhas* of the astral man (his very ego, up to the point of final purification) are appropriated to the evolution of minor astral forms, (which, of course, enter into the purely physical bodies of animals) as fast as he throws them off in his progress toward Nirvana? Therefore, we may correctly say, that so long as the disembodied man is throwing off a single

particle of these *skandhas*, a portion of him is being reincarnated in the bodies of plants and animals. And if he, the disembodied astral man, be so material that “Demeter” cannot find even one spark of the *pneuma* to carry up to the “divine power,” then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or, as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals. Here we see how completely the ancient Greek and Hindu philosophers, the modern Oriental schools, and the Theosophists [agreed]. (“Madame Blavatsky On the Views of the Theosophists”)



MINDFULNESS MEDITATION MADE EASY

By [Venerable Dhammasami](#)

Chapter Six

BARE ATTENTION

The main discourse for Vipassana meditation is the discourse on the foundation of mindfulness — Satipatthana. The Pali words *Sati* means mindfulness. *Patthana* means the foundation that must be acquired first. It also means a leading or chief factor that has to guide, guard and sustain the mind in developing other required factors such as concentration and direct knowledge. Mindfulness is fundamental throughout the practice, from start to finish. We try to establish mindfulness. First, we have to discover that we are not mindful. Our mind goes here, there and everywhere. The mind sometimes is thinking when we are not supposed to be thinking or when we do not really intend to. By recognizing the fact that mindfulness is not yet present, we can make a good start in our effort to gain it.

Sati means mindfulness, to be mindful of an object, whatever that may be. We divide objects into primary and secondary objects for technical reasons. Mindfulness means constant awareness of an object, without any break. It is

being aware of one object after another arising here and now. There is no break or gap in between breathing, the ticking of the clock, the sounds coming from outside, the road, being contemplative of sensation and so on. Any object can be a meditation object and to be aware of it continuously is called mindfulness practice. This is the main task in the initial stage of Vipassana meditation practice. It is about being conscious of something at the present moment, being conscious of the world we live in. It is about merely *registering* an object perceived directly through any of the six doors of our senses.

EXPERIENCE AND JUDGEMENT

We do not live in the same world all the time. For example, some one is thinking about his work. Then his world at that time is his thoughts about his job. At that moment, he is not living in any other world, but in the world of thinking. He is conscious of his job, and his job is the object of his meditative mind. So there are only two things out there — the meditative mind and the meditative object.

As we have discussed before, there are six worlds and we do not live in the same world all of the time. Prof. Oliver Goldsmith of Einstein Medical School, New York tells of a man who was operated on for his blindness. He had been blind since the age of five. He was forty-five when he was operated on. He had lived as a blind man for forty years. He could not remember seeing anything during the first five years of his life because he was too young.

He had lived for forty years through listening, touching, smelling, tasting and thinking. He studied, graduated and had a job. He even got married. His wife insisted that he had the operation. The doctors also persuaded him to have the operation because they wanted to try out their newly found technology. So both eyes were operated on and he regained his sight. On the first day that they removed the bandage, the surgeon stood in front of him without saying anything. He could see the surgeon but he could not make anything out of what he was seeing. Only when the surgeon stated to talk did he recognize him and say, "*Oh, it is you!*" This is because he had not lived in the seeing world for the last forty years. He was not making anything out of it.

We make many things out of what we see and hear. We create happiness as well as unhappiness. We create joy; we create agitation, through what we see, what we hear, what we taste, what we smell, what we feel and what we think. We need to be conscious of this. In the case of this man for the last forty years, consciousness

never operated between his eyes and a visual object. However, between the two physical objects — the sounds and the ears, consciousness had been operating. So as soon as he heard the voice of the surgeon he was able to make something out of it, identifying someone he knew. When he was having physiotherapy, he was made to walk and open doors without touching or feeling. When he started walking, even for just one or two steps, he would jump, he could not judge distance through his use of sight.

This is how our mind operates when the meditation object and the meditative mind come together. The mind that operates at this time is called consciousness. The mind and consciousness are the same. The mind that is called consciousness is something that operates between two objects. The ear is a physical object and the sound is another physical object. When they come together, then the mind functions and becomes consciousness. You become conscious of the sound. That is the height of the cognitive process. In the same way, you become conscious of visual objects. You become aware or conscious of touching, tasting, seeing, etc. This is how things operate. What we should do is to just pay bare attention to it without judging. Everything in the world is a meditation object.

When we see things we make something out of it and what follows is our judgement. As we have discussed how we judge the hair. The hair on our head, we love it, it is pleasant. That is because we interpret it as "*mine*" — this is *my* hair. We wash it every day. Once it is cut and separated from our head, we do not bother with it or care for it any more. Our attitude has changed. There is no more attachment to that hair. Should your hair fall into a plate of food that you are about to eat, your attitude towards the food will change. This is what is meant by judgement. If your hair happens to be in my plate, if my hair happens to be in your plate, it is even worse. Even if you know I wash my hair every day and I know you wash your hair every day. Yet, still we cannot bear it. As we form an opinion and make a judgement, we unconsciously decide not to experience things fully.

Another thing that we often judge is the food we eat. When the food is in the pot or on the table, it looks very nice. Even before we eat, we may say it looks delicious. Then you put the food in your mouth and chew it. After the space of one or two seconds, you will not want to see it anymore, although that is exactly what you are about to swallow. Just try taking it out and

looking at it. How will you feel? Your attitude has now changed. This is what we call judging.

All our reactions are judgements. "*Oh, It's disgusting*" we might say. Some may even vomit. When this happens and the food we have eaten comes out, we rush to wash it away. We do not want to see it any more. Nevertheless, this is what we have inside our body. Therefore, this is an example of how we keep changing our attitudes. This is our reaction. We keep reacting to the object — to what we see, to what we taste, to what we smell.

The same thing is true with sound. When we are expecting someone and when we hear the sound of a car engine, we feel happy. But when you are reading or when you want silence and you can hear the sound of a car, you may feel disturbed. Therefore, you make different judgements of the same sound. When we practise bare attention, we say to ourselves "*hearing, hearing, and hearing.*" We do not even say listening. We just say hearing. We say tasting — not good taste or bad taste. There is no value judgement attached to it. Just bare attention.

NON-JUDGMENTAL NATURE OF VIPASSANA

In Vipassana meditation, the Buddha even goes so far as to say, wandering mind and concentrated mind are equally valuable as meditative objects. To quote the Pali passage from the Satipatthana Sutta: "*Samkhittam va cittam samkhittam cittanti pajanati, vikkhittam va cittam vikkhittam cittanti pajanati*" which means *a shrunken mind and wavering mind are to be treated in the same manner by being aware of it and then comprehending its true nature.* When a mind is shrunken into an object, it is totally immersed into it; this is a concentrated mind. A wandering mind never stays in one place; it travels all over the places. The Buddha said that if you are aware of these two — a concentrated and a wandering mind — if you are mindful of both, just pay bare attention to it and do not judge. Do not say the wandering mind is bad or the concentrated mind is good. Make no value judgement.

We know we are usually judgmental because of the unsettled minds. We often hear people saying that meditation makes mind still and calm. This implies to us that the wandering mind is the very obstacle to meditation. This is where Vipassana really differs from *Samatha* in handling "*restless mind.*"

To have a concentrated mind is very important for all meditation purposes. But even though concentration is very important, you still have to treat the concentrated mind just like the wandering mind because both are *objects*. The presence and absence of them are object of contemplation. You have to treat each object objectively, unlike the way we treat our hair and our food, which is quite prejudiced and subjective, not objective.

To see things as they are is the ultimate aim of Vipassana meditation. When being prejudiced and subjective, we cannot see things as they actually are. The whole objective of Buddhism is to see *dukkha* as *dukkha*, and not to react to it. In Vipassana meditation, when observing pain, it is a practice to see pain as pain, no longer reacting to it creating agitation, impatience, frustration or disappointment. So long as we are reacting and continuously justifying our reactions, we do not yet see things as they really are yet.

Another Pali passage from the same Sutta worthy of quoting is "*Sadosam va cittam sadosam cittanti pajanati. Niddosam va cittam niddosam cittanti pajanati,*" meaning *an angry mind and a not angry-mind, maybe a compassionate or a loving one, these two are the same.* Ethically speaking, an angry mind and a compassionate mind cannot be the same. The angry mind is bad because it can create tension. It is bad for your health. It creates many problems. As far as the ethical aspect is concerned, we can even have different views as to whether anger is good or bad. Some say that anger makes people take you seriously and therefore is justifiable. It is very subjective and open to personal judgement. This is when you approach the issue through ethics (*sila*). But, the Buddha said that when you approach these two psychologically, you have to rise above the ethical aspect of it.

It may be said here, by saying what we have just said, that we do not underestimate the role of ethical morality in *bhavana* but rather emphasize the two different approaches at different levels. Both are indeed part of the training in the Noble Eightfold Path.

DO NOT SUPPRESS IT

Remember that in Vipassana meditation there are three stages — learning, controlling and liberating stages. You need to learn about the angry mind before you can control anger. At the second stage, you are able to control the angry mind and, at the third stage, you will be able to liberate your mind from anger. Liberation comes

from *direct knowing*, and *direct awareness (sati)* leads to direct knowledge (*sampajana*).

In the first stage of Vipassana meditation, we are developing bare attention. We are talking about this today. What you need to do is just to observe — to observe that this is an angry mind or a mind lacking in anger. A murderous thought and a loving thought are equally important as meditation objects. When a murderous thought arises, you note "*murderous thought, murderous thought, murderous thought*", and just be conscious of it; to be mindfully experiencing it and knowing what a murderous thought is like. Because without understanding it, we are not going to be able to get rid of this angry mind, we will not be able to control it. If we are anxious to control it, we force ourselves — "*Don't get angry*". We are just suppressing it, instead of accepting and trying to see it. If you say, "*Do not get angry*", it means you are suppressing it. If you are suppressing something, you will not be able to see it. But, it does not mean that it has gone away. It is there. It may pop up without your knowledge. This is what happens all the time.

We normally learn about what is good and what is bad. Later we begin imposing a golden rule on ourselves "*Anger is not good, I must not be angry*." Nevertheless, anger is still there. It does not work that way. Therefore, what we should do is to try to accept it and see it as an angry mind with no whatsoever value judgement attached to it. Normally we would analyze it. A loving mind is wholesome and an angry one unwholesome consciousness. Nevertheless, Vipassana meditation is something that will lead you to transcend both wholesome and unwholesome. Without unwholesome, you will not have wholesome. One does not exist without the other as they belong to dualistic states diametrically opposed to each other. They both belong to the Kammic process. Nibbana is realized once the *Kammic* process ceases to operate.

In the case of the Buddha and the arahants, there is no more wholesome or unwholesome kamma. In Buddhist philosophy, the end of kamma and the end of *dukkha* (suffering) are the same. It is Nibbana. When we say the end of *kamma*, we do not mean just the end of unwholesome kamma but also that of wholesome *kamma*. What has led us to be born as human beings is wholesome *kamma*. It is leading us to suffer in a human world. When we look at things as wholesome or unwholesome, this is at a mundane level, with two standpoints. The middle path, which we also call the Noble Eight-Fold

Path, of which Vipassana meditation is a very important aspect, is something that transcends both. Normally when we do good things in a mundane sense, we try to get rid of as much of the unwholesome and accumulate as much as the wholesome. But, the aim of Vipassana meditation is to get rid of both. That is why value judgement is not attached even to wholesome *kamma*.

JUST KNOWING IT

The Buddha said that when the mind is concentrated, know it as a concentrated mind. When it is not, then know it as an unconcentrated mind. Normally, when our mind is not concentrated and it goes here and there, we tend to get disappointed and upset. People mumble, "*Oh, I'm not doing well in this session. My mind keeps wandering. I have a lot of disturbances and distractions*." These are habitual reactions; we are conditioned to react in this way. Both whole some and unwholesome minds are conditioned. Vipassana Meditation is a way out of *conditioning (sankhara)* as well as *being conditioned (sankhata)*. We are, of course, still in the process of conditioning and being conditioned, and not yet out of it. But the unconditioned state is where "*Bare Attention*" will lead us to. First develop Bare Attention and be open to any conditions. Merely knowing them, and not forming any opinion of or adding value judgement to them is a way to the *unconditioned state (asankhata)* here and now.

NO PRE-CONCEIVED NOTION

Let us go back to another aspect of bare attention. Bare attention is not to have any preconceived notions. To give an example, You want to get rid of itchiness on your face (while meditating) and you note *itchiness, itchiness, and itchiness*. Your mind is being conditioned by the desire to get rid of the itch. Before it acts, the mind is already attached to judgement. If the itchiness does not go away, you are going to react to it. Even if it goes away, you will still react to it by saying, "*Oh, good. I've done it*." If it does not, you feel disappointed — "*Oh, it's getting worse. The numbness in my leg is getting worse. The pain in my back is getting worse*." This is because of the notion that this is *my* back, this is *my* leg, etc. This notion over rides or overshadows the pain or numbness. So instead of seeing the pain as it is, or the numbness as it is, we see the pain and numbness overshadowed by the preconceived notion that this is my back or my leg. That preconceived notion prolongs the pain and numbness.

Sometimes, people are encouraged to contemplate pain, saying that the pain will vanish after some continued observations. This leads to a belief that in order to get rid of pain, one has to contemplate; contemplation of pain will bring the end of pain. This is a preconceived notion of what could come about from contemplation effort. In fact, the pain may vanish or increase. Vipassana teaches only what to do if it vanishes or if it increases. We cannot command pain to disappear or increase. It is *Anatta*. If the preconceived notion is there, the mind is blocked, and not open. As it is not open, it will reject any outcome not in line with one's expectation. One is not prepared to face alternative situation. Flexibility comes only with an open and receptive minds.

NOT TO GET RID OF IT BUT RATHER TO COPE WITH IT BETTER

The aim of Vipassana is not to get rid of pain, as pain is as a part of life. There is no world where there is no pain. Vipassana meditation is rather a method of how to cope with it when it arises. To make use of pain as a meditation object in order to gain *insight* that brings the end of suffering. It is true that at some stage, pain is greatly relieved and one does not feel it as one used to, one can also sit for many hours at this point and facial looks become bright, dignified, calm and serene.

In the *Satipatthana Sutta*, the discourse on mindfulness, there are two very important words in Pali; *sato* and *sampajano*. The first one is bare attention; that is to pay bare attention to an object by merely knowing its existence. This progresses; as you are collecting data, you are registering the bare facts. You are going to see the characteristics of the object. Before that, you are not going to condition your mind and say "*The pain is impermanent*", or "*It will go away*".

You must not judge or condition your mind with anything, not even with impermanence, although the law of impermanence is real and true. Nevertheless, since you are going to make use of this law only in theory in order to get rid of the pain, not because you see the impermanent nature of the pain. Also not necessarily because you see the impermanence happening here and now, but because you have read it in a book or heard of it in a Dhamma talk. Moreover, you are expecting to strengthen your ability to tolerate the pain with the consolation and knowledge that the pain is impermanent and will not last forever, expecting it to go at any moment. Therefore, impermanence in theory is not a real impermanence.

BARE ATTENTION LEADS TO MINDFULNESS AND CLEAR KNOWLEDGE

When we observe an object continuously, we get a clear comprehension of these objects; about pain, sounds, breathing and so on. Clear comprehension is the realization of the six worlds. What we are trying to do first in Vipassana meditation is to establish this bare attention. We keep reacting all the time. However, the more we try, the more we become aware of the lack of bare attention, which strengthens our resolve and willingness to establish bare attention.

This bare attention will then be used for two purposes. One is for reflection. You are going to contemplate and reflect all the objects. To reflect, first you have to establish bare attention or constant awareness. Before that is achieved, reflection can lead to speculation. To quote in Pali from the Discourse, "*Sati paccu patthita hoti yavadeva nanamattaya patisatimattaya*" meaning "*in order to reflect, we have to establish mindfulness and in order to understand things clearly as they are we have to establish mindfulness, which is bare attention.*"

Before we can reflect effectively (*patissati-mattaya*), we have to establish mindfulness by paying bare attention to all that arises here and now. The second purpose of bare attention is to comprehend things as they are (*nana mattaya*). As we relate to the present moments more and more, we are now starting to live our life fully at the present moment.

That is why once you are in a position to control your mind, you will be able to use your mind to reflect on the object. Now, when you are trying to establish mindfulness, even if an insignificant reflection comes into your mind, you note "*reflection, reflection, reflection*" and try to go on with the task of establishing mindfulness.



Reflections from Friends on the Path

To the morrow full of struggles and encounters with men who do not see the light, nor hear the great voice of the

future; who are bound up in sorrow because they are firmly attached to objects of sense.

Damodar

Hindu Chela's Diary

Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring then, to bear upon this outer memory of yours the peaceful stillness of contentment and the vivifying rain of benevolence.

Ibid.

Shekinah is *not* "an androgyne power." Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sephira, in the material and the *formative* it becomes Shekinah, the *latent life and light* of this inferior world of matter — the "veil of Ain-Soph" and the "divine presence" on the *path* of Malkuth from the material to the higher world. She is the *Buddhi* of the physical body — the soul or spark burning *in* the vessel; and after the vessel is broken, merging into the seventh. . . .

H. P. Blavatsky

Article entitled "Tetragrammaton"

We believe in the absolute unity of nature. Unity implies the possibility for a unit on one plane to come into contact with another unit on or from another plane.

HPB

"Is Theosophy a Religion"

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal ABSOLUTE soul, understand the parable of the talents.

He who hides in the earth the talent which has been given him by his "Lord," will lose that talent, as the ascetic loses it, who takes it into his head to "save his

soul" in egoistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for him who has not sown, because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

HPB

"The Beacon Light of the Unknown"

Occult Basis of Non-Violence

Reduce mass to zero upon which a given motion acts and motion becomes infinite, while matter becomes more correctly described as spatial presence.¹

I Wished to Live Deliverately

We must learn to re-awaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. To effect the quality of the day — that

¹ It is true that pure force is *nothing* in the world of physics; it is ALL in the domain of Spirit. Says Stallo: "If we reduce the mass upon which a given force, however small, acts to its limit zero—or, mathematically expressed, until it becomes infinitely small—the consequence is that the velocity of the resulting motion is infinitely great, and that the 'thing' . . . is at any given moment neither here nor there, but everywhere—that there is no real presence; it is impossible, therefore, to construct matter by a synthesis of forces.

This may be true in the phenomenal world, inasmuch as the illusive reflection of the *one reality* of the supersensual world may appear true to the dwarfed conceptions of a materialist. It is absolutely incorrect when the argument is applied to things, in what the Kabalists call the supermundane spheres. Inertia, so called, "is force" according to Newton (*Princ. Def. iii.*), and for the student of Esoteric Sciences the greatest of the occult forces. A body may be considered divorced from its relations with other bodies—which, according to physical and mechanical sciences, give rise to its attributes—*only conceptually*, only on this plane of illusion. In fact, it can never be so detached: death itself being unable to detach it from its relation with the Universal forces, of which the one FORCE or LIFE is the synthesis: but simply continues such inter-relation on another plane. (SDI, 510-11)

is the highest of arts. Every man is tasked to make his life, even in its details. ...I wished to live deliberately, to front only the essential fact of life, and to see if I could not learn what it has to teach, and not, when I came to die, discover that I had not lived. Let us settle ourselves and work and wedge our feet downward through the mud and slush of opinion, and prejudice, and tradition, and delusion, and appearance... till we come to the hard bottom with rocks in place which we call reality.

Henry David Thoreau

I am Repeatedly Asked to show my Authority...

One word more and I have done. I am repeatedly asked to show my authority — book, page and verse — for the esoteric doctrine of the “Septenary.” This is like saying to one in the midst of a desert: prove to me that water is full of *infusoria* when there is no microscope to be got. Better than any one, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric doctrines were ever written and plainly explained*; otherwise they would have lost long ago their very name. There is such a thing as an “unwritten” Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends of course on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for every one knows there are, in fact and nature, but one — the colorless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were color-blind.

HPB

“Tetragrammaton”

Remarkable Elasticity of Interpretation...

... remarkable elasticity of interpretation is afforded in the esoteric texts... Each symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute,

and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* (HPB) policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the “Seven Mysteries of Wisdom” — even if he himself is acquainted with *all* — which would be a marvel, indeed. For those “Seven Mysteries” *in toto* are known thoroughly only to the “MASTERS OF WISDOM”; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

HPB

“Tetragrammaton”



CORRESPONDENCE

Re: *Theosophy and the Theosophical Movement* — A point of clarification requested in Section entitled “Epitome of Theosophy” —

Thanks for the latest issue, particularly for reprinting “Epitome of Theosophy,” which, upon rereading it, I thought can be made into a cogent statement of the vast philosophy of

theosophy. It occurred to me to reprint it in booklet form with a layout and design that has an atmosphere of formality and sacredness.

There is one point which I noted however in the "Epitome" which does not seem to agree with HPB's writings. It refers to Avichi as the "second death." To HPB, the latter is the death of the kama rupa before awakening to Devachan, and this happens to practically every soul, whereas Avichi is quite something else which happens very rarely. Can you comment on this?

Thanks and regards,

Vic
Quezon City, Phillipines



Dear Vic,

I agree. I think I should have put in a "compiler's footnote" saying something like this:

This would happen only in the rare case of a Black Magician or one irretrievably evil. For the vast majority of humans the second death is described on page 143 of *The Key to Theosophy*:

"When the man dies, his lower three principles leave him for ever; *i.e.*, body, life, and the vehicle of the latter, the astral body or the double of the living man. And then, his four principles---the central or middle principle, the animal soul or Kama-rupa, with what it has assimilated from the lower Manas, and the higher triad find themselves in Kama-loka. The latter is an astral locality, the limbus of scholastic theology, the Hades of the ancients, and, strictly speaking, a locality only in a relative sense. It has neither a definite area nor boundary, but exists within subjective space; *i.e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral eidolons of all

the beings that have lived, animals included, await their second death. For the animals it comes with the disintegration and the entire fading out of their astral particles to the last. For the human eidolon it begins when the Atma-Buddhi-Manasic triad is said to "separate" itself from its lower principles, or the reflection of the ex-personality, by falling into the Devachanic state."

Thanks, Vic, for pointing this out, as I was uncomfortable with that statement, but neglected to do anything about it. I probably will use this in the next issue as a point of clarification.

best regards,

jerome



Dear Jerome,

Yesterday, a nice surprise came by mail. Your book, "The Ancient Stones Speak" arrived yesterday.

Thank you very much. It was really kind of you.

Ancient Stone structures are a subject that fascinates me. I am looking forward to reading it.

Last summer I visited yet again the archeological site of Mycenae. In the attached file please see a small description of Cyclopean structures.

Thank you once again. And Have a nice day!

Costas
Athens, Greece

Dear Costas,

Thanks very much for the attachment. We will use it in one of the forthcoming issues [SEE PAGE 38]. I agree with you that the two dating methods you mention are not necessarily reliable yardsticks. However, have either of those two methods been tried? especially on that huge stone at the entrance to Agammenons tomb?

Greetings & best of the cycle to you and your family,

jerome



I am glad that you found the attachment interesting. This is also relevant to the Cyclops and Mycenae:

Herodotus describes how the Spartans discovered the body of Orestes, son of Agamemnon, which measured 12,6 feet.

"Certainly, then, you Spartan stranger, you would have been wonderfully surprised if you had seen what I have, since you make a marvel even of the working in iron. I wanted to make myself a well in this room, and began to dig it, when what think you? I came upon a coffin seven cubits long. I had never believed that men were taller in the olden times than they are now, so I opened the coffin. The body inside was of the same length: I measured it, and filled up the hole again."

<http://classics.mit.edu/Herodotus/history.1.i.html>

1 cubit equals 1,8 feet, 0,55 meters

7 cubits- = 12,6 feet 3,85 meters

Greetings & best wishes to you and your family,

Costas



New Book on Non-Violence

I always explain that violence is not the human way. I believe that, fundamentally, human nature is positive, gentle; therefore, the non-violent way is the human way. Also, whatever result we achieve through non-violence has no negative side effect. Through violence, even though we may get some kind of satisfaction, negative side effects are also incurred. Then, most importantly, whether we like it or not, we have to live side by side with the Chinese; thus, in the long

future, generation to generation, in order to live happily, peacefully, it is extremely important, while we are carrying on the struggle, to accord with the principle of non-violence. (Dalai Lama)

— from *The Art of Peace: Nobel Peace Laureates discuss Human Rights, Conflict and Reconciliation*, published by Snow Lion Publications



A note from John Garrigues

Miss Winifred Egan was secretary to John Garrigues from 1919 till his death in 1944. She was an expert in Pittman shorthand and most likely was the one who produced the MSS, *Point out the Way*. In addition she was an invaluable aid in the production of the 1925 book: *The History of the Theosophical Movement*. After her death in the 1980s, a friend found in her belongings this single sheet of suggestions from JG about how a beginner might familiarize themselves with *The Secret Doctrine*.

Begin, say, at the bottom of page 13 in the First Volume and read to the end of the paragraph at the top of page 18; then you can study and read many times to great advantage the section in the First Volume entitled "Summing Up," beginning on page 269 and studying as far as the bottom of page 282. This will give you a perspective and, so to say, a road map which will guide you through your subsequent reading. It would then be a good plan to begin at the bottom of page 20 in the First Volume and read over to near the close of page 22. This, as you will see, is an abstract of the Stanzas in the First Volume, to be found on pages 27 to 34 inclusive. All that follows in *The Secret Doctrine* is a discussion of what is contained in these few pages. Then it would be well to pursue the same subject of Cosmogogenesis by studying the section

commencing on page 368 entitled “The Days and Nights of Brahma.” This runs over to the end of page 378. After having studied this you will find all the preceding subjects treated again from another and deeper point of view in the section entitled “Gods, Monads and Atoms,” commencing on page 610 of the First Volume and going through to page 634. After reading this it would be well to turn back in Volume I, beginning on page 174 and studying from there to the close of the top paragraph on page 186. From there it would be good to turn to page 246 and study to the end of the First Section on page 268. All this reading will give a picture of both Cosmogogenesis and Anthropogenesis not otherwise to be obtained. Then can be studied with the most benefit, from the standpoint of the individual Ego, the great Section commencing on page 634 of the First Volume, entitled “Cyclic Evolution and Karma,” which runs on to page 647. The same subject of Karma, as applied to us all, is further discussed in the Second Volume beginning at the bottom of page 409 under the title “The Curse From a Philosophical Point of View.” This goes on to the close of page 422 and is really the biography of each one of us as a reincarnating Ego.

No doubt as you continue your studies you will be able to find your own way more and more successfully and be able to relate the various statements which are purposely scattered in different places in *The Secret Doctrine* and other writings of H.P.B. as well as Mr. Judge.

JG [John Garrigues]



News from the ULT of Athens GREECE

The Pilgrim

By Aspasia Papadomichelaki¹

Modern Theosophy, which is the occult teaching that H.P.B. expressed through her writings to the West, being a ray from the eternal Truth called Theosophia, gave out some fragments of the inner and spiritual knowledge in order to enlighten man's consciousness.

Modern Theosophy has pointed out the esoteric hierarchical order of the Principles and Forces as they emanate from the One down to the minutest life atom and has designated the universal Laws through which universe is built and all manifested evolves. It has proclaimed the existence of the soul, has defined it as a part of the Universal Over-Soul and determined its rapport with the Macrocosmic forces. It has spoken about death, rebirth and Karma; it has also revealed to the public the Hierarchy of Compassion known as well as the Elder Brothers who watch over humanity ever since the latter appeared on earth.

Masters of Wisdom or Spiritual Masters or God-Men, give us through an unbroken line religions, philosophies, initiations and occult teachings — sparks of divine wisdom — always depending on humanity's mental and spiritual openings. The purpose of this is for man to enlarge his ability to understand and assimilate transcendental states of consciousness, to stop focusing on physical senses only —

¹ This presentation was given during the study-week of the European School of Theosophy, held in October (9-16/2004) in Dublin.

physical matter being but a stage on the ladder of evolution — to develop man's latent divine possibilities and make him respect the Cosmic Laws as well as the Laws of Nature by getting to know them.

It asserts that man's evolutionary target is the accomplishment of divine self-consciousness through the soul's pilgrimage; soul is being imprisoned in many species and covers throughout the different planes of the Universe; and by this universal voyage (soul) gains a specific and unique experience, that develops its latent forces and enlarges its consciousness progressively till it breaks the bondage that keeps it under the limits of form, pain and is, ultimately, reborn. This pilgrimage is supported by the Laws of Karma and Reincarnation as well as by the Spiritual Masters who stand by humanity to help and educate it mentally, ethically and spiritually.

That is the meaning of the third fundamental proposition and, in my opinion, it is the most important concept contained in the splendid text of the Secret Doctrine as, in a few sentences, it comprises the nectar of occult knowledge. It is the essence of all wisdom and is analytically recorded on the numerous pages of this book.

The Secret Doctrine asserts the following: there is

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of

the Universal Sixth principle,—or the OVER-SOUL,—has

(a) passed through every elemental form of the phenomenal world of that Manvantara, and

(b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (SD, I, 17)

Let us go through the excerpt step by step.

a) *“The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root.”*

This sentence comprises the First Fundamental Proposition regarding the First Principle, the Unknown Root wherefrom Life's Aggregate manifests from the highest Architect down to the minutest particle of Substance, namely the life atom. This cleaving of the One into Many, within which the One always exists veiled under all manifestation circumstances, becomes the basis of the Theosophical teaching which is the law of Unity of the manifested, of the brotherhood of souls, and of the respect towards every form of life.

Everything in Cosmos, no matter which plane of evolution it may exist on, is an infinitesimal part of the Essence of the One, it is brotherly with all the rest, bears life and conscience of the plane and respective scheme within which it is imprisoned and about to develop all

potentialities and powers it comprises as Essence through its reiterated presence in the Universe.

Then the Third Fundamental continues by stating:

“the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term.”

The cycle of Necessity or the Pilgrimage, the latter being the Soul in the universe, is the Pilgrim’s downward movement from Spirit to Matter; it is the centrifugal force that sends forth the manifested from the Centre to the circumference and by means of the reverse Centripetal Force, the manifested irrevocably resume their original position.

The movement of the Soul from the One to Many and vice versa adheres to the Law of Polarity or Duality and is also called law of Periodicity. It is the principal Law of Nature, the Law that takes the lead in Manifestation and constitutes the second fundamental Proposition of the S.D. by saying:

“This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.” (SD I, 17)

Thus necessarily, under the immutable universal Law of Cyclic Movement and its division into descent and ascent, darkness and light, human souls perform their cycle of individual evolution which is sustained by other

expressions of the same Universal Law, known as Karma and Reincarnation.

With the periodical rebirths into various bodies, the pilgrim-soul obtains the experiences needed and develops the powers that help him to conquer individuality and divine self-consciousness.

“In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,— or the OVER-SOUL, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).”

This paragraph refers to the planetary chains during which the Spark-Soul, in the first place, goes through the elementary forms in groups and onwards through shapes of different species such as minerals, plants, animals, enters humanhood where the contact to the Divine Nature begins through the link of individual Manas; the purpose of all this being to conquer individuality, that is to conquer the buddhi properties of will, love, and wisdom. These forces are the core of divine self-consciousness whose conquest constitutes the object of the pilgrimage. The Soul-Passenger is called “Pilgrim” and the cyclic journey is called “pilgrimage”.

“The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and incarnations.”

The last paragraph gives the basic aspect of the Theosophical teaching, namely that the object is attained with personal endeavour and values and that the divine grace is not offered but earned.

I have chosen to speak about this specific proposition believing that it is unique in its context. It is the central and fundamental position of Modern Theosophy and conveys, in a few paragraphs, the meaning and purpose of human life. It is initiation in brief while its words foster creation with its laws. It is the portal of initiation and prop for further search into spiritual science so amply given throughout the pages of the wonderful Theosophical texts voiced by the founder on behalf of her Masters.



Physics and metaphysics

Mike Purton

Saturday December 4, 2004

The Guardian

A series of scientific experiments in the early 1980s changed forever our understanding of the nature of matter. It is likely that it will also prove to have been the greatest religious discovery of the 20th century.

Physicists call it entanglement, and it describes the state of two or more particles once they have interacted with one another. From then on, irrespective of time and space, a correlation will always exist between them. What happens to one will affect the other - even if they are now at opposite ends of the universe.

The word entanglement is really a misnomer. Some scientists use "non-separability" to describe the same condition. And the difference is significant. For if matter emerged from energy in the singularity of the big bang, it would seem to follow that all the particles of which it consists are in that state of correlation. They have not become entangled, but at the

fundamental level they have never been — and can never be — separated.¹

Although it is now more than 20 years since non-separability was proved experimentally, its significance has yet to enter the public psyche. It seems to be too immense a concept, too remote from our everyday lives — until we view it from the spiritual perspective.

We are then reminded that it is this same matter which is both the physical manifestation of spirit and the means to redemptive action. This being so, then the correlation of all matter must also apply to all spirit. Our separateness is an illusion; the reality is an indivisible unity.

The scientist/theologian Pierre Teilhard de Chardin was in advance of the evidence for nonseparability both physical and spiritual. In *The Future Of Man* (1959),

¹ This may explain why DNA communicates with no time-lapse, no matter how far away, or as remarked in Volume II, #3, page 24, "Ethics as a Power":

EXPERIMENT #2

These were experiments done by the military. Leukocytes (white blood cells) were collected for DNA from donors and placed into chambers so they could be measure electrical changes. In this experiment, the donor was placed in one room and subjected to "emotional stimulation" consisting of video clips, which generated different emotions in the donor.

The DNA was placed in a different room in the same building. Both the donor and his DNA were monitored and as the donor exhibited emotional peaks or valleys (measured by electrical responses), the DNA exhibited the **IDENTICAL RESPONSES AT THE EXACT SAME TIME**. There was no lag time, no transmission time. The DNA peaks and valleys **EXACTLY MATCHED** the peaks and valleys of the donor in time.

The military wanted to see how far away they could separate the donor from his DNA and still get this effect. They stopped testing after they separated the DNA and the donor by 50 miles and **STILL** had the **SAME** result. No lag time; no transmission time.

The DNA and the donor had the same identical responses in time. What can this mean?

Gregg Braden says it means that living cells communicate through a previously unrecognized form of energy. This energy is not affected by time and distance. This is a non-local form of energy, an energy that already exists everywhere, all the time.

he quoted a little-known version of Christ's central message to mankind: "Love one another, recognising in the heart of each of you the same God who is being born." He went on to observe: "Those words, first spoken two thousand years ago, now begin to reveal themselves as the essential structural law of what we call progress and evolution."

In Christ's own time, a God of love - even using the word in the simple sense of affection - was a quite alien concept. The people he was addressing were used to a very different deity: a wrathful Jehovah. Believing judgement day to be imminent, they worshipped him on pain of being cast into hell and in the hope of everlasting life.

So it was inevitable that the injunction to "love one another" should have been understood, not as recognition of a commonality, but as a means of gaining personal merit. **Only now, when quantum mechanics has shown us that all matter is one, that there is no separation between me and my neighbour, do we have the physical proof of what Jesus really meant.**

Loving, in this special sense of identifying with others, does not claim to be an act of virtue. It is simple pragmatism - the only possible path available to us. Not to love would be to fly in the face of the facts as we now know them.

And if each of us is in reality part of a single spirit, can we still sustain our dubious preoccupation with personal salvation? At best it has always smacked of postponed gratification. At worst it can be egotism, reaching its nadir in the perverted belief of the suicide bomber that he is guaranteed immediate admission to paradise.

With new insights through a religion no longer dependent on blind trust, but grounded instead in knowledge, we are offered a higher purpose. Rather than seeing ourselves as separate individuals, we realise that **we are aspects of a beautiful and indivisible whole.** Each playing a unique and essential role, as Teilhard recognised, in the birth of that same god.

· Mike Purton is a writer and former BBC television producer

The Main Breadwinner

Dear Friend,

Since 1984, FINCA International (the Foundation for International Community Assistance) was founded on a novel idea: that credit, not charity, provides the surest way out of poverty for poor women and their families. By providing destitute mothers with small loans, FINCA enables them to start or expand small businesses. As a result, many women who once depended on the goodwill of others have become financially independent, creating a continuing source of income for themselves and their families.

Since the poor often have no collateral, they cannot qualify for commercial loans. FINCA provides these individuals with access to loans through Village Banking groups: collectively-run credit and savings groups of 20-50 women. The typical member is a mother, who is trying to support herself and her children on an income of less than \$3 per day. Upon joining a Village Banking group, she is eligible to receive a self-employment loan starting at \$50.

Dominga Perez, 49, is president of such a group in Nicaragua. Although Dominga worked as a weaver and her husband as a laborer, they could not earn enough to feed their children. One day, a FINCA field worker traveled to her community and spoke about forming a Village Banking group. Although Dominga and her neighbors were anxious to improve their businesses, they were afraid to borrow money. "Yet we knew that if we didn't take a chance," said Dominga, "our lives would never change. So 48 of us formed a group called `Weavers of the Lake.'"

Village Banking programs grant loans for four-month cycles, which are repaid in weekly installments.

Members are required to set aside a minimum savings of 20 percent of the loan amount. Once a member pays off her first loan, she may borrow again. This time, the amount is based on the savings she has accumulated. The more a member saves, the more she may borrow. Our research shows that as her business grows, family income will double or triple, as will food purchases. Family health and nutrition begin to improve immediately, home repairs are begun, and self-confidence grows. Over a period of three years, or nine loan cycles, the typical member will not only finance a new business, she will accumulate some \$300 in savings, a target that assures her continuing financial self-sufficiency.

Dominga invested her loan in her weaving business and now has completed her second cycle with her FINCA Village Banking group. Already her life has changed. She has managed to accumulate \$35 in savings and has money to feed her children. Says Dominga, "After interest payments and savings, all of my income from weaving goes toward food purchases, beans for my patojos [kids]. Before I joined FINCA, it seemed like there was no money at all. But today, now that I earn my own money, my family never goes hungry."

Dominga is particularly proud of her savings. In three years, she hopes to have accumulated \$236 in savings. What is her dream? "With God's help, I think I will buy sheets of tin roofing to add a second room to our house. It is time my patojos have a place of their own to sleep."

Village Banking programs provide more than loans. They empower women by strengthening their initiative and creativity. Women choose and run their own businesses, and they participate in running their group, keeping their books, and deciding how to invest their savings. Since Village Banking groups consist

of entrepreneurs from the local community, they are natural focal points of information, networking, and support.

Our goal for FINCA's Village Banking movement is to reach more than 450,000 borrowers worldwide by 2005. We're already more than two-thirds of the way there. Unlike charity, FINCA loans rotate over and over again, multiplying the resources of poor communities. Every dollar invested in FINCA's loan capital creates \$15 in loans and \$3 savings over the course of five years.

By providing loans of less than \$500, microfinance programs help the very poorest of the poor, and are a cost-effective use of foreign aid money. Because borrowers repay at rates of 95 percent or better, we are able to use repaid loans to provide new loans to other poor people. One estimate shows that \$1 million of loan capital invested in a FINCA Village Banking program will generate \$15 million in small loans and \$3 million in savings in five years.

As they grow and become self-sufficient, our Village Banking programs need less outside support, can utilize commercial loans, and may even become linked to a country's formal financial system. Some Village Banking programs are now able to cover 100 percent of their operational costs with the interest income generated by the loans. However, FINCA is dependent on outside sources of support — from both government and individuals — to invest in the start-up and expansion of these programs. Right now, many microfinance organizations around the world could use increased resources to, effectively reach a greater number of clients; the biggest barrier they face is lack of funding to do so. Millions of families who could benefit from a microfinance program such as FINCA's are forced to wait because we cannot reach them. ...

It is easy to become overwhelmed by the problem of worldwide poverty and suffering. At FINCA, we know that the challenge is enormous, but we are doing something about it and we're doing it today. One loan at a time, one woman at a time, one family at the time — our borrowers are working their way out of poverty and despair.

Robinah Balidawah is one such woman who is working hard to lift her family out of poverty. She is a client of FINCA in Uganda.... Today, Robinah is competing successfully in a man's business — making bricks. She learned the trade from her husband, but used her own initiative to start her business. By investing her FINCA loan in raw materials, Robinah is now able to make 5,000 bricks at a time, compared to her previous rate of 1,000. What does she do with all this success? She pays school fees for her children.

One loan. One woman. One family.

Sincerely,
Rupert W. Sanfield
Executive Director
www.villagebanking.org

P.S.:

The Main Bread Winner

Tatyana Panova lives in Otradny, a town of 50,000, located two hours from the Russian regional capitol of Samara. A professional chef, Mrs. Panova worked as a cook in one of the main restaurants in the town for 16 years, but health problems forced her to quit her job in the restaurant. Mrs. Panova's husband worked in the oil industry, but he rarely received his wages on time, so the family—including the two children—could not count on a steady income. Because they needed more income, and because Mrs. Panova wanted her children to have an education, she began her own small business. She cooked some small pies, went to the local market, and sold the pies to traders there. Her pies sold well, and she thought she could make a go of it. Then,



a few years later, her husband was laid off at the oil refinery. Mrs. Panova's pie business was feeding the family of four. She was working long hours, but was always short of money. "Russian women are used to working hard because they feel a strong responsibility for taking care of their children," she says. Then, in the summer of 1999, she was given an opportunity to make her hard work more productive. She heard about FINCA, and decided to join one of FINCA Russia's first groups, "Talisman." She invested her first loan in meat, sugar, and other raw materials, and started cooking full lunches to deliver to the market. She engaged a number of permanent clients, who waited patiently every day for her lunches to arrive. With her second loan, Mrs. Panova invested in the raw materials to make pastries — particularly kurniki — a traditional Russian pastry with meat and potatoes inside. She found some cafes who agreed to carry her products, and now sells 200-250 pastries and 40 lunches each day. Her husband has returned to work at the oil refinery, and their son has also found work there. Thanks to her mother's earnings, Mrs. Panova's daughter can now attend the technical college. When she is not studying, she helps Mrs. Panova with her business. Mrs. Panova dreams of buying a new, modern gas stove with her next loan, and perhaps purchasing a small car in the future to help her deliver meals to her clients. Of her connection with FINCA, she says, "FINCA does the right thing helping women — they are always the main bread-winners in the family."



Sacred Senses in Motion

Using both hands, follow

This is sacred dance & earth; touch your feet touching the earth

This is sacred touch & joining; touch your groin & heart

This is sacred music and words; touch your ears then heart & head

This is sacred incense & air; touch your nostrils & chest

This is sacred food & taste; touch your mouth & stomach

This is sacred art & symbols; touch your eyes then heart & head

This is sacred me & you; touch your palms together at your chest & then extend them to another, & then open your palms to them

This is sacred sound in time; touch your chest with hands overlapping on your chest & feel your heart beating or your breath, feel your heat

This is sacred light in ALL; touch your palms together above your head & then slowly swing your arms in an outward arch, touching again at the bottom of the arch, then slowly to your sides

This is sacred Silence, the voice of sacred sound & light
 where the senses begin & end & begin again
 where all obtusiveness is buried and sharing becomes manifest
 where the keys are buried & the virtues unfold
 where the past & the future meet in the present
 where all compassion, wisdom & experience swirls in our spiral of life;
 touch your hands together & then lay them open on your legs & lap;
 or, walk if you wish with the light in your face, the wind in your breath, & the song of life pouring forth from your heart.

G.B.



CYCLOPEAN RUINS AT MYCENAE

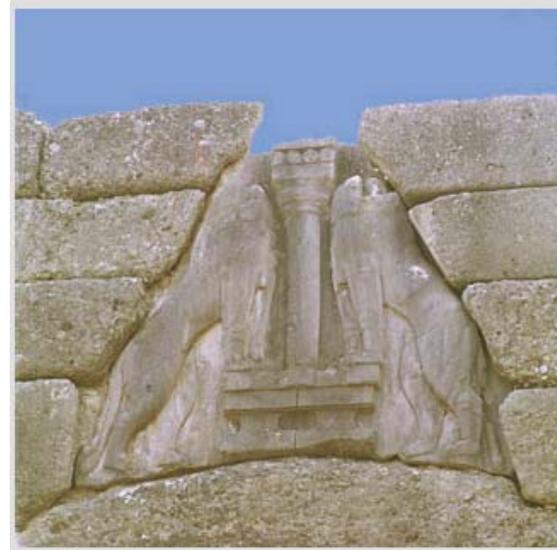
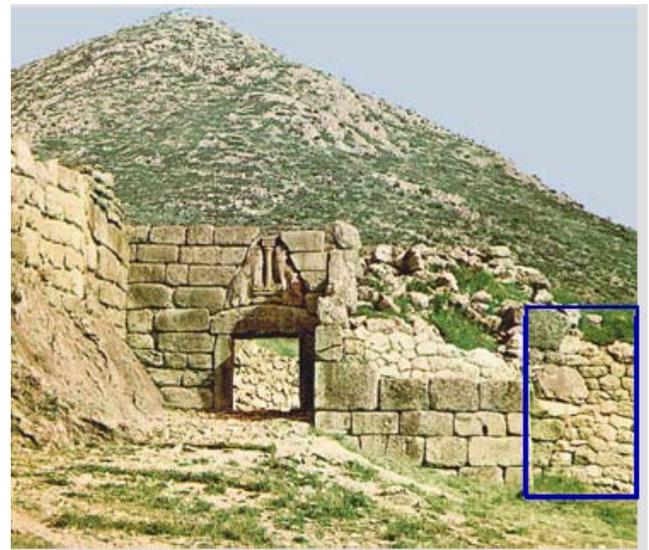
There are several well-known structures in Mycenae, such as the Lion's

gate, the kings tombs and other cyclopean structures.

The ancient Greeks claimed that these were built by Cyclops at a time long ago.

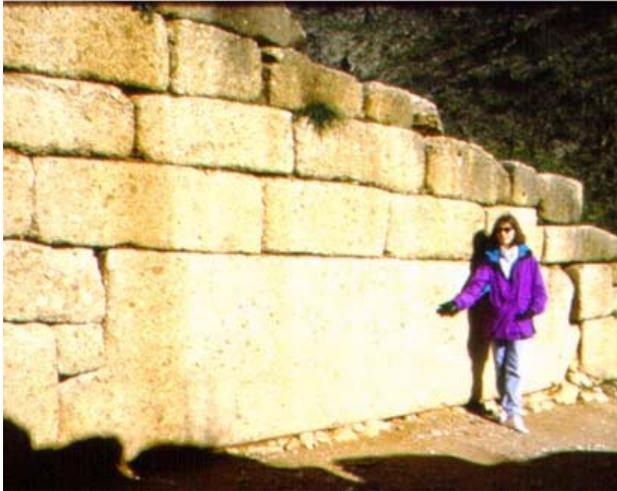
Archaeologists have dated them somewhere around 1500 BC, supposedly built by Mycenaeans.

But what the Mycenaeans built, was some additions to the already existing walls as those shown in the blue square in the picture below.

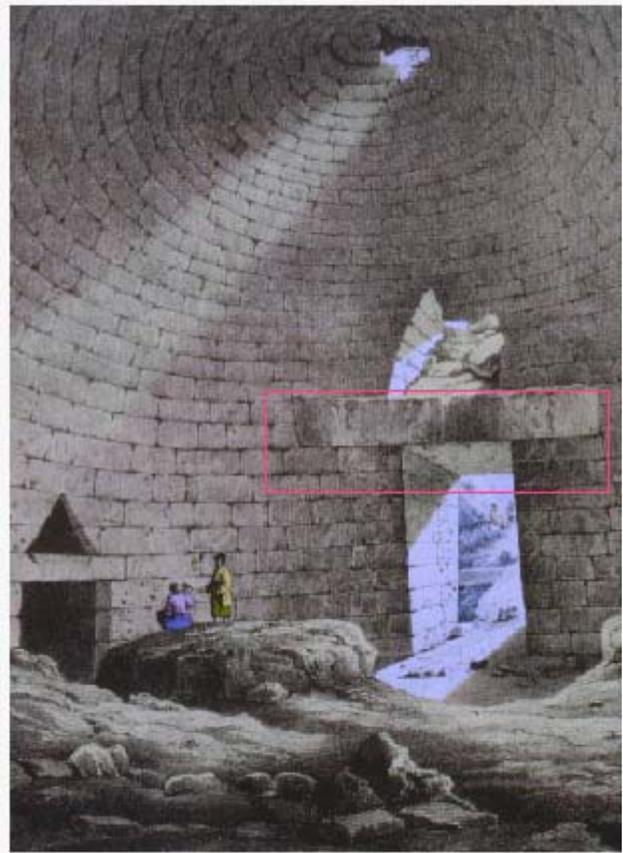


The difference of architecture between the original cyclopean walls, and the walls built by the Mycenaeans is striking.

At the entry corridor to the tomb of Agamemnon — Atreus there are some stones weighing several tens of tons.



But perhaps the most astonishing piece of stone is the one above the gate of the tomb of Agamemnon shown in red square. It's dimensions are 27 x 25 x 4 feet (9 x 8.5 x 1.3 meters) weighing approximately 200 tons.



This so called Cyclopean architecture was rarely used in historical times and whenever used, it failed gracefully. Architects during the last 4,000 yrs simply could not manipulate huge blocks of rock, without the use of connecting material such as cement.

[Contributed by Constantine Vergos, Athens, Greece]

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