



MENDING WALL

BY ROBERT FROST

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun;
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on a stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them
made,
But at spring mending-time we find them there.
I let my neighbour know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
"Stay where you are until our backs are turned!"
We wear our fingers rough with handling them.
Oh, just another kind of out-door game,
One on a side. It comes to little more:
There where it is we do not need the wall:
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says,
"Good fences make good neighbours."

Spring is the mischief in me, and I wonder
If I could put a notion in his head:
"Why do they make good neighbours?
Isn't it where there are cows?
But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall,
That wants it down." I could say "Elves" to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again,
"Good fences make good neighbours."

THE COFFEE KLATCH

Coffee Maker: The analogies of a ideally supervised business enterprise you suggest are quite helpful as regards "karma management". Certainly any "deviation from harmony" (to use a phrase HPB uses) would be sooner or later detected by the "supervisors" and efforts made to restore disturbed equilibrium. It occurs to me that, in this restoration of disturbed harmony what we see occurring in nature, probably contains the answer we seek.

Coffee Drinker: HPB's analogy of the "pond" also comes to mind, an illustration she uses several times with effect, especially in the "Key to Theosophy". There she also refers to a "plant" — *i.e.*, injure one part and that injury is felt by the "whole plant". The same, she says, holds good for humanity. Injure one man, and you affect everyone. I think in this we see how the "exactitude" (if we can use that term), applies in the workings of Karmic Law. We can't

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always "see" the "exactitude", since at our stage we are not equipped to look into all the planes of cause and effect. But the Adepts apparently can, and do.

Bystander: And, if the Masters can go into the state of Devachan, as said in the *Ocean of Theosophy*, and help the beings there (this is one of Their duties), certainly they must also have access to all the personnel records.

Egghead-type: A quote from *Isis Unveiled*, Vol. I, 319 seems very helpful:

Plato shows the deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it.

Coffee-Maker: I have been thinking of the problem you posit about how ONE CENTRAL INTELLIGENCE might be said to CONTROL the uncountable karmic transactions of all beings everywhere in terms of OUR CONCEPT of time, space and motion.

If we limit our thought to what we know on this the physical plane, the difficulties appear insurmount-

able. No good analogy comes to mind.

But let's look at the management of a good business or the government of a well run country — where, ideally, the rules and government procedures are determined over years of experience. They are sensitive to variations and are set to return all divergences to some central accounting spot which brings exact results back to the source of disturbance (be it good or bad). Let us assume that the inner structure is IDEAL, and the administrators are absolutely incorruptible and inflexible in terms of response. Extend this right down to the fringes of contact with the "public."

If possible, visualize the actual tendrils of sensation interpenetrating all aspects of evolution — and therefore being specially aware of all divergences from LAW (which is fairness, justice and mercy TO ALL WITHOUT ANY EXCEPTIONS) One might say that the MONADIC ESSENCE is that ever-living, ever-differentiating BACKGROUND of sensitivity where the MONADS of any one evolutionary period are pursuing their responsible task of self-development and seeking to become BUDDHI-MANASIC entities.

Bystander: Our problem is that we observe in business and government the usual personal selfishness and self-seeking attempts made by those officials who arrogate to themselves the power to make special concessions or "arrangements."

Coffee-Drinker: In a Universe with the IDEAL SPIRITUAL LAWS in place, all attempts by any entity to

deviate from those ideals of SERVICE, ASSISTANCE, SELFLESSNESS, IMPERSONALITY, GENEROSITY, etc., — all universal principles of action and behaviour — the detail of bringing back into harmony and balance any disturbance caused by a selfish application of free-will is automatically handled by each smallest MONAD in its own place and time.

Busy-body with cup: I can think of not other explanation as viewed from our limited experience, but, perhaps this might help:

There are some mysterious things that go on with karmic law. For example, spiritual karma takes a long time to exhaust itself on the plane of manifested effects. The Atlantean misdeeds of several million years ago were spiritual and seem to be more in the ascendant now than ever.

In banking bad debts are eventually wiped off the books. Sometimes they are overtly forgiven, yet karma is not subject to time??? What about that?? Does anyone have any ideas on this?

Egghead type: I don't but HPB has something to say on pg. 639, SD I:

The closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations-which neither Buddhas nor Christs can escape. This is not superstition, least of all is it Fatalism. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth.

He cannot escape his ruling Destiny, but he has the choice of two paths that

lead him in that direction, and he can reach the goal of misery-if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are external and internal conditions which affect the determination of our will upon our actions, and it is in our power to follow either of the two.

Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations.

When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is-KARMA.

Coffee Drinker: "Who keeps all the billions of karmic transactions organized and in proper order so that everyone get " 'exactly' what is due him?"

The analogy was made to "WANS" and "LANS" (in computerese a "wide area networks" and "local area networks")--viz., we are all karmically inter-connected, "networked" to a central, universal "server". The computations are therefore instantaneous and precise.

The "MIS" (Manager of Information Services) are the Lipkia.

Coffee Dispenser: As a mechanical analogy it sounds GREAT. However, if there is just ONE SELF then that which keeps track of the jillions of "apparent" daily deeds is, on the cosmic scale, the same that on the microcosmic scale (man), keeps track of the jillions of interactions going on each day with our billions of cells and organs all jostling each other and snapping their fingers!!

Furtive Bystander: I think karma is best understood THROUGH one's Dharma or duty. But in order for this to be of any use, one has to INTENSIFY their life.

For example, if one is trying to live for the ONE SELF they will gradually bring to the surface their "hidden" blemishes so that they have to be faced. One has to either fight or die so-to-speak, but this time the enemy is INSIDE: it's between you on the one side, and **you** on the other as a past set of habits and deeds and preferences not yet in harmony with the World Soul. If one will go on as HPB puts it to the "bitter end" (and then she adds "if simple perseverance and singleness of purpose can be called that.") then karmic law will become a downright AWESOME factor in one's life — so much so that you would not know how to sanctify it properly in your mind. I have a suspicion that when a person begins to learn about karmic law inside themselves what they are really experiencing is a slight glimmer of their Higher Ego.

Coffee Sipper: You're trying to run before you walk! To try to be a con-

scious agent for the World Soul is asking for a general meltdown in direct proportion to the intensity of one's sincerity, enthusiasm, daring, and last but not least — WILL Power — which in the early stages should be called "dogged perseverance" rather than will-power.

What about this??

Egghead type: Without the intensity of the trip the 3rd fundamental becomes our mind-child with no soul.

Student buying coffee: I wonder if HPB said to herself when she was writing the SD.

"If you Moderns insist on treating this as meat for the intellect, I will make this book so long and so hard that if you persevere it will destroy your intellect and wake up the mind inside your heart." Sincere people always get more than just themselves into the act sooner or later.

Why not? If we can unite with lower lives and make ourselves brutish, why is not the converse true?

Besides all these events are cyclic. For example, Doctors gave up making house calls as our technology improved, but look at this! Docs are at your door once more! {student then proudly displayed the following}:

"The number of households employing outside maid services increased by 33 percent between 1986 and 1996. More than 20 percent of U.S. households now employ professional lawn care or landscaping services. Even the original sort of house call is back in style: The American Academy of Home Care Physicians reported that its membership doubled to 700 between 1998 and 2000. (*Impress Magazine*, Issue 5, 2001)

THE BIG BLUE UMBRELLA

The sky and our aspiring ideations give each of us a *big blue umbrella*. No two are alike, so it is truly "Unity in Diversity." This column has echoes from that great expanse: the *three fundamentals*—

THE THIRD FUNDAMENTAL

Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn to night, my friend.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested Space—the Pilgrim, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, he has made in his own image. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarma he has to sacrifice himself to himself in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the second advent, and the other as the last "Kalki Avatar." (SDI, 268)

Another "Accidental" Discovery!!

Not only philosophy but discoveries as well come from "above to the below" in the — to our everyday mind — most inexplicable ways. This is what *Science News* tells us in its January 27th issue (p.53):

In a new twist on zombie botany, Harvard University physiologists have found that the pipes in a plant's water plumbing can regulate the flow speed [Continued on p. 7]

POINT OUT THE WAY

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

III

QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

INTRODUCTORY ADDRESS

The Ocean of Theosophy, by William Q. Judge, has long been a basic text-book in the study program of the United Lodges of Theosophists. Published in 1893, two years after the passing of H. P. Blavatsky and five years after the issuance of *The Secret Doctrine*, the *Ocean* first appeared in the modest form of a newspaper series. Mr. Judge is said to have written the whole of the *Ocean* in a week's time, and, even making allowance for his prodigious capacity for work, this is a remarkable achievement.

. . . The present series collected from stenographic notes of *Ocean* class questions and answers, is a case in point, for attention is clearly and constantly directed to the source material in H.P.B.'s *Secret Doctrine*. As Robert Crosbie has observed, the student will find that every statement in the *Ocean* can be expanded by consulting H.P.B.'s book — and the *Ocean* class which succeeds in stimulating this process of "testing and verifying" has done the best it can, and all that it can, toward making Mr. Judge's text-book a living Theosophical manual.

The Three Fundamental Propositions of *The Secret Doctrine*, as taken up in an informal *Ocean* class, have appeared in our last two issues. As an

introduction to this series of answers to questions in the same class, we give part of an introductory talk on the book itself. Next, we will proceed with the stenographic report of the class as it works its way through the *Ocean* proper. It should be said that the answers to be presented in this series were originally given extemporaneously, and this quality will serve to remind the reader that the statements made are suggestive rather than authoritative. The obvious intent of the speaker was to turn inquirers to the recorded teaching itself, whence they might derive “an inspiration of their own” to answer their own deeper questions, and to guide them across the ocean of Theosophy.

Perhaps there are those here who have found life a puzzle, a mystery rather than a problem. They have tried out their own experience, and found not enough in it to solve the mystery; they have been to academic philosophy, to organized religion, or to orthodox science, whatever it may be, and found no answer. Coming to this *Ocean* class, they may for the first time in their lives be in a student frame of mind, open-minded enough to look in a new direction.

Now we introduce them to Mr. Judge. First, will they not see here an honest man, writing not for his sake, but for theirs and ours, and writing of what he understands, in order that we all may gain some little understanding? What moved Mr. Judge to write *The Ocean of Theosophy*? Take the first sentence of the preface: “An attempt is made in the pages of this book to write of Theosophy in such a manner as to be understood by the ordinary reader.”

Second, let us apply a simple test to Mr. Judge, as we can to Mme.

Blavatsky — a test by which we shall soon learn the difference between what these two wrote and what lesser students have written in regard to Theosophy. To illustrate: when the colonists settled in New England, they gave the Indians some gunpowder and showed them what to do with it. The Indians reasoned according to their experience, and what did they do with the gunpowder? They went out and planted it so as to raise a crop. Again: a man takes a slab of oak lumber and plants it. He doesn't raise any oak trees; but he does if he takes an acorn and plants it. So, in everything H.P.B. writes, in everything Mr. Judge writes, is a seed value, and that is a value we nearly always miss. The hundreds of students who have written books about Theosophy, in just as fine language, just as interesting, just as detailed, just as explicit — often more so, in fact — were handing us *shavings*. Not a thing they have written will grow when planted in the mind.

If we were to take *The Ocean of Theosophy* as material stuff for our intellectual clothing, that would be all we should get out of it. If we were to read it out of mere curiosity, we should have only an interest in something that is novel. The curious man, as distinguished from the interested man, will never look at the same thing more than twice; he will never read the same book more than once or twice; after that his interest wanes, because his “interest” was curiosity. Those who read the *Ocean* merely for comparative purposes — that is, to see how it differs from what some other writer says — will derive from it only the comparison; they won't get *seed values*.

How can we determine that the *Ocean* has seed values? Take any given sentence in the *Ocean* that conveys an

idea complete and intact in itself. One who thinks about that idea, will find it germinates; it grows at once; and it will wake up things in his own nature that he did not know were there. The writing of a true teacher, at any time, in any place and in any nation, can be told by its "seed value."

[TO BE CONTINUED]

Another "Accidental" Discovery!!

[CONTINUED FROM P.5]

regulate the flow speed, despite the disability of being dead.

The stack of dead cells, called xylem vessel members, respond to what's in the water whipping through, report Maciej A. Zwieniecki and his colleagues. When the cells carry high concentrations of calcium, potassium, or other ions, the researchers say, membranes between cells become more porous, speeding the stream.

Yes, even a dead cell can manage such bottle-neck control, the researchers argue... They describe experiments suggesting the regulation comes from the properties of absorbent goo called a hydrogel.

Xylem, the core of plant stems, comprises living and dead cells. Drawn by evaporation from leaves, water whooshes up through the dead cells. The water keeps the whole plant's chemistry humming.

The old view recognized only two states for the flow through these pipes. The water either streams or, when blocked by a bubble, stalls.

After recently reading about a 1978 lab mishap, Zwieniecki began to wonder whether the system is more complex. A physiologist had reported that flow rate jumped in a stem when he ran out of deionized water and substituted tap water.

To see if that quirk could prove useful, Zwieniecki monitored sections of stem from laurel plants. The higher the concentration of potassium chloride in the water flowing through the sections, the faster its flow, he found. Tissue in an intact plant showed a similar reaction. Xylem tissue is "more dynamic than we thought," Zwieniecki says.



DNYANESHVARI

III

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

Continuation of Ch. II from January Issue

Shri Krishna: You identify yourself with your physical body and think of it all the while and then maintain that "I am the slayer and the Kurus are the slain." On reflection, you will find that you are not the killer, nor will they be the killed. What is seen in a dream is found real only while the dream lasts, but on awakening there is nothing. A blow given to a shadow does not cause a wound in the body. So it is Maya which puzzles you.

Space appears in the form of a house, but on the house being pulled down, the space is still there. So also with the loss of the body, the Soul is not affected. This Self is without origin, eternal, free from illusion and unsullied. The Self is eternal, stable, permanent, everywhere, and full of everything. The intellect cannot encompass It. The Self is the goal of all meditation. The Self is free from the three Gunas, without source, without change, and, though beyond individual form, yet all-pervading. When you know this

Omnipotent Self, you will not feel any grief.

If you think this Soul is mortal, even then you should not mourn, because, like the constant stream of the Ganges, birth, life and death, are eternal. The Ganges is a simple phenomenon. It exists at its source and it can be followed all along its course up to the sea, where it merges. No living beings are free from these three changes of conditions, viz., birth, development and death. You must not grieve, because, this arrangement of the world is fixed in nature and exists from its very beginning. You know very well that all living beings are subject to birth and death, which under any circumstances, cannot be evaded. Your grief is futile.

All living beings are without bodies before birth. They obtain a body when they are born, and when they are dead, they are not annihilated but revert to their original state. From the Maya of manifestation the Self appears, between birth and death to have a body. It is like a dream to a person, who is asleep. The whole universe takes its shape through Maya, like clouds formed in the sky. What is the use then of your grief for that which is unreal? Direct your mind to the immortal Self and you will by degrees be released from Maya. There are many ways to approach the Self, and each finds that Path in due time, like a tiny stream becoming a great river and joining the ocean.

Remember that the Self is everywhere and in everything. It cannot be destroyed and, as Unity includes all, so it is with the Self. Your feeling of grief is therefore absurd from every point of view. You must not forget that for you, your duty (Dharma) alone can give

you salvation. Even if there is a risk of death for the Kurus, or for yourself, or for the whole world, you must not abandon your duty. The feeling of compassion, which is very worthy and proper elsewhere, is out of place on the field of battle. If you, therefore, act differently from the duties pertaining to your condition, you jeopardize your own welfare. No sin can arise from the pursuit of one's duty. Going by the high road, you meet with no harm. Nor do you stumble, if your path is lighted by a lamp. If a man pursues his own duties, all his desires are satisfied. For you as a warrior (Kshatriya), there is absolutely no other course open except to fight. You are fortune's favored soldier in this glorious unsought fight, as such will visit only those of virtuous deeds already done.

If you die in this battle, you will obtain the happiness of heaven without any effort. Therefore, don't wait any longer. No harm can come to one on the highroad of Duty. Tell me, does a man crossing the waters in a ship drown? Does a man stumble on the high road? This can only happen to those who do not know how to walk. The performance of one's duty causes sin, only if it is done with a selfish heart. You will incur no sin by a disinterested fight according to the traditional duty of the Kshatriya. One should not be overjoyed in happiness, nor be dejected in sorrow, and should be indifferent to gain and loss in performing one's duty. You should not think in advance about the future, whether you will win this battle or lose your life. With your mind firm on this principle of Duty, throw off all hesitation and go forward to battle.

Having told you briefly about the precept of the path of wisdom, I would

now indicate to you its relation to Action (Karma). In the path of action (Karma Yoga), there is, no loss of worldly happiness and yet salvation is secured, because Karma, even if it is interrupted, survives and progressively improves. Those who possess the wisdom to do actions without egoism and without attachment to fruits are free from the burden of life and death. This wisdom is above all considerations of merit or sin. And, being extremely delicate, yet very firm, is beyond the sway of the three Gunas. If you are fortunate and this wisdom grows in your heart, even in a small measure, it will entirely destroy all worldly dangers from you.

Just as the flame of a lamp though it looks small, affords extensive light, so this higher wisdom, even in a small measure, is very valuable. All sages, above everything, seek this wisdom. This wisdom, whose ultimate end is union with the great SELF of ALL, begins like the small rivulet from the mountain crevice of the Heart moves onward to the sea as the mighty river, Ganges. This is the only wisdom in this world which leads to that goal. All other knowledge is erroneous and leads to demoralization. Only the stupid ones go after knowledge and, not realizing wisdom, know only the transitory conditions of this world, but the supreme happiness of Self is never within their reach.

Some of these people seek to establish the supremacy of ceremonial action on the authority of the Vedas and are pining for the fruits of their performance. They hold that after being born in this world, one should do the necessary sacrifices and ceremonies and — as their results — should enjoy the delights of the happiness of heaven,

which is for these erring ones the only happiness worth having.

Seeking sensual happiness in this manner, they perform actions with this object in view. They acquire skill in the performance of scriptural ceremonies, to which they attend, with care and without any omissions. But in one respect, they are mistaken. They entertain in their mind the desire of heaven and forget the Supreme Self to whom all sacrifices are directed. Owing to their keen desire for results, these people destroy the merit of their performance of duty, just as one destroys a mass of camphor by setting fire to it. Remember that error dwells in the minds of those who constantly harp upon idle controversies about the doctrines of Vedas. The Vedas are enveloped in the three Gunas, and therefore, only the Upanishads have been regarded as Satvika. All other scriptures are full of Rajas and Tamas and deal with ceremonial worship. These things cause not only happiness but unhappiness, and, therefore, do not let your mind be obsessed by them. Keep away from these three-fold attributes.

Renounce the idea of “I” and “mine” and constantly keep before your mind the idea of the supreme happiness of Self. The wise, therefore, scrutinize the meaning of the Vedas and only accept what will lead to their permanent good. You must have now realized that the only thing worth doing is one’s duty. On no account turn back on your obligation, but do so without attachment in the result. Without any desire, devote yourself to actions and perform them with diligence, eschewing the idea of results. If you are fortunate and achieve what you have undertaken let there be no special occasion for joy. Nor should you be oppressed with the feeling of pain, if

by any chance the action, which has been begun, remains incomplete. If the attempt succeeds, so far so good. But even if what is attempted remains incomplete, the merit of it is not lost, because whatever you do should be dedicated to the Supreme, and that is in itself a completion of those actions so far as you are concerned.

[*To be continued*]

Thoughts on the Dangers of Bureaucratic Entanglement

[All sectors of the Theosophical Movement find themselves in varying degrees of bureaucratic distemper. The problem can destroy the reason for which truth seekers form a group: *efficiency of energy*. Several, in harmony with one another, can do many times what they each could accomplish separately.]

From Rodolfo Don's *Teosofia* web page:

WHY I AM LEAVING THE THEOSOPHICAL SOCIETY

I recently returned from India where I met with ULT fellow theosophists from the cities of Chennai, Mumbai and Bangalore. I also spent a few days at the Adyar headquarters of the Theosophical Society.

The day I left Adyar, November 19, 2000, I left with the conviction that I was leaving the Theosophical Society for good. It is my view that the Theosophical Society is not the spiritual organization that many members in that Society believe it is, but an organization primarily concerned with its own preservation and survival, just like any other organization run by bureaucrats.

In the Society's hierarchical structure, independent thinking, search for *truth*, and commitment to the *Ancient Wisdom* are not encouraged, but instead members are expected to follow the "party line of thought." A creed has been forming for quite some time, making the Society at best a sect, something that the original Founders wanted to avoid and warned us about. Anyone can see how much religious practices (particularly Christian) have been able to creep into Society's activities. We can

all witness this trend during public events, like during the Annual Convention. Besides all this, the "cult of personalities" flourishes in the organization without any obvious effort by its officials to stop it.

What ever happened to *theosophy* in the Theosophical Society?

Is the Theosophical Society now just a soul-less corpse run by bureaucrats? Let us look at some quotes:

Theosophy:

Or Theosophia (*Gr.*). Wisdom-religion, or "Divine Wisdom." The substratum and basis of all the world-religions and philosophies, taught and practiced by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

H.P. Blavatsky, *Theosophical Glossary*.

Theosophist:

All original thinkers and investigators of the hidden side of nature whether materialists — those who find in matter "the promise and potency of all terrestrial life," or spiritualists — that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature and try to identify oneself with it. To revere that Presence, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL, and NOTHING: ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theist, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old trodden highway of routine, and enters upon the soli-

tary path of independent thought — Godward — he is a Theosophist, an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

H.P. Blavatsky, *The Omnipresent Proteus*.

Theosophical Society:

It is pure nonsense to say that "H.P.B.... is loyal to the Theosophical Society and to Adyar" (!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. Together with Col. Olcott, she is the chief Founder and Builder of the Society which was and is meant to represent that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B., calling the T. S. disloyal, will shake it off like dust from her feet.

H.P. Blavatsky, *Lucifer*, August 1889.

One of the prerequisites for being a theosophist is that he or she must be *free*, free in every sense. Free from conditioning, free to search for *truth* without any reservations of any kind. That is why the question of "authority" must be resolved before any authentic search for *truth* is possible. Once the theosophist is ready to start his own search he will have at his disposal the necessary tools to assist him. He will be able to use "right discrimination;" he won't be intimidated by pseudo-authorities holding important positions in any organization, because he will *know* that the only real authority in spiritual matters resides in the *Self*.

I would like to mention that in all my years of being a member of the Theosophical Society I developed valuable friendships that I

hold very dear. Even though most of those friends have already passed I still feel that the important things that we shared, like commitment to the CAUSE are still as valid now as they were when we were in physical contact. Of my newer friends, those whom I have encountered in the last few years, I feel fortunate that I am still able to enjoy their company and wisdom. All these links that we share are as real today as they were when we first met. They are eternal. In other words: They can never be broken. I mention this so we can keep things in perspective. My resignation from the Theosophical Society is just that. I am resigning from the organization. My commitment to *theosophy* remains, as always, the same.

Rodolfo Don



Emanation & Idealism

The Ain-Soph, the "UNKNOWABLE" and the "UNNAMEABLE" which, as it could not be made manifest, was conceived to emanate manifesting Powers.

It is then with its emanations alone that human intellect has to, and can deal. Christian theology, having rejected the doctrine of emanations and replaced them with direct, conscious creations of angels and the rest out of nothing, now finds itself hopelessly stranded between Supernaturalism, or miracle, and materialism. An extra-cosmic god is fatal to philosophy, an intra-cosmic Deity — *i.e.* Spirit and matter inseparable from each other — is a philosophical necessity.

Separate them and that which is left is a gross superstition under a mask of emotionalism. (ii, 41)

And this on pseudo-idealism:

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. But as no worse fate can befall the exponents of Esoteric Anthropo-Genesis than being openly called by their foes by their old and time-honoured names of "lunatics" and "ignoramuses," the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. (ii, 651)

MUSINGS FROM A HOSPICE DOC

I am becoming very interested in "death" and in "disease" from the theosophical perspective and feel that it would be wonderful if I might help other pathologists and medical people start to look very closely at the evidence that is now pouring in concerning the true and

divine nature of death of the human animal body. In all my twelve years here at the L.A. County Coroner's office, all I've sensed is release and happiness in those who have "died" or so I imagine. It is good that we humans have wonderful sense of humours (pun and misspelling intended, now) and might be able to laugh at our little selves a bit after we find ourselves still very much alive after the deaths of our forms. I just love the scientific fact that our bodies are no more than seven years old whenever they die and the molecular turnover rate is about seven years. If I ate blue food in seven years I'd be all blue. If I stopped, after seven years the blue would be gone. Use that which seems good to you to use. I owe so much to HPB and Theosophy

This compassion regulates all my struggling intelligent activities, adds humility and gives me a motive that I had not seen heretofore.

Hospice doctors provide the legal backup to the nurses that do the work of making sure that dying patients are as comfortable and cared for as can be.

=====

As to help and consolation (?) Well once that the philosophy of theosophy is grasped as a whole and then life's purposes and actualities are reviewed in that light, the care for people whether in their "last extremities" (in this incarnation) or otherwise, becomes a matter of deeper and more useful purpose

To even hear of the idea that we are truly immortals, that we cannot escape Karma, GOOD as well as bad, that WE WILL RETURN — logically at a point equivalent to that which we are leaving — all this is far better than a useless and hopeless desire to enter an unproven "heaven."

I am sure I am saying this wrongly. But the doctrine of justice in the world (not overseen by a PERSONAL God, but by the whole of NATURE WHICH IS GOD ITSELF), is to my mind a better proposition even if it should be skillfully presented at the end of a life.

We do not fear sleep. Yet death of this personality is only a sleep and a forgetting, while the ETERNAL SPIRIT in man — his very real SOUL (which he does not "own," but which is HIMSELF, his WHOLE SELF) is to my mind (and experience in speaking with others who inquire — not thrusting it on them unasked or unwanted) very valuable. It gives HOPE when despair may set in for various reasons and one feels incapable of finalizing things.

No one is the ONLY sustainer of another or others, each has the same immortal SELF within themselves and they need only appeal to its help for that help to manifest. We all have the same base, but in any one life we seem to emphasize or play down some aspects of character and work which are the common property of all. No one can patent a "law of Nature;" so too, no one can take all the blame of anything entirely on themselves — but more could be said on this aspect too.

The key is, I think, to never force anything like this philosophy on anyone, but when they give an offering, we can present the hope based on the CONTINUITY of the sense of SELF — which is NOT based solely on the NAME one has assumed for this personality so far.

EUGENE CARPENTER, MD

The Global Village

THEOSOPHY

Secret Doctrine Classes

Wednesday 2 to 4 pm — Antwerp

Monday 7 to 9 pm — New York

Wednesday 7:30 to 8:45 pm — Los Angeles

In The Lobby — New York

FEBRUARY

- 4 – GENIUS: THE HIGHER SELF ABOVE (57)
- 11 – SECRET PURPOSE OF MAN & NATURE (60)
- 18 – WHO OR WHAT REINCARNATES? (65)
- 25 – "ONCE A MAN ALWAYS A MAN" (67)

MARCH

- 4 – DO WE SEE LOVED ONES IN HEAVEN? (71)
- 11 – CAN WE REMEMBER PAST LIVES? (73-6)
- 18 – HEREDITY PROVES REINCARNATION (72)
- 25 – WHY DO WE REINCARNATE? (81-3)

(STUDY TEXT: "THE OCEAN OF THEOSOPHY")

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SUNDAYS 8.00 - 9.00 p.m.

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|-------------|------------------|--------------------------------------|
| 2001 | | TALKS with Questions |
| February | 4 th | Ego & the ego |
| | 18 th | Memories of Past Lives |
| March | 4 th | Idea, Ideal & Illusion |
| | 18 th | Commemorative Meeting : W Q Judge |

The Antaskarana — His Life & Work

INFORMAL MEETINGS

In the light of Theosophy

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|----------|------------------|---|
| February | 11 th | The Theory of Cycles |
| | 25 th | Religion and Reform |
| March | 11 th | The Origin of Evil |
| | 25 th | Conversations on Occultism Rules of Higher Conduct |

Antwerp — BELGIUM**Voordrachten 2001****Februari:**

| | | |
|----|----|--|
| 4 | DR | Is God persoonlijk of onpersoonlijk? |
| 11 | AC | Theosofie: een objectief idealisme |
| 18 | TD | Universele Broederschap: hoeksteen van wereldvrede |
| 25 | PW | Wat is bewustzijn? |

Maart:

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|----|-----|--|
| 4 | RVO | Panel: Spirituele discipline... een noodzaak? AC/DR |
| 11 | HDK | Beheerst toeval of rechtvaardigheid ons leven? |
| 18 | AC | Wereldkarma en individuele verantwoordelijkheid |
| 25 | RVO | De eeuwigheidswaarde van het geheugen |

April:

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|----|-----|---|
| 1 | DR | De Theosofia van de Nag Hammadi geschriften |
| 8 | PW | De occulte oorzaken van ziekte en gezondheid |
| 15 | DR | Van chrèstos naar Christos: de inwijdingsweg Pasen |
| 22 | HDK | Panel: Wat is de basis van menselijk geluk? AC/TD |
| 29 | TD | Voeding en het respect voor de lagere natuurrijken |

Mei:

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| 6 | HDK | Een spirituele grondslag voor opvoeding en onderwijs |
| 13 | PW | Het astrale lichaam en het astrale licht |
| 20 | DR | Helderziendheid, telepathie en telekinese |
| 27 | RVO | Panel: Paranormale verschijnselen en spirituele vermogens DR/PW |

Reserve:

Argumenten tegen het materialisme

De strijd van de Theosofie om erkenning

Kloneren: weldaad of misdaad?

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|-----------------------|--|
| 1 ^{er} avril | Les leçons de la rencontre Orient-Occident |
| 6 MAI | JOUR DE LOTUS BLANC, <i>Commémoration: "L'apport unique de Mme Blavatsky à l'Occultisme universel"</i> |
| 3 juin | Expériences de mort imminente : quelles leçons pour la vie? |

Vendredis de 20h15 à 21h30

| | |
|----------|---|
| 06 avril | Y a-t-il un bonheur sans compassion ni sagesse? |
| 13 avril | Le mystère initiatique de Pâques |
| 20 avril | Peut-on prouver la survivance de l'Âme? |
| 04 mai | Karma: y a-t-il une predestination? |
| 11 mai | Les étapes de la méditation |

Samedi 12 Mai de 14h à 18h**SEMINAIRE, entrée libre et gratuite****"Les Maîtres de Sagesse et l'héritage spirituel de l'Humanité"****ÉCOLE DE THÉOSOPHIE POUR ENFANTS ET ADOLESCENTS**Réunions bimensuelles, les 1^{er} et 3^{ème} samedis, de 16h à 17h15**SEND YOUR MEETING SCHEDULE FOR POSTING (ultinla@juno.com)**

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