



How An Agnostic Saw Her

the
flame

[Many paid tribute to the memory of H. P. B. when she laid aside her body on the 8th of May, 1891. Most came from the lips and the pens of her own pupils and helpers. A few came from friends outside the Theosophical fold. One of these we print below. "Saladin" of the Agnostic Journal was a friend, not a follower, an admirer whose views on many subjects, were at variance with those of H.P.B. "Saladin" was the pen-name used by Mr. Stewart Ross. — Eds.]

From stale, gray London we were whirled out among the green fields and through masses of fruit trees white as the vesture of Soracte's hill [Horace, Ode ix]. That day we followed to the furnace the mortal remains of Helena Petrovna Blavatsky. Away we were whirled through plains grazed by fat oxen that would have made a holocaust worthy to have celebrated the victory of Platea, and through a gloomy plantation of resinous pine that would have made a funeral pyre for Patroclus. And, from among the bushes, the birds sang as merrily as they did erst in Eden, and primroses prink the green slopes as fragrantly and daintily as in the old romantic days, when they bore up the dancing feet of Titania and Oberon beneath the light of the moon.

And on we sped with our dead through that blue-skied afternoon in the month of May. We bore no warrior to the pyre. We needed no oxen and resinous pine. We hastened to a mortuary furnace more intense than ever reddened the heavens round Ilium, or rendered Gehenna hideous with unctuous smoke and the odour of smouldering bones.

We were accompanying to

s an oracle, a sphinx, or a sibyl, rather than anything that the world commonly produces in its ordinary villages and towns. We accompanied the remains of what was the madcap girl of Ekaterinoslow, who, with nuptial withes, had, as a freak, tied her wild impetuous young heart to that of tame and frosty age; and had since, in every realm of this planet of ours, thought and toiled and suffered, and had been misunderstood and calumniated. She felt her strength, and knew the weakness of the chattering imbeciles that, in the census-return, make up the millions of a country's population. Mabel Collins tells the truth when she says that Madame Blavatsky had a contempt for mankind; but forgets to say that it was an affectionate contempt. She was neither pessimist nor misanthropist. She was simply an upright and romantically honest giantess, who measured herself with the men and women with whom she came in contact,

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and felt the contrast, and was not hypocrite enough to pretend she did not feel it. But she did not call even those who reviled and wronged her by a more bitter epithet than “flapdoodles.” Such assailants as even the Coulombs and Dr. Coues she referred to with expressions, equivalent to “Father, forgive them, for they know not what they do,” even when these assailants were doing their best to cut her, soul and body, with numerous and ghastly wounds, and to fill them with salt and salve them with vitriol.

She had no more rancour against the “flapdoodles” than I have against my butt, “Mr. John Smith, nonconformist and cheesemonger;” and my ill-will towards him is shown by my working away for him year after year barring up my path to literary renown and worldly success, and becoming prematurely blind and grey-haired, wrinkled and old, for his sake. If Madame Blavatsky, like every other ambitious man and woman, had flattered the “flapdoodles” and catered to their prejudices, they would have paid her for her services and awarded her the kind of excellently stale character that would obtain one a situation as a Methodist preacher, But she was not one of the Methodist preacher type, and they give her a character (vide Coues and others) that would obtain for the very devil a more exalted position in hell. She declined to place her feet in the very marks in which Mrs. Grundy trod, even as an eagle could not be made to walk for leagues on the hoof-prints of an ass. She at one time amused some gapers and gazers with specimens of home-made, miracles, and these “miracles,” light as a game at Nap, they elected to associate with Theosophy, which, compared with a frivolous game at Nap, is serious as the cannonading at Trafalgar. They judged her on the testimony of a snake she had warmed in her bosom, a Madame Cou-

lomb, a renegade friend, the most venomous viper the world knows of, especially if the viper be a female one. And on the coilings and wriggling and hissings of this adder they are mean enough and mediocre enough to base devilish aspersions against the strong, brave, and simple woman with the remains of whom we travel on to the furnace at Woking. Such was the tenor of my contemplations by the way.

One in a wagon-load of uncraped mourners, I reached the crematorium. It is a red-brick building, which, in appearance, seems a mongrel between a chapel, a tile-kiln and a factory chimney. You enter by a mortuary chapel, passing through which you emerge through heavy folding doors of oak, and find yourself in an apartment, in the middle of the floor of which, and end to you, there is a great iron object like the boiler of a locomotive, but supported by and embedded in masonry. The Theosophists crowd round this boiler-looking object with anxious but decorous curiosity, to gratify which one of the attendants turned, on the end of the object, an iron snib, which left a circular orifice about the size of a crown piece, Those present looked in succession into this opening; most, I noticed, gave one quick glance, and turned away with an involuntary shudder. When it came to my turn to peep in I wondered not that my predecessors had shuddered. If Virgil or Milton or Dante had ever seen such an Inferno, they would never have written about the Inferno at all, relinquishing the theme as utterly ineffable. Inside that furnace was filled with towels of fire whisked by the arm of the very devil himself. I can look on a common furnace; but I shall never again peep through that iron eye-let into the viscera of hell.

As I was so contemplating, the hearse arrived and drew up on the gravel in front of the door of the mortuary chapel. Into the chapel the coffin was borne and laid upon an oaken tressel, and we all stood up and uncovered. The coffin was literally laden with and hidden in flowers, and a heavy perfume pervaded the air. Under those flowers lay the mortal remains of her who was dear to all of us, and had wielded a personal influence such as mere mediocrity, however amiable, could never have exercised. The glamour with which she evoked towards herself human respect and affection was a greater "miracle" than any her traducers have drawn our attention to. It was equalled only by the envenomed hate towards her with which she could apparently inspire her enemies. And how she could have enemies at all is a "miracle" to me; for, in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child, "Impostor" indeed! She was almost the only mortal I have ever met who was not an impostor. And the flagrant and apparent ignorance of those who style her so is contemptible. They allege that she "founded a new religion." Where and when did either she or hers make such claim? On the authority of mendacious popular gossip, they allege that the "new religion" like the baleful old mockery of a religion that is in this country, by law established, was attested by thaumaturgy and miracle. They are ignorant of the very element of Theosophy who make such a charge. Even if you were to take it for granted that, by a clever juggle, Madame Blavatsky found a tea-cup under the ground and mystically mended a trayful of broken china, the fact would have no more connection with Theosophy than Tenterden Church has with the Goodwin Sands, or lawn tennis with

Christianity. Ye sneerers of cheap sneers, read "Isis Unveiled," "The Secret Doctrine," and the "Key to Theosophy," and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank.

Mr. G. R. S. Mead, a young gentleman of refined features and much *spirituelle* of expression, stepped forward to the head of the coffin of her to whom he had been private secretary and attached friend. There, in the most solemn hush, he read an impressive address impressively. As his silvery voice rose and fell in melancholy cadence, I was wafted away as in a vision to the glen where—

"In accents soft and calm,
Kilmahoe gave out the psalm,"

among the heathery hills of my own loved land, to sterner and less literate heretics who were persecuted with fire and steel, even as the heretics among whom I now stood were persecuted with sneering and calumny.

But, while thus musing, the door from the crematorium into the chapel opened, and four employees, who did not look exactly like either stokers or butchers, but had some resemblance to each, entered, and in a business-like manner, went two to each end of the tressel, and, raising it by its four handles, moved off with it through the doorway. Four Theosophists who had known and loved Madame Blavatsky, and had, like myself, found the grandest and the worst-abused woman in the world identical, followed her remains through that wide doorway down to the furnace. The mass of flowers wafted us another wealth of fragrance as they disappeared, and the great door-

way was slammed and bolted with a decisive mastery suggestive of the fall of the portcullis in Hades.

Tressel, coffin, and flowers had gone. They were now, behind that inexorable door, as also the mortal remains of the strongest, bravest, and noblest woman that shall ever grasp this poor trembling hand, all too mean and weak to write her obsequies. "Give up thy life if thou wouldst live.... Before he cast his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain, in him will men a great and holy Buddha honour..... When to the Permanent is sacrificed the mutable, the prize is thine: the drop returneth whence it came. The *Open Path* leads to the changeless change — Nirvâna, the glorious state of Absoluteness, the Bliss past human thought."

Since Madame Blavatsky's arrival in England the Theosophic movement has made steady progress, principally among the influential and educated; for, like Positivism, it offers no haven of mental indolence and moral lethargy for the unlettered and unthinking. The most notable English convert is Mrs. Annie Besant, whom we always predicted would, in time, relinquish the cold *This-worldism* of the Secularist.

Anyone with the capacity to recognize human greatness and to discern the *Shekinah* light of Genius — and this is written by one who has looked in the face of Carlyle — could not fail to know that the world held only one Madame Blavatsky. There was a charm in the sublime simplicity of her manner which drew her followers to her as the horse-shoe magnet attracts the steel filings. She struck you as a square-headed, rough-featured, stout, carelessly-draped, Oliver Cromwell-looking personage, as you sat alone with her over coffee and

smoking with her cigarettes of her own making; but she had that overflow of soul which falls to the lot of few, and such as might, but for superior mental fibre and balance, have impelled her, like Wiertz and Blake, to ride on steeds of fire while the multitude deemed their genius dashed with madness. Hers had been a life of storm, toil, and unrest, which had left their autographs written cruelly upon her face, and had originated or accentuated incurable illness. She kept herself among us by taking doses of arsenic which would have killed the strongest. And yet she was cheerful and sociable, incapable of an ungenerous thought, and she had not a mean drop of blood in her veins.

Her manners and mode and matter of speech were far too unconventional for the drawing-room. She could use expressions of expletive force which are compatible with dashing dragoons rather than with simpering dudes. She had that tremendous strength of idiosyncrasy which can dispense with receiving lessons in deportment from the dancing master. The feeble yew looks best when clipped and pruned; but the forest oak appears to most advantage in the possession of the full length and strength of his great arms with which he has grappled with the roaring storm.

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky — to-day it has none. The matrix of heredity and environment in which she was molded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in

a cataclysm of falsehood, hatred, and slander?

Any discriminating person who came in contact with her could easily understand why she was so dearly loved, and no less easily conjecture why she was so bitterly hated. She wore her heart upon her sleeve. Unfortunately for anyone who hopes to “get on” in this world, she did not possess even a single rag of the cloak of hypocrisy. She rattled away rather than conversed upon persons and principles in merry sarcasm and happy cynicism, but — to those who could understand her — without even a suspicion of bitterness or malevolence. She had none of that restrained precision in utterance in regard to friends and contemporaries which ladies in society adopt. She meant no ill, and so it did not occur to her that she could speak any evil. She was, if you like, too simple and ingenuous and straightforward; she wanted in discretion; she was entirely lacking in hypocrisy; and thus she became an easy butt for the envenomed arrows of her traducers.

Now, through dark death and the crematorium fire, she has passed from among us, ye slanderers. Apart from the nobility of her soul and the magnitude of her achievements, I cherish dearly the memory of one I loved, of a misunderstood one whom I understood, and one of the very few who ever understood me. The mystery to which we are passing may be the richer for her presence; but this mediocre world of ours is all the poorer for her loss. Her demise falls heavily upon me who was of her brotherhood, but who do not share in the stoical consolations of her creed.

To her followers she is still alive. The Madame Blavatsky I knew “can in the mind of no Theosophist be con-

founded with the mere physical instrument which served it for but one brief incarnation.” But I lay not firm enough hold upon this doctrine for it to give consolation to me. The Madame Blavatsky I knew *is dead* to me. Of course, all that might be permanent or impermanent of her still whirls in the vortex of the universe; but she lives to me only as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example. Her followers are gnostic on grave issues of teleology on which I am only agnostic. They have unbroken communion with their dead; but I am left to mourn. It is not for me to altogether overleap the barriers of sense, and, by the divine light of spiritual perception, behold help extended to me from that awful bourne from which no traveler returns. To me Madame Blavatsky is dead, and another shadow has fallen athwart my life, which has never had much sunshine to bless it.

SALADIN
(From the *Agnostic Journal*.)

Gurus & Chelas

The growth of UNITY runs like a keynote through the mission of the Adept-Fraternity. Its Message is for all — Brahmana and Chandala, Jew and Zoroastrian. The Philosophy of the Great Gurus recognizes Souls, and all men and women are souls whatever their station in life, whatever the color of their skin. And that gives us the first necessary qualification for any who aspire to be a chela.

When a man or woman has sufficiently absorbed and assimilated the Ancient Teaching so that he attempts sincerely and earnestly to kill in himself

pride of race, religious exclusiveness, social snobbishness, he is taking the first step towards the Path of Chelaship. Only a man, manushya, a thinking Soul, is fit to be the chela of a Great Guru; men or women as souls are wanted, not Christians or Hindus, Indians or Europeans, rich or poor; real men and women are Souls who have in some measure risen above these distinctions of caste, class, community and creed. When a man raises himself to the place of a brother and a helper to other men without any distinctions, he has taken the great step. He has come out from among the warring, clashing kingdom of animal-men and has entered that of the human. By such a transformation the Light of the Soul is lighted in the Heart. It is worth noting that not by some mysterious practices does the ordinary man or woman come near to the Great Gurus, but by this inner change, by this courageous recognition of oneself as a Soul above all distinctions and differences of personality.

Perhaps the second great keynote running through the mission of the Adept-Fraternity is to draw near to Itself those human Souls who have by Soul resolution come out from among those who live a sense-life; who, rising above the differences of their own personalities, are aspiring and endeavouring to live not as bodies but as Souls.

But the great Gurus look not only for this resolution and action, but also for the motive behind it — why does a human Soul desire to live the higher life? If it is for the purpose of gaining emancipation or Mukti then for such the real Path of the Great Fraternity is closed. But if the motive is service of humanity, service of human Souls, irrespective of any distinctions and conditions, then the Adept-Fraternity is

interested in such an aspirant. The search is for an aspirant willing to forego and to renounce the bliss of Mukti, the joy of Nirvana, and willing therefore to be trained for effective service of humanity. Therefore even when a man tired of the worldly life desires to lead the higher Soul life, that desire *per se* is not sufficient. He must see the ideal which is this: Our humanity is called “Orphan Humanity;” it badly needs father and mother, and the aspirant to Divine Wisdom must perceive that he needs training to become a father and a mother to all human Souls. Just as a father labours and toils for his children, just as a mother suffers and sacrifices for them, so must the aspirant and the would-be-chela prepare to labour and to toil, to suffer and to sacrifice. Therefore it is the Inner Ego of the aspirant which undergoes training.

When any one of us come out from among the rank and file of worldly men and women, and resolve to give our all, our very life to the spiritual service of human Souls regardless of consequences to ourselves, ah! Then even though unknown to ourselves we kindle a light in our heart which shines forth and is seen by the Great Gurus, just as we would see a light in a dark valley when we are standing on the mountain top. The principle task, the chief work of this Lodge, is to bring men to this spiritual resolution. (Extract from Vol. V of *The Theosophical Movement*)

**THE RELIGION OF
ABRAHAM LINCOLN**

Happy day when — all appetites controlled, all passions subdued, all matter subjected — mind, all-conquering mind, shall live and move, the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail!
 [From Address before, the Washington Society of Springfield, Illinois, 22nd February, 1842]

Abraham Lincoln is known to the world as a Friend of Humanity. It will be of interest, therefore, to Theosophical students to consider the religious views of this great altruist, and to determine the spiritual influence that guided to fruition his arduous task.

Lincoln was not an orthodox Christian. In the words of Mrs. Lincoln “he never joined a church but still he was a religious man. But it was a kind of poetry in his nature, and he never was a technical Christian.” Dr. Emil Ludwig devotes some illuminating pages in his biography of Lincoln to this subject. He writes:

With one voice his friends declare that neither at twenty nor yet at fifty, nor even later, despite the religious tenor of some of his speeches, was Lincoln a Christian in the orthodox sense of the term.

This sounds strange, for Lincoln's knowledge of and devotion to the Bible are well known, and certainly show their mark in his speeches and language. But we further read, that he was spoken of “as an infidel, an atheist a fatalist, in spite of his fondness for quoting the Bible.” An early friend is cited as saying of Lincoln at the age of thirty:

He would come into the clerk's office, where I and some young men were writing and staying, and would bring the Bible with him; would read a chapter and argue against it..... Lincoln was enthusiastic in his infidelity. As he grew older, he grew more discreet; didn't talk much before strangers about his religion.

It is significant to note that during the year of elections only three of the twenty-three ministers in Springfield wanted him for President.

There could be no misconception of a personal god to one whose life was devoted to the service of humanity. The idea is incongruous — an impertinence even — that mere man should fight for the inalienable right of freedom for five million souls in the face of an Almighty Dictator. Herndon, Lincoln's law partner, has left these words:

No man had stronger or firmer faith in Providence — God — than Mr. Lincoln, but the continued use by him late in life of the word God must not be interpreted to mean he believed in a personal God. In 1854 he asked me to erase the word God from a speech which I had written and read to him for criticism, because my language indicated a personal God, whereas he insisted no such personality ever existed.

Dr. Ludwig thinks that Lincoln had a firm belief in predestination because he said, “Brutus was forced to kill Caesar, by laws and conditions lying outside the power of his own will.” Mrs. Lincoln also recorded, “Lincoln's only philosophy was that what would happen would happen, and that no prayer could avail to alter what was happening.” And yet how can a fatalist show forth such magnificent initiative as Lincoln showed? He did not sit down in the face of problems and trials saying “Kismet;” but believing in the moral order of the Universe, in the principle that rigid justice rules the world, *i.e.*, in Karma, he planned and he achieved. He said:

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.

And therefore he also understood and accepted and practised the Law of Necessity. "I yield to all which follows from Necessity." Similarly, the doctrine of interdependence and brotherhood which is a great aspect of the Law of Karma he intuitively accepted and practised:

Our defence is in the preservation of the Spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism around your own doors. Familiarize yourself with the chains of bondage, and you are preparing your own limbs to wear them.

Once Lincoln said:

I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results have been unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty* wants me to do or not to do a particular thing, He finds a way of letting me know it.

Mr. Judge has given us a most elucidating explanation of the above in his "Echoes From The Orient": —

Pillars of peace and makers of war such as Bismark, or saviours of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of, their day, but to these very unseen Adepts, who crave no honors, seek no publicity and claim no acknowledgment.

Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land. Lincoln always felt that in some way he was to be an instrument for some great work.

But what could have been the content of the soul of Lincoln which attracted to itself such beneficence? The love of Liberty, the intense aspiration and the unswerving determination to serve the cause of Liberty and of human progression and perfection. Simplicity was the Keynote of his character in which intellectual honesty and a sense of justice shone clear and bright.

* Unless familiar with the doctrine of the Higher EGO, one is likely to call its *activity* "help from God" as witness Jacob Boehme. Then, too, there are the Nirmanakayas.

A failure to challenge

The facts surrounding the sinking of the Japanese fisherman training ship Ehime Maru by a U.S. subdeserves serious attention.

About the same time the USS Greeneville's commander, Scott Waddle, scanned the surface by periscope and saw nothing, a sailor in the control room appears to have calculated from sonar readings that the sub and the ship were 2,000 yards apart.

But the sailor did not call a warning, feeling his calculations must have been off because the skipper found the area clear. Letting a boss persist in his or her views of reality, despite one's evidence, can be the easy course sometimes, but in this instance it may have been a fatal lapse.

If true, the sailor, a fire-control technician, not only refused to accept his own work but inadvertently moved the plotted position of the Japanese ship 7,000 yards further away.

What's troublesome is the reluctance to speak out, to warn, and to assume one is wrong if one's findings are at odds with those of a superior.

This penchant to keep one's head down and rely on others is not a problem confined to this submarine or the military. People in leadership positions who say something are often subject to yes-men pandering when they need the challenges of independent thought. The more foolhardy like it that way.

For an underling to hold back reveals a lack of self-reliance and personal esteem as well as deficits in training, organizational efficiency, and commitment to progress.

Life takes guts. Intentions rarely matter as much as deeds.

Toledo Blade
March 1, 2001

AN EXTRAORDINARY SAINT

There are probably few individuals among adherents of the authoritarian religious creeds upon whom H. P. Blavatsky would have bestowed the honor — had she possessed the means of doing so — of erecting a statue in his name. Joseph de Veuster — Father Damien — the Belgian priest, who, as a young man of thirty, offered the whole of his life in sacrifice for the alleviation of the sufferings of the lepers at Molokai, is an exception. There are a number of instances in the history of humankind of absolute, conscious sacrifice of one's self for the benefit of the many, but none more humane or touching, perhaps, than that of Damien.

In the Key to *Theosophy*, in the section “On Sacrifice,” H.P.B. contrasts the self-abnegation of Damien with that of sincere but vain glorious missionaries who sacrificed their lives for a sectarian idea, such as that of saving the heathen from “damnation.” Damien went alone to live for sixteen years in the colony of lepers, giving relief and relative happiness to thousands of miserable wretches. He brought to them consolation, mental and physical, and a ray of light into the black and dreary night of an isolated, hopeless existence. In the eyes of the Theosophist, this poor Belgian priest stands immeasurably higher than missionaries who go, in one case, to people who are not yet ripe for any truth and, in the other, to nations whose systems of religious philosophy are as grand as any to be found elsewhere. Whereas the missionaries with sectarian intentions died, in many instances, the victims of irresponsible savages, and of popular fanaticism and hatred, with nothing of value achieved, Damien died in the arms, metaphorically speaking, of those he lived to serve — not of the hatred of the men he went to help, but of the same

disease they suffered — a “saint” in the minds and hearts of all.

Joseph de Veuster was born of Belgian peasants in 1840. He was a cheerful child and well liked. From the early years of his life he showed a sensitiveness to suffering. His parents hoped to have him become a businessman and sent him to a commercial school. Joseph, however, felt a strong desire to enter the priesthood and after much urging his parents gave him their permission to join his brother in a monastery. Both he and his brother longed to be missionaries and, as it turned out, Joseph, now Father Damien, finally took his brother's place as a missionary to Hawaii, due to the latter's illness.

For nine years Father Damien worked in Hawaii with the devotion of one convinced that what he was doing was right. During the early part of his stay there, the Hawaiian government began rounding up all lepers and sending them to an island called Molokai, in an effort to reduce contagion. The lepers were taken from their families and sent to live on this barren island with very little in the way of physical attention and nothing of spiritual care and consolation. Damien's heart suffered for these unhappy people and for several years he longed to be able to help them. In 1873 his opportunity came, and without even waiting to pack his few possessions, he boarded a boat laden with lepers heading for the dreaded island.

The first night, and for many nights thereafter, he slept under the stars beneath a tree with nothing for strength except his oneness of purpose and his faith. When Damien arrived in Molokai conditions were frightful. The sufferers had had no one to care about them — and as leprosy causes an apathy to develop —

they cared not about themselves. They lacked fresh water, slept on the ground, and had barely enough food and clothing. This in addition to being separated from loved ones and doomed to die a horrible death. Damien began by attending to their physical needs--dressing their sores and himself administering to them in all ways. He took the more able-bodied of them and, finding a source of fresh water, dug channels to make it available. He began to build houses. It was only through example that he got the others to help. He persuaded the Hawaiian government to send food and clothing and so improved their physical condition that, from a state of complete hopelessness, the lepers began to find solace in the companionship of a friend.

Damien worked with the lepers for twelve years before contracting the disease. Infected at last, he suffered for four years before his release came. During this time he maintained cheerfulness of mind, and worked as long as his strength permitted. Finally, in 1889, his body was laid to rest under the same tree which had been his first bed on Molokai sixteen years before. At the time of his death Father Damien had succeeded in building a hospital and with it obtained doctors, nurses, and priests. He had succeeded in getting the government to supply food and clothing in goodly amounts. The plight of the lepers on Molokai at Damien's death was almost "pleasant" in comparison with what it had been when he came.

Since the last century, a great deal has been done toward the treatment and cure of leprosy. Through reference to an old Buddhist manuscript, test and experiment demonstrated that leprosy can be permanently cured by injections of an extract of chaulmoogra oil. But something of all that has been achieved can

justly be attributed to the work of Damien. Except for his labor and sacrifice, the world might have done little to relieve the misery of these unfortunate sufferers.

Sometime after Damien's death the Reverend C. M. Hyde, a Protestant minister in Honolulu, wrote a derogatory letter to a friend concerning Father Damien, trying to indicate that all that was attributed to the dead Father was not so-that he was dirty, coarse, and gone to Molokai without orders, etc. Robert Louis Stevenson, happening upon the published letter, was quick to come to Damien's defense. The result was the famous "Open Letter to the Rev. Dr. Hyde of Honolulu." With fine eloquence and rare insight, Stevenson accuses Dr. Hyde of being jealous of Damien's heroism, and that from his rich mansion in Honolulu he secretly wished that he could be the doer of great deeds. Stevenson does not make a saint out of Damien, he acknowledges that he was a coarse peasant, stubborn and narrow in his view. But it is even a greater feat he performed, being thus human. It would have been easy to do what he did had he already been a saint! He accuses Dr. Hyde of never having had the courage to visit Molokai. Stevenson himself spent eight days and seven nights on the island and calls it "a pitiful place to visit and a hell to dwell in." He wrote:

It is not the fear of possible infection. That seems a little thing when compared with the pain, the pity, and the disgust of the visitor's surroundings, and of the atmosphere of affliction, disease, and physical disgrace in which he breathes. I do not think I am a man more than usually timid; but I never recall the days and nights I spent upon that island promontory ... without heartfelt thankfulness that I am somewhere else . . . and when the *Molokii* bore me at last towards the outer world, I

kept repeating to myself, with a new conception of their pregnancy, those simple words of the song--- "Tis the most distressful country that ever yet was seen."

And observe: that which I saw and suffered from was a settlement purged, bettered, beautified; the new village built, the hospital and the Bishop-home excellently arranged; the sisters, the doctor, and the missionaries, all indefatigable in their noble tasks. It was a different place when Damien came there and made his great renunciation, and slept that first night under a tree amidst his rotting brethren: alone with pestilence; and looking forward (with what courage, with what pitiful sinkings of dread, God only knows) to a lifetime of dressing sores and stumps.

In answer to Dr. Hyde's specific accusations, Stevenson replied:

Damien was *dirty*. He was. Think of the poor lepers annoyed with this dirty comrade! But the clean Dr. Hyde was at his food in a fine house.

Damien was *coarse*. It is very possible. You make us sorry for the lepers who had only a coarse old peasant for their friend and father. But you, who were so refined, why were you not there, to cheer them with the lights of culture? Or may I remind you that we have some reason to doubt if John the Baptist were genteel; and in the case of Peter, on whose career you doubtless dwell approvingly in the pulpit, no doubt at all he was a "coarse, headstrong" fisherman! Yet even in our Protestant Bibles Peter is called Saint.

Damien was *headstrong*. I believe you are right again; and I thank God for his strong head and heart.

Damien was *bigoted*. I am not fond of bigots myself. . . . But what is meant by bigotry, that we should regard it as a blemish in a priest? Damien believed his own religion with the simplicity of a peasant or a child; as I suppose that you do . . . But the point of interest in Damien, which has caused him to be so much

talked about and made him at last the subject of your pen and mine, was that, in him, his bigotry, his intense and narrow faith, wrought potently for good, and strengthened him to be one of the world's heroes and exemplars. Damien *was not sent to Molokai, but went there, without orders*. Is this a misreading? or do you really mean the words for blame? I have heard Christ, in the pulpits of our Church, held up for imitation on the ground that His sacrifice was voluntary. Does Dr. Hyde think otherwise?

The life and work of Father Damien serves to point up, in striking sense, the oft-repeated questions, "What is a Theosophist?" and "Who is a Theosophist?" In spite of the crystal clear statements contained in the Declaration of the U.L.T. that all are regarded, as Theosophists "who are engaged in the true service of humanity, without distinction of race, creed, sex, condition or organization," perplexed inquirers, and possibly some associates, continue to think of Theosophy and its ideal in a limited, sectarian sense. How is the idea to be conveyed that the quality of the true Theosophist, is to be found, not in what one *believes*, but in what he is and what he *does*? It is not of final moment, in the realm of spiritual evolution, what one's religious beliefs may be — so long as he is sincere, devoted, and true to himself, so long as he works unselfishly for the good of others. H.P.B.'s commendation of Damien's great sacrifice, besides giving credit where credit is due, should demonstrate to all the unsectarian spirit of Theosophy and of its teachers, and at the same time disabuse sectarian Theosophists of their exclusiveness.

If it is possible, without presumption, to epitomize the message of Theosophy brought to the world in 1875, it may be described as the message of self-sacrifice, and it was brought by those

who had the right to speak and be heard. Under that illumination, we come to understand that self-sacrifice is not one of the adornments of life, but an essence of life itself. Progress on the path of human evolution is not alone through the conflict of blind forces nor through the stresses, of a ruthless necessity, but is guided, directed and, sustained by sacrifice.

In every religious faith, as well as among people belonging to none, there must be true and sincere servants of mankind. In spite of Damien's Sectarian affiliations, and, of the Rev. Hyde's charge of bigotry (which is questionable), there can be little doubt that here was a true lover of his fellow men, who sacrificed himself, not because of his creed, but because of his humanity. "He was a true *Theosophist*," said H. P. Blavatsky, "and his memory will live forever in our annals. Had we the means to do so, we would raise a statue to Father Damien, the true, practical saint, and perpetuate his memory for ever as a living exemplar of Theosophical heroism and Buddha- and Christ-like mercy and self-sacrifice."

CORRESPONDENCE

When Jason in China Grove, NC (usa) asked if it was ok to tell people about theosophy and try to share it with them, since he had heard rumors that proselyting was frowned upon, he received this answer from Bret Smyrson in Australia:

Let it be said that, "you can lead a horse to water but you cannot make the horse drink". So it is with Theosophy, I myself have such deep motivation that spurs my soul to search. Attending lectures and delving through the web sites and daily e-mail which is all (mostly) open for the public interest, I found that fountain of knowledge to quench my thirsty soul. No one told, advertised or informed me that there is Theosophy, it was the deep yearning in my heart that lead me to it, because I want to be where I've been, live in the now not the never and re-learn those lessons to, in and about life. Time is an illusion, so why the excuse. Tell

people how/why you discovered Theosophy and share any experiences that you have encountered whilst on your journey and they will, in turn, maybe, follow their own thread. Many people whom I've shared my experiences with, have since decided to explore within Theosophy of their own accord and a few have not. We are in a period of a great spiritual upsurge all over the world and more people are turning to their hearts and listening to its voice deep inside. Open thy mind, have compassion in thy heart and hold a balance in thy hand.

Bret



THE COFFEE KLATCH

Coffee Maker: Bryan was a customer to write home about! Karma and reincarnation, like great eagles, seem to wheel and dart in his mental sky, prompting him to ask about morality and motive: "How do you know you've done the right thing when you think you have? What if you turn out to be wrong?!" Ah! If my coffee mugs could talk they would tell that boy a thing or two. They've heard those questions so many times that their gilding drops away into the never-never land of affluent grindings. It is like one of those lecturers you hear on a night when you're not sleepy. As the speaker meanders onward you begin to wonder if you've suddenly become Lot's wife and are turning to stone.

But Bryan is different. He has a *bottled-in-bond* excuse for his questions: they are **new** to him and we will hear him out with a smile on our face and hope our answers, if not new, are at least fresh upon his ear.

Student buying coffee: You make these questions of "when" "what" and "how"

far more complex than necessary. My mother covered whole books of philosophy with two words: “Just Because.” Whenever I insisted on an explanation, she quickly dusted off her “Just Because” as a kind of bucket where all unanswered questions get tossed.

Leibnitz asked the question, “Why is there anything?”

Smart Aleck: If there is only one SELF, then is that equivalent to saying “almost nothing?”

Furtive Bystander: We must do more than bounce words against one another like stone pellets. Sincerity and enthusiasm — twin children of perseverance — carry the weight of our words with a kindness not born of flesh. It’s not the largeness nor smallness, the visibility or invisibility of the ONE SELF that makes it central, but questions in this vein: “What would things be like if it turned out to be true?” “What would IT do to words like ‘morality,’ ‘service,’ ‘sacrifice,’ etc., etc.?”

Essence cannot be taught but passes by contagion from Those who exemplify, similar to one candle lighting another. (vide “Emanation” in *Theosophical Glossary*)

Newcomer: My Aunt just heard a lecture called “Muktas and Mahatmas” and no one gets a moments rest in our house. Listen to what she just bombarded me with and tell me if it’s Theosophy?

First then, unless you come to dwell in your own heart you cannot make a start just as in going to a distant country, you have to go to the harbor for a boat, or to a train-station for the train, so in inner life the human heart is like the railway station or harbor — the starting point. But if you go to the harbor or the station without a ticket you may wait there for a century to

no avail! So, on the inner journey we require a ticket; and the name of the ticket is SERVICE — Service of Humanity. Why do the Masters choose for their favorite “title,” *Servants of Humanity*? You are bound for the Country of Service and your ticket must bear the name of that country. Eager and earnest Souls often fail though they come to the heart. There are hundreds in this country of India who seek liberation, Mukti, and they are men and women of pure heart, but they do not find the Great Gurus, whoever they may find! Why? Because they have not made up their minds to go to the Land of Service. Our Masters, the Gurus to whom H. P. B. pointed, are engaged in the eternal service of the race. So having come to the heart, develop within yourself the Vow of Service but do it intelligently — service of all human Souls, not service of Parsis only, or Hindus only, or Christians only, or of this or that cause only — but service of all; but note the other part of the clause — service of Souls. To serve human Souls, and not only minds and bodies. It does not mean that we shall not feed the hungry body, or nurse the sick mind, but that we recognize that unless the Soul is served the agonies of body and mind will continue. Therefore Theosophy gives preference to the feeding of the Soul, above even feeding of the mind; also therefore Theosophy attempts to cure the disease of the Soul rather than the disease of the mind. This Path of Service of Soul is very definite. The general idea of that great seedbed of philosophical answers runs something like this:

NEVER WILL I SEEK NOR RECEIVE PRIVATE INDIVIDUAL SALVATION, NEVER WILL I ENTER INTO FINAL PEACE ALONE; BUT FOR EVER AND EVERYWHERE WILL I LIVE AND STRIVE FOR THE REDEMPTION OF EVERY CREATURE THROUGHOUT THE WORLD.

This tells us at once the distinction between Muktas and Mahatmas, for Mukti — liberation per se — is not the Path of Theosophy or Brahma-Vidya. Great Souls renounce the Freedom of Mukti, the Bliss of Nirvana, the Joy of Salvation. They serve humanity by keep-

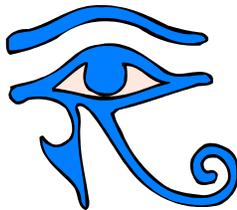
ing company of us caught in the vortex of our own doing, who have *forgotten* the mission of our descent, with no Teacher, hope, or consolation.

The Science of Kwan-Yin requires us to live in the world, though not of it. Great adepts do likewise though rarely known as such. It is said in the Book of Rules that They require Their chelas and disciples also to appear as nothing strange or particular in the eyes of the public. Therefore Theosophy says if you aspire to walk the Noble Way remain in the world, doing your duty by every duty, fulfilling your dharma and your karma. [Extract from Vol. V, *TM*]

DNYANESHVARI

VI

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in



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

Chapter III

[Continued from Issue 6]

KRISHNA: One should follow the path of duty and set an example to people to do the same and one should not keep aloof from them. Even in joke, you should not teach inaction to those, who are not capable of the performance of action. They should be taught the path of good actions and that path alone should be praised before them. Even those, who

seek nothing, must continue to do their duty offering a good model. They would do so for universal welfare and be free from the bonds of Karma.

If you take somebody else's burden on your head, your head will feel the weight. Good and bad actions arise on account of nature, but ignorant men in their delusion think themselves as the cause of such actions. To such an egoist and perverted idiot, this deep spiritual wisdom need not be revealed. Narrating this to him would be a waste of time.

Wise men, who know the truth, eschew egoism from which all action arises in their life. Being conscious that they are different from the physical body, they place themselves beyond the three qualities (Gunas). They are merely onlookers of the activities of the body, although they remain in the body. Like the sun being unaffected with the activities of the creatures of this world, though endowed with form, they remain free from the bonds of action.

Only he, who is gripped by the three qualities (Gunas) and impelled by an illusion (Maya) is tainted by the effect of Karma. He assumes the responsibility for actions, that are not his, but that are performed by the senses doing their natural functions.

My advice to you is: Perform all proper actions, offer them to the ONE SELF and let your heart be devoted to the Self. Never think that "this is the action and I am doing it for a particular object." Entertain no attachment for the body, abandon all desires and then you will earn the joy, which comes spontaneously..

Action is inevitable, but those who entertain attachment to the body and fondle the senses in disregard of this

teaching or under-estimating this truth or treating it with contempt, will be besotted by the wine of infatuation, gripped by the poison of the objects of senses and sunk in the mud of ignorance. Just as it is useless to keep a jewel in the hands of a dead man, or to tell a person, who is born blind, about sunrise, just as the rise of the moon offers no satisfactions to the crows, so this great truth does not appeal to the stupid. Do not even discuss this subject with men, who are averse to the highest teaching (Paramartha). They will not be able to act up to this truth, but will jeer at it. A moth cannot bear light, but he meets death by touching light, and the enjoyment of objects of senses is thus suicidal.

The wise must not indulge the senses even out of curiosity or any other (innocent looking) motive. Can one play with a serpent, or associate with a tiger, or digest the virulent (Kalkut) poison? No matter how a fire originates, even if it is in sport, when the flames arise, they are difficult to control. The fondling of the senses produces no good result.

Why should we secure all sorts of enjoyment for this body, which is not independent (which obeys its own laws)? Why should we gather things day and night to nourish this body? Why should a man shun duty and serve the body with luxuries by hard labour? This body is made up of five elements and these five elements will join up to their own source in the end. Nothing will remain of any trouble taken for the body. Indulgence of the body leads to absolute ruin itself.

It is possible that one experiences a certain kind of satisfaction in indulging the senses with all sorts of enjoyments of objects to his liking. But this satisfaction is as risky as the company of a thief who. Pretending to be honest and remaining

quiet for a time, attacks you as soon as you are out of the inhabited area. The consequences of indulgence are suicidal. Desires associated with the senses create false hopes of happiness, but lead ultimately to distress like fish allured by the bait being caught in the hook. The hook is concealed in the bait and the fish cannot see it. When desires of the senses are not fulfilled, anger is produced. Desires mislead in the same manner as a clever huntsman encircles and leads the prey to the place, from where it is most convenient to kill it. Remember that desire and anger are both fatal. Therefore avoid them both and seek only self-knowledge.

ARJUNA: How does it happen that we see even the wise missing the proper path and going astray? The wise understand the difference between what is acceptable and what is not, and yet they err. A blind man might not be able to separate seed and husk, but how can a man with good sight make the same mistake? Those who abandon attachment to the senses feel dissatisfied and even recluses come back to society. While attempting to keep away from evil acts and escape sin, they are forcibly pulled into it.

Krishna: The enemies to guard against are desire and anger. These enemies are ruthless and they are like death itself. They are like serpents on the hoard of knowledge, tigers in the caves of senses and unclean persons on the path of devotion. They are the rocks in the fortress of the physical body, the protecting wall in the village of the senses. Through the confusion which they create, they exercise power in this world. They are at the root of (Rajas) activities of the mind and their functioning is evil. Being enemies of life, they are held in great respect in the city of death. There is no limit to their hunger, and hope itself increases their activities. Delusion is the younger sister of hope, which can consume everything as quickly as children could finish off a packet of

sweetmeats. Delusion gives strength to desire. Desire and anger have their root in egotism. Desire and anger create hypocrisy and the suppression of truth. They destroy mental peace and substantiate illusion (Maya), which overpowers even the sages. They undermine discrimination, disinterestedness and patience. They ruin tranquility, courage and joy. They cut at the root of knowledge and make happiness impossible. They are born with the body and are inseparable from it. In this way they run parallel with consciousness itself and appear before the mind's eye under the pretence of being judgment. They drown without water, burn without fire, kill without weapons, bind without ropes, and they

destroy even the wise men. They are incomparable in strength, as they do not operate outside.

I will tell you a very effective remedy for overcoming desire and anger. All actions arise through the function of the senses and it is in the senses that these enemies of wisdom reside. Therefore control the senses first and that will make the mind steady, reason independent, and will leave less room for these feelings. Desire and anger will begin to wane like the mirage disappearing in the rays of the sun. (*Dnyaneshvari*, pp. 78-79)

Guest Editorial

This morning I was looking through the article "She Being Dead." One cannot help muse why so many earnest souls have "disappeared" over the years — (let us not lose sight of just HOW many, most never to be heard of again) — perhaps, in part, because so much zealotry that passes for "devotion" was and is focussed only upon "the earth, earthy"...

"The Esoteric Section is to be a School for earnest Theosophists. There is no room for despotism or ruling in it...The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in external Theosophy; has no officers or staff; needs no halls or meeting rooms... Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions.

To live like cats and dogs in the T.S. is positively against all rules — and wishes of the Masters, as against our Brotherhood — so-called — and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow...Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time...

Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack?"

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The mind is incorporeal, moves alone, travels far and rests in the cave of the heart.

Dhammapada

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London sends us a May 8th Gift, a Nosegay of mental Flowers for the Meditators among us — EDS

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1. Introduction

These quotations have been selected from a wide range of sources¹, as originally given out, or more accurately, 're-translated' by those working in the service of the adept masters at the dawn of the modern Theosophical era.

In reading these quotations they show that meditation runs through all the teachings and that practical advice is given in its application. These will therefore be found a source of clear guidance and inspiration for those who strive to work for mankind.

2. Meditation

Meditation ... "is silent and unuttered prayer, or, as Plato expressed it, "the ardent turning of the soul towards the divine;" not to ask any particular good (as in the common meaning of prayer), but for good itself - for the "universal Supreme Good" of which we are a part on earth, and out of the essence of which we have all emerged...adds Plato, "remain silent in the presence of the divine ones, till they remove the clouds from thy eyes and enable thee to see by the light which issues from themselves, not what appears as good to thee, but what is intrinsically good." Key to Theosophy pp 10-11

¹ All the sources and references mentioned are available to purchase from The United Lodge of Theosophists, 62 Queens Gardens, London W2 3AL, UK 020 7723 0688 www.ultlon.freeserve.co.uk

3. Sanyama ... (Restraint, control, concentration)

"Fixing the mind on a plane, or subject is attention (Dharana)

The continuance of this attention is contemplation (Dhyana)

This contemplation, when it is practised only in respect to a material subject or object of sense, is meditation (Samadhi)

When this fixedness of attention, contemplation, and meditation are practised with respect to one object, they together constitute what is called Sanyama. (Perfect concentration) ... an accurate discerning power is developed (a distinct faculty, which this practice alone develops)." Patanjali, p. 37-8

[see on "Attention," Theosophical Art & Notes, p. 153-158]

Sanyama .. "is to be used in proceeding step by step to overcome all "modifications of the mind," (see Patanjali pp. 1, 3) from the more apparent to those most subtle...(after he has overcome the afflictions and obstructions described in earlier books, there are modifications of a recondite character suffered by the mind, which are to be got rid of by Sanyama. When he has reached that stage the difficulties will reveal themselves to him.)" Patanjali p. 38-9

4. Concentration

Concentration ... "or Yoga is the hindering of the "modifications of the thinking principle." (...lack of concentration is due to the mind--"thinking principle" — being diffused over a multiplicity of subjects.) So concentration is equivalent to the correction of a tendency to diffuseness — to obtaining "one-pointedness," or the power to apply the mind, at any moment to the consideration of a single point of thought, to the exclusion of all else...the mind is not the supreme or highest power; it is only a function, and instrument, with which the soul (the higher mind) works, feels sublunary things, and experiences...the lower mind has a plane of its own, distinct from the soul and the brain, and what is to be learned is to use the will, which is also a distinct power from the mind and brain in such a way...as a servant at any time, for as long a period as we wish, to the consideration of whatever we have decided upon.)" Patanjali p. 1,2,3.

"Real concentration is in fact Union with the Divine. We are to understand that we are each the Divine. There is no separateness, but the one Spirit is in each, reflected in each person. "Thou art that Spirit!" is well understood and felt before concentration can become possible...study Patanjali [the philosophy of concentration]. The true source for concentration is selflessness, for as long as we feel the shackles of the personal self, so long is concentration hindered in various ways." WQJ - Practical Occultism p. 275

“Real concentration is not acquired by experiments in thought transference, [for] in those [cases], one of the persons has to be passive or over-sensitive. Passivity leads at last either to indifference or to undue and unequal development of psychism, which is very undesirable...There are two kinds of concentration. First that of the brain and mere nerves, including attention, and Second, that sort which is higher and spiritual, pertaining to the ideals of life and the soul itself. The first is properly cultivated by ordinary methods of study and attention, especially the latter and which results in good memory. The second is cultivated by fixing the aspirations on the highest good for all and on the unity of all beings; by acting for the good of all; by practising altruism; by endeavouring to spread the light of truth to as many persons as possible, ignoring what seems like present advantage to oneself; in fact, by “right speech, right thought, and right action.” All this second practice results in giving to all the qualities in the being, to every cell and atom, one single impulse and direction; and when that is fully established, knowledge flows in on all sides, as it were, spontaneously. Any other practice deludes us by seeming agreeable or fascinating, but in fact results only in small special effects...our real character...is improved or enlarged only by a spiritualized life and motive.” WQJ Practical Occultism. p. 290-1

“At the time of concentration, the soul abides in the state of a “spectator without a spectacle.” (This has reference to the perfection of concentration...by hindering the modifications of the thinking principle, the soul (lower manas) is brought to a state of being wholly devoid of taint of, or impressions by, any subject.) Patanjali p. 3

The “modifications of the Mind” are: — Correct Cognition, Misconception, Fancy, Sleep, and Memory.” Patanjali p. 4

“The hindering of the modifications of the Mind” (lower Manas)...is to be effected by means of Exercise and Dispassion.

Exercise is the uninterrupted, or repeated effort that the mind (lower manas) shall remain in its unmoved state, (or apply it to any one point to the exclusion of all others)...This exercise is a firm position observed out of regard for the end in view, and perseveringly adhered to for a long time without intermission. (Q.: Does he devote every moment of his life to it? A.: No, but to the length of time that has been set apart for the practice.)

5. Dispassion

Dispassion is the having overcome one's desires, (a state of being in which the consciousness is unaffected by passions, desires, and ambitions, which aid in causing modifications of the mind.)

“Dispassion carried to the utmost, is indifference regarding all else than soul (Higher Manas), and this indifference arises from a knowledge of soul (Higher Manas) as distinguished from all else.” Patanjali pp. 5, 6, 7.

“Meditation” or “distinct cognition” is four-fold: Argumentation, Deliberation, Beatitude, Egoism. (excludes every other modification than that pondered on.)

Argumentation...pondering in comparison with other things.

Deliberation... pondering sources and fields of action of the subtler senses and the mind.

Beatitude ... pondering on Higher Manas and abstract Truth.

Egoism. nothing remains but cognition of the Self, which then becomes a stepping stone to higher degrees of meditation...self-consciousness alone results; does not include the consciousness of the Absolute or the Supreme Soul.” Patanjali p 7, 8.

“The meditation just described is preceded by the exercise of thought without argumentation.

Another sort of meditation is in the shape of the “self-reproduction of thought” after the departure of all objects from the field of the mind (Lower Manas).

The meditative state attained by those whose discrimination does not extend to pure Spirit (Atma), depends upon the phenomenal world. In the practice of those who are, or may be, able to discriminate as to pure spirit, their meditation is preceded by Faith, Energy, Intentness (upon a single point), and Discernment, r thorough discrimination of that which is to be known. (In him who has Faith there arises Energy, or perseverance in meditation, and, thus persevering, the memory of past subjects springs up, and his mind becomes absorbed in Intentness, in consequence of the recollection of the subject, and he whose mind is absorbed in meditation arrives at a thorough Discernment of the matter pondered upon.)” Patanjali pp. 8, 9, 10

6. Abstract Meditation

“The state of abstract meditation may be attained by profound devotedness toward the Supreme Spirit, considered in its comprehensible manifestation as Ishwara. [A “name” of Krishna — the Higher Self within each man] This profound devotedness is a pre-eminent means of attaining abstract meditation and its fruits. “Ishwara” is the Spirit in the body.)” Patanjali p. 10

“The meditation which destroyeth pain is produced in him who is moderate in eating and recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centers his heart in the true Self, and is exempt from attachment to all desires, he is said to have attained to Yoga — when regulated, and at rest, seeing the self by the Self, he is contented, when he becometh acquainted with that boundless bliss which is not connected with objects of senses, and being where he is not moved from the reality; having gained which he considereth no other superior to

it, and in which, being fixed, he is not moved even by the greatest grief; know that this disconnection from union with pain is distinguished as yoga, spiritual union or devotion, which is to be striven after by a man with faith and steadfastly...To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit...He who is thus devoted and free from sin obtaineth without hindrance the highest bliss — union with the Supreme Spirit.” Gita, p. 47-8

“The anchorite who shutteth his placid soul away from all sense of touch, with gaze fixed between his eye brows; who maketh the breath to pass through both his nostrils with evenness alike in inspiration and expiration, whose senses and organs together with his heart and understanding are under control, and who hath set his heart upon liberation and is ever free from desires and anger is emancipated from birth and death even in this life. Knowing that I, the great Lord of all worlds, am the enjoyer of all sacrifices and penances and the friend of all creatures, he shall obtain me and be blessed.” Gita. p. 42-3

“The man whose devotion has been broken off by death...comes in contact with the knowledge which belonged to him in his former body...[he] striving with all his might obtaineth perfection because of efforts continued through many births, goeth to the supreme goal. The man of meditation as thus described is superior to the man of penance and to the man of learning and also to the man of action...” Gita, p. 51

“Whosoever shall meditate upon the All-Wise which is without beginning, the Supreme Ruler, the smallest of the small, the Supporter of all, whose form is incomprehensible, bright as the sun beyond the darkness; with mind undeviating, united to devotion, and by the power of meditation concentrated at the hour of death...attains to that Supreme Divine Spirit.” Gita p. 59

“Some men, by meditation, using contemplation upon the Self, behold the spirit within...” Gita, p. 97

“I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being...it is immanent in the world...unattached, yet supporting all; without qualities, yet the witness of them all...the light of all lights...wisdom itself, the object of wisdom, and what which is to be obtained by wisdom; in the hearts of all it ever presideth.” Gita, p. 95

“Part of the power of Karma is the “mysterious power of meditation,” which exhibits itself according to the particular corporeal body one has assumed...what its complexion is he does not know. In reassuming a body (this power) reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach [“life-atoms,” Skandhas]...their influence cannot be calculated...Krishna therefore advises Arjuna to be free from the influence of the qualities, so that he may obtain a complete release...These effects, divergences, and swayings, are well known to the occultist...devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to the modern

mind, but that must be acquired or real progress is impossible...if we fix desire on accomplishing even a seeming good result, we are bound by that desire...the wise student...will revolve it (devotion) in his mind, strive after it, and make it a thing to be attained by him.” G. Notes, p. 66-9

“...the direction to perform actions and yet renounce their performance...the real actor is the mind, that acts...are the thoughts themselves...Duty, and the final imperative — the “what ought I to do” — comes in here and becomes a part of the process. (discrimination to be applied)...true meditation is (thus) begun and will soon become permanent...[will acquire] a concentration in time which will increase the real power of meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep...many students have run after these follies, ignoring the true way. The truth is, that the right method is not easy; it requires thought and mental effort, with persistence and faith...It will all depend on self-mastery. The self below will continually drag down the man who is not self-conquered...on the other side, the self is near to divinity, and when conquered it becomes the friend and helper of the conqueror...Every effort we make in (intentness upon the Supreme Spirit)...will be preserved in the inner nature and cannot be lost at death. It is a spiritual gain...” Gita Notes, pp 127-130

“...[the acquisition of] spiritual discernment by means of which the Supreme Spirit can be discerned in all things...this sort of knowledge leaves nothing else to be known, but...to attain it the heart — that is every part of nature — must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place.” Gita Notes, p. 132

“The meditation spoken of as necessary (Gita, p. 59) to the highest attainment is sometimes called “a lifetime’s meditation;” it means that the immortality of man has first to be assumed, and then rigidly adhered to as the basis for every thought and action, for it is only in this way that a realization of immortality can be obtained by embodied beings. As it is from the Spirit in Man that all law and power proceeds, each human being creates his own limitations on every plane of being; he can transcend those limitations only by reverting to and maintaining his immortality, as the observer and experiencer of all the passing changes, himself unchanged and unchanging.” G N p 148-9

“...half an hour [should be selected]...devote it before breakfast to silent mediation, in which you brood upon all great and high ideas...another half an hour before you go to bed [also]...The best and most important teacher is one’s seventh Principle [Atma] centered in the sixth [Buddhi]. The more you divest yourself of the illusionary sense of personal isolation, and the more you are devoted to the service of others, the more Maya (illusion) disappears and the nearer you approach to Divinity.” WQJ Letters, p. 96

7. Steps to Meditation

The 4 steps in Meditation in Indian systems that follow Sanyama are: Dharana, Dhyana, Samadhi, Turiya... Gita 123, WQJ Art I 576-7

7.1. Dharana

Dharana ... State in Yoga practice when the mind has to be fixed unflinchingly on some object of meditation. Glos. p. 99

“Dharana is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.” Voice, p. 1 fn

“...every sense as an individual faculty has to be “killed” (or paralyzed) on this plane [the sixth], passing into and merging with the Seventh sense, the most spiritual.” Voice, p. 20 fn

7.2. Dhyana [Yoga, “Abstract Meditation” SD II 116]

“...a state of abstraction which carries the ascetic practising it far above this plane of sensuous perception and out of the world of mater...”contemplation”. The 6 stages of Dhyana differ only in the degrees of abstraction of the personal Ego from sensuous life.” T. Glos. 101 [see Glos. 337 (7 Dhyanas), Patanjali 37, Letters 29, HPB Art II 203 Is II 287. ML 29-31, FRIENDLY PHILOSOPHER 107.]

“Dhyana Marga . “the Path of pure knowledge, or Paramartha, or Svasamvedana, the “self-evident or self-analyzing reflection.” Voice, p. 65 fn

“Paramartha ... Absolute existence...Absolute non-being and unconsciousness, being at the same time absolute perfection or Absoluteness itself.” Transactions, p. 55

Svasamvedana ... “the reflection which analyses itself;” a synonym for Paramartha.” [see SD I 53-4, 56-7] T. Glos. 315 “Meditation as used by us, is what is called in Sanskrit Dhyana, i.e., want of motion and one-pointedness. The main point is to free the mind from the power of the senses, and to raise a current of thought to the exclusion of all others. “Realizations comes from dwelling on the thing to be realized.” W.Q.J. says, “To meditate on the Higher Self is difficult; seek then the Bridge, the Masters.” The patient dwelling of the mind on a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. Aspiration towards the Higher Self should form part of the daily meditation; the raising toward the higher planes of our being, which cannot be found unless they are sought. Earnest and reverent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony to which it must one day respond. Concentration on a single point in the Teaching is a road to the philosophy; self-examination, a road to knowledge of oneself. To put oneself in the place of another, to realize his difficulties, and thus be able to help him, is that faculty — which when extended makes it possible

for the Adept to understand the nature of the stone or other form of consciousness.” [Letters 112] Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.” ROBERT CROSBIE: — FRIENDLY PHILOSOPHER p 93

[see GN. 66, Letters 6-7,112, Voice 1, 20fn, SD I 572, FP pp 186, 290]

7.3. Samadhi

Samadhi . “A state of ecstatic and complete trance... from Sam-adha, “self-possession.” He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of Yoga.” Glos. 286

Bodhi or Samadhi - “Deep meditation. During this the subject reaches the culmination of spiritual knowledge.” { see SD I xix) Theosophical Glossary 286, 343

Samadhindriya . “root of concentration,”...4th of the 5 “Roots”...the agents in producing a highly moral life, leading to sanctity and liberation; when these are reached, the two spiritual roots lying latent in the body (Atma and Buddhi) will send out shoots and blossom...the organ of ecstatic mediation is Raja-Yoga practices.” Glos. p. 286

Indriya ... “control of the senses in Yoga practice. Ten external agents: the 5 senses (of perception) Jnana-Indriyas, and the 5 used for action — Karma-Indriyas. Pancha-indriyani means literally and in its occult sense “the 5 roots producing life (eternal).” Theosophical Glossary 155

Ecstasy “...the infinite cannot be known by the finite — i.e., sensed by the finite Self — but that the divine essence could be communicated to the higher Spiritual Self in a state of ecstasy...Real ecstasy was defined by Plotinus as “the liberation of the mind from its finite consciousness, becoming one and identified with the infinite.” ..Samadhi...Yogis who facilitate it physically by the greatest abstinence in food and drink, and mentally by an incessant endeavor to purify and elevate the mind.” Key to Theosophy p. 10

Ecstasy: “A psycho-spiritual state; a physical trance which induces clairvoyance and a beatific state bringing on visions.” Glos. p. 09 Communion ... and simultaneous action with our “Father in secret;” and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is towards its origin and center, a state, called during life Samadhi, and after death Nirvana...We cannot pray to the absolute,...therefore we try to replace fruitless and useless prayer by meritorious and good-producing actions.” Key to Theosophy p. 70

7.4. Turiya *Immortality in Consciousness*

Turiya ... “A state of the deepest trance — the fourth state of the Taraka Raja Yoga, one that corresponds with Atma, and on this earth with dreamless sleep — a causal

condition. [see Karanopadhi, spiritual awareness, super-Jagrat]” Glos. 345

“The Turiya, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.” Voice, 6 fn

“The three qualities are lower than a state called Turiya, which is a high state capable of being enjoyed even while in this body. Therefore in that state, there exists none of the three qualities, but the soul sees the three qualities moving in the ocean of Being beneath. This experience is met with not only after death, but, as I said, it may be enjoyed in the present life, though of course consciously very seldom. But there are those high Yogis who can and do rise up to Nirvana, or Spirit, even consciously, while on the earth. This state is the fourth state, called Turya. There is no word in English which will express it. In that state the body is alive, though in deep catalepsy [Self-induced by the Adept. — N.J.] When the Adept turns from it he brings back whatever he can of the vast experiences of that Turya state. Of course they are far beyond any expression, and their possibilities can be only dimly perceived by us...” WQJ Letters, p. 28-9

“In the Spirit or Atma all experiences of all forms of life and death are found at once, and he who is one with the Atma knows the whole manifested Universe at once. I have spoken of this condition before as the Turya or fourth state.” WQJ Letters p. 58-9

To meditate on the Higher Self is difficult. Seek then the bridge — the Masters...the Great Workers who are behind us. They are behind us, to my personal knowledge...[and] behind all sincere workers. I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside people...By a dependence of that kind you become at last thoroughly independent, and then the unseen helpers are able to help all the more.” WQJ LET. 112

“Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the Universal Mind — he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.” HPB Art I p. 10

“Ishwara”...“the divine Self perceived or seen by Self,” the Atman or seventh principle ridged of its mayavic distinction from its Universal Source — which becomes the object of perception for, and by the individuality centered in Buddhi, the sixth principle, — something that only happens in the highest state of Samadhi.” M L 343

“The monad — a truly “indivisible thing,” — is here rendered as the Atma in conjunction with Buddhi and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and illusive life. The monad, then, can be traced through the course of its pilgrimage and the changes of transitory vehicles only from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two manvantaras, it loses it when the real one self of man merges into Brahm in cases of high Samadhi (the Turiya state) or final Nirvana; “when the disciple...having attained that primeval

consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the atma just as an actor (abandons) the dress (put on).” For Buddhi (the Anandamaya sheath) is but a mirror which reflects absolute bliss; and, moreover, that reflection itself is yet not free from ignorance, and is not the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; Atma alone is the one real and eternal substratum of all — the essence and absolute knowledge — the Kshetragna. {*} It is called in the Esoteric philosophy “the One Witness,” and, while it rests in Devachan, is referred to as “the three Witnesses to karma.” {*} “...the great Vedanta teacher [Sankara], who, speaking of the sheaths (the principles in man) Jiva, Vignanamaya, etc., which are in their physical manifestation, “water and blood” or life, adds that atma (spirit) alone is what remains after the subtraction of the sheaths and that it is the only witness, or synthesized [SD II 573] unity.” SD I 570-1 & fn

“That which remains during pralaya is the eternal potentiality of every condition of Pragna (consciousness) contained in that plane or field of consciousness which the Adwaita calls, Chikadasan [the infinite field or plane of Universal Consciousness — SD II 597fn] and Chinmatra (abstract consciousness) [Parabrahmam — SD II 597fn], which being absolute, is therefore perfect unconsciousness — as a rue Vedantin would say.” HPB Art I 170 [see also SD I 27 “the open Eye of the Dangma”]

“I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual per se, yet preserves its instinct individuality in Paranirvana owing to the accumulation of the aggregates, or skandhas that have survived after each death, from the highest faculties of the Manas. The most spiritual — i.e., the highest and divinest aspirations of every personality follow Buddhi and the Seventh Principle [Atma] into Devachan (Swarga) after the death of each personality along the line of rebirths, and become part and parcel of the Monad.” HPB Art III 265

To become complete and comprehensible, a cosmological theory has to start with a primordial Substance diffused throughout boundless Space, of an intellectual and divine Nature. That substance must be the Soul and Spirit, the Synthesis and Seventh Principle of the manifested Kosmos, and, to serve as a spiritual Upadhi to this, there must be a sixth, its vehicle — primordial physical latter, [see Glos. p. 311] so to speak, though its nature must escape for ever our limited normal senses.” SD I 494

[Suddha Sattwa ... “a substance not subject to the qualities of matter; a luminiferous and (to us) invisible substance, of which the bodies of the Gods and highest Dhyanis are formed. Philosophically, Suddha Sattwa is a conscious state of spiritual Ego-ship rather than any essence.” Glos. 311] [see also explanation on SD II 79-80]

“The Taraka Raj-Yogis recognize only three upadhis in which Atma may work...the Jagrata, or waking state of consciousness (corresponding to Sthulopadhi); the

Swapna, or dreaming state (in Sukshmapadhi); and the Sushupti, or causal state [dreamless, deep sleep] produced by, and through Karanopadhi, or what we call Buddhi. But then, in transcendental states of Samadhi, the body with its linga sarira, the vehicle of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with Atma the fourth) principles which remain after death.” (see SD I 157) HPB Art II 236

8. Designations Given to some Adepts

Yogi “... A state, when reached, makes the practitioner thereof absolute master of his six “principles,” he now being merged in the Seventh. It gives him full control, owing to his knowledge of Self and Self, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to exist in its original, pure, and divine state.” Glos. 381

“Yogis are those who strive for union with the Higher Self. All do not succeed in any one life, so some are subject to rebirth...Man binds himself or frees himself by reason of his spiritual power — and his connection with every department and division of great Nature. [Gita, p. 62]...The “highest place” is sometimes called “All-knowingness,” the perfection of knowledge, the possession of which confers power of action upon any or all departments of manifested Nature. To reach this “highest-place” the highest motive must prevail in all thought and action, perhaps through many lives...” G. N. p. 151-2

Yoga ... “Attributed to Yajnavalkiya and to Patanjali ... “The practice of meditation as a means of leading to spiritual illumination. Psycho-spiritual powers are obtained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths in both the visible and invisible universe.” Theosophical Glossary 381

Sannyasi ... “An ascetic who has reached the highest mystic knowledge; whose mind is fixed upon the supreme truth, and who has renounced everything terrestrial and worldly.” Theosophical Glossary p. 290

Initiation ... “The whole individuality is centered in the three middle [or third (Manas), forth (Kama), and fifth Astral Body] principles. During earthly life it is all in the fourth (Kama-Manas), the center of energy, volition — will...the individuality survives...to run its seven-fold and upward course [it] has to assimilate to itself the eternal-life power residing in the seventh (Atma), and then blend the three (4th, 5th, and 7th) into one — the 6th (Buddhi). Those who succeed in doing so become Buddhas, Dhyan Chohans, etc...The chief object of our struggle and initiations is to achieve this union while yet on this earth.” M. Letters, p. 77-8

“The Occult Science is not one in which secrets can be communicated of a sudden...[there is a waiting period] till the neophyte attains to the condition necessary for that degree of illumination to which, and for which, he is

entitled and fitted, most if not all of the Secrets are incommunicable. The receptivity must be equal to the desire to instruct. The illumination must come from within...Fasting, mediation, chastity of thought word and deed; silence for certain periods to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West...How these must be complied with to suit each individual temperament is of course a matter for his own experiments and the watchful care of his tutor or Guru...part of his course of discipline, and his Guru or initiator can but assist him with his experience and will power but can do no more until the last and supreme initiation.” M. Letters, p. 282-3

9. “Principles” in Man involved in Meditation

“Atma...the Higher Self ... “The inseparable ray of the Universal and One Self. It is the God above, more than within, us. Happy the man who succeeds in saturating his inner Ego with it !” Key to Theosophy 175

“Higher Self ... is Atma...it can never be objective under any circumstances, even to the highest spiritual perceptions. For Atman or the “Higher Self” is really Brahma, the Absolute, and indistinguishable from it. In hours of Samadhi, the higher spiritual consciousness of the Initiate is entirely absorbed in the One essence, which is Atman, and therefore, being one with the whole, there can be nothing objective for it. Self...this term ought to be applied solely to the One Universal Self...

Manas, the “causal body,” we may call it when connecting it with the Buddhist radiance — the “Higher Ego”...a child does not acquire its sixth principle — or become morally responsible capable of generating Karma — until seven years old...” Key to Theosophy p. 171-2

“Buddhi...the Spiritual Divine Ego ... Spiritual soul or Buddhi, in close union with Manas, the mind-principle, without which it is no Ego at all, but only the Atmic Vehicle. (passive agent)...”Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and death of man.” (SD I 244) [see HPB Art. III, 265] Key to Theosophy p. 176

“Buddhi...The faculty of cognizing the channel through which divine knowledge reaches the Ego, the discernment of good and evil, “divine consciousness,” “Spiritual Soul,” the vehicle of Atma.” SD I xix [see also SD I 17 119, 244, 570, 453; Key to Theosophy 175-6]

“Avalokitesvara...”When Buddhi absorbs our Egotism (destroys it) with all its Vikharas [qualities, or attractions-TM 11-p. 23], Avalokitesvara [SD I-108, II-178, Glos. 44, ML 90] becomes manifested to us, and Nirvana, or Mukti is reached...freedom from the trammels of Maya or illusion.” SD I xix [see SD I xxi, 7, 132 II 615 Theosophical Glossary 211, 218, 232;]

Manas...the Inner or Higher "Ego" ... The "Fifth Principle, so-called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged into and one with Buddhi, — no materialist being supposed to have in him such an Ego, however great his intellectual capacities. It is the permanent Individuality or the "Reincarnating Ego." ("The human Ego is neither Atman nor Buddhi, but the higher Manas...Karana Sarira (the "causal body") on the plane of the Sutratma (thread soul), which is the golden thread on which, like beads, the various personalities of the Ego are strung." (SD II 79) "Esoteric philosophy teaches the existence of two Egos in man, the mortal or personal, and the Higher, the Divine and the Impersonal." (Glos. p. 111)] ...

"Higher Ego"...it is the higher Manas illuminated by Buddhi, the principle of self-consciousness, the "I-am-I"...the Karana Sarira, the immortal man which passes from one incarnation to another." (see Trans. p. 63) Key to Theosophy p. 176

"Lower Manas or Kama Manas ... the Lower or Personal "Ego": — "the physical man in conjunction with his lower Self (Kama-Manas), i.e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the Lower Manas combined with the Kama Rupa, and operating through the Physical body and its phantom, or "double" [Astral body]. Key to Theosophy p. 176

"The astral principle, or mind...[lower Manas] is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the ego, the intellectual life-principle of man, his conscious entity. While it is yet within the material body, the clearness and correctness of its spiritual vision depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly, comprehend what it sees; then only, it is the pure, rational, supersentient soul. This state is known as...Samadhi...it is the highest condition of spirituality possible to man on earth." [see further for a description of the Dharana state, Is II 591] Is II 590-1

"...[our] axioms of logic can be applied to the lower Manas only, and it is from the perceptions of Kama Manas alone that [one] argues. Occultism teaches only that which it derives from the cognition of the Higher Ego [Higher Manas] or [Buddhi Manas]...the first and only form of the prima materia our brain-consciousness can cognize, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought it yet becomes infinite and limitless even to the inner perceptions. It is this circle which is called Brahma, the germ, atom, or anu; a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion...a Circle is the first geometrical

figure in the subjective world, and it becomes a Triangle in the objective..." Transactions p. 126-7

10. Perception — Consciousness — Intelligence

Perceiver ... "There is only one Perceiver; the sights are modified by the channels through which the Perceiver looks...The power of seeing is the Soul; the power of the Soul goes into the seeing, hence what It "sees" are to it real, because seen; as sights, each is a reality; but the nature of the Soul is different from any and all "sights." The nature of the Soul is unmodifiable, and this must be grasped...The Mind as at present constituted is attracted or repelled by externalities, and the power of the Soul flows in the direction of concentration, be that long or short. Through the Mind, the Soul determines bad, good, better, best, on this or any plane. Mind has to be adjusted by knowledge of essential nature, of causes, and by analogies and correspondences...There is just "Consciousness" and its "states," which are conditioned consciousness. We speculate on conditions; we cannot [speculate] on Consciousness itself, for we are that." Friendly Philosopher p. 50

One Consciousness ... "We have thus to carry on the culture of the soul by regular stages, never neglecting one part at the expense of another...The meaning here is that he is to rely upon the One Consciousness which as differentiated in a man, is his Higher Self. By means of this higher self [Atman] he is to strengthen the lower [Kama-Manas], or that which he is accustomed to call "myself [the embodied brain-mind]."

"Our consciousness is one and not many, nor different from other consciousnesses. It is not waking consciousness or sleeping consciousness, or any other but consciousness itself...the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

"The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory — whether complete or incomplete — of each state's experiences... To take the first step raises the possibility of success...The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship or salvation." Gita Notes, pp. 98-100

Sympathy ... "...[is] universal, which exists between all things in nature (Paracelsus)...Every created being possesses his own celestial power and is closely allied with "heaven"...[this] secret magnetic property enables one person to affect another...the greater potency of the will in the state of ecstasy...the imperial will of man." Isis I, p. 170

11. Tools of Meditation

Will ... “But the Adept has no need of any such extraneous apparatus [ceremonial magic, employed in antiquity] — the simple exertion of his will-power is all-sufficient...the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.” Is II 592

“Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active. Desire in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed...Will is the offspring of the Divine, the God in man. Desire, the motive power of the animal life. Most men live in and by desire, mistaking it for will.

He who would achieve, must separate will from desire; make Will the ruler — for desire is unstable, ever changing. Will is steady and constant.”

Both will and desire are absolute creators, forming the man himself and his surroundings. But, will creates intelligently — desire, blindly and unconsciously. The man, therefore, makes himself in the likeness of his desires, unless he creates himself (anew) in the likeness of the Divine, through his Will, the “child of Light.” [see “The Elixir of Life” 5 Years of Theosophy. p. 1...]

“Man's task is two-fold: to awaken Will, to strengthen it by use, and conquest (of the desires); to make it absolute ruler within his body; and, parallel with this, to purify desire...Knowledge and Will are the tools for the accomplishment of this purification.” “Will and Desire” HPB Lucifer. I p. 96

“Self-consciousness ... belongs to man and proceeds from the Self, the Higher Manas...whereas the psychic element (or Kama-Manas) is common to both animal and the human being...no physiologist...will ever solve the mystery of the human mind, in its highest spiritual manifestations, or in its dual aspect of the psychic and the noetic (or the manasic)...unless he knows something of and is prepared to admit this dual element...to admit a lower (animal), and a higher (or divine) mind in man...the “personal” and the “impersonal” Egos.” “Psychic and Noetic Action” HPB Art. II pp 9-10

Free Choice ... “...by “psychic” individuality we mean that self-determining power which enables man to override circumstances...(or better) (13) call it the higher self-conscious Will...” “Mind” is manas, or rather its lower reflection, which, whenever it disconnects itself, for the time being, with kama (desire, passion), becomes the guide of the highest mental faculties, and is the organ of the free-will in man physical.” HPB Art II pp. 12-13

Self Knowledge: — “The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fiber of the heart that one is

ceaselessly self-deceived. The second requisite is the still deeper conviction that such knowledge — such intuitive and certain knowledge — can be obtained by effort.

The third, and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unobtainable by what men usually call “self-analysis.” It is not reached by reasoning or by any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements of to know the future.” HPB — Lucifer Vol. 1, p. 89

Purifying Desire: “When desire is for the purely abstract — when it has lost all trace or tinge of “self” — then it has become pure. The first step towards this purity is to kill out the desire for the things of matter, since these can only be enjoyed by the separated personality. The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the positive truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centered on the Eternal.” HPB — Lucifer Vol. I, p. 133

12. Results of Meditation

Progress ... “All our progress is in the inner nature, and not in the physical where lives the brain...as the great Adepts live in the plane of our inner nature, it must follow that They might be actively helping every one of us...the greatest help will [come] from concentration upon the Higher Self (Atman) and aspiration towards the Higher Self. Also, if you will take some subject or sentence from the Bhagavad Gita and concentrate your mind upon that and meditate upon it, you will find much good result from it, and there is no danger in such concentration. “WQJ also indicated here the danger of Hatha Yoga practices.] WQJ Letters, p. 115

“Perfection...of body, or superhuman powers, are produced by birth, or by powerful herbs, or by incantations, penances, or mediations. [...the sole cause of permanent perfection is meditation performed in incarnations prior to that is which the perfection appears...as meditation reaches within, it affects each incarnation...]” Patanjali, p. 62

“We must discover what actions ought to be performed by us and do them for that reason, and not because of some result we expect to follow...By pursuing this practice true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of

real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, that the right method is not easy; it requires thought and mental effort, with persistency and faith...all [will] depend on self-mastery." Gita Notes 128-9

"All true impressions come from within — from the highest Principle in us, Atma, or the Divinity which is one and the same in all. If there is nothing in the brain but impressions from the lower principles of our being, nothing to connect the Thinker with higher planes, he can but waver between these lower states. If thought is to rise further, it must be thought without a brain. Nature works by orderly processes to which we give the name of law. In the individual it is called the Will. By an act of the will all ordinary mental processes may be stopped; then the habitual center of mental action may be transcended and the ascent to the next plane made, without losing the power to perceive on this. In all such attempts we must keep the Fundamentals in view — in mind. The Spirit in man, the Perceiver, is "untouched by troubles, works, fruits of works, or desires." It seems to me that the clearest comprehension, if not understanding, of all this comes from dwelling on the idea of the Perceiver as looking into one or another of his "sheaths" and finding there the record of the actions in any or all of them.

Everything depends on what one has in mind — his fundamental conceptions of Deity, Nature, and Man, when considering or attempting to practice "concentration." The general idea on this as on other subjects and objects is purely personal. There is no self-examination of motives, no altruism, no effort to carry out in daily life the assumed object of fitting one's self to be the better able to help and teach others, no observation of the evil effects of rushing in for "psychic development." H.P.B. says, "One has to have an unshakeable faith in the Deity within, an unlimited belief in his own power to learn; otherwise he is bound to fall into delusion and irresponsible mediumship." Here is the signpost of warning against all attempts to develop psychically before one has learned to master and guide the lower, personal self...Dwelling on the Fundamentals and the endeavor to help others is the true concentration. Mr. Judge wrote: "Thus the Will is freed from the domination of desire and at last subdues the mind itself." Friendly Philosopher, p. 400-1

"...a surer sense of truth than any manner of reasoning. This is the action of Buddhi — direct cognition — the goal to which all right philosophy and life leads. In our sincere efforts we at times may have flashes from that seat of consciousness. The great result is to have the continuous co-operation of Manas and Buddhi — higher mind and spiritual knowledge; to work as the god-man, perfect in all his parts, instead of the present sectional operation which obtains...The Doctrine of the Eye is that of the brain consciousness, composed largely of external impressions. The Doctrine of the Heart is the spiritual consciousness of the Ego — not perceived by the brain consciousness until right thought, and right action which

sooner or later follows it, attune certain centers in the brain in accord with spiritual vibration...You have much of the intellectual side; there should be as much of the devotional;

for what is desirable is the awakening of the spiritual consciousness, the intuition — Buddhi — and this cannot be done unless the thoughts are turned that way with power and purpose. You may, if you will, set apart a certain half-hour, just before retiring and after arising — as soon as possible after — and before eating. Concentrate the mind upon the Masters as ideals and facts — living, active, beneficent Beings, working in and on the plane of causes. Meditate upon this exclusively, and try to reach up to Them in thought. If you find the mind has strayed, bring it back again to the subject of meditation. The mind will stray more or less, at first, and perhaps for a long time to come, but do not be discouraged at the apparent results if unsatisfactory to your mind. The real results may not at once be apparent, but the work is not lost...

Never mind the past, for you are at the entrance of a new world to you as persons...Do not try to open conscious communication with beings on other planes. It is not the time and danger lies that way, because the power of creating one's own images, and because of the power and disposition of the dark forces to simulate beings of Light, and render futile your efforts to reach the goal. When the materials are ready the Architect will appear, but seek him not; seek only to be ready. Do the best you can from day to day, fearing nothing, doubting nothing, putting your whole trust in the Great Law, and all will be well. With the right attitude knowledge will come." ROBERT CROSBIE: — FRIENDLY PHILOSOPHER13-4

The "Heart Doctrine"

"The Doctrine of the Heart is the spiritual consciousness of the Ego — not perceived by the brain consciousness until right thought, and right action...attune certain centers in the brain in accord with the spiritual vibration...read the Voice of the Silence...what is desirable is the awakening of the spiritual consciousness, the intuition — Buddhi — and this cannot be done unless the thoughts are turned that way with power and purpose... ROBERT CROSBIE: - Friendly Philosopher, pp 13-14

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POINT OUT THE WAY

VI

[continued from Issue #6]

Question: Chapter 2 says that each of the seven principles of man is derived from one of the seven great first divisions of the Universe. What are the seven great divisions of the Universe?

Answer: If we recall the statement of the seven great divisions of the Kosmos given by Mr. Judge in this chapter, we will find him saying that the universe evolves in seven ways and seven planes in all worlds, and that the divisions may be roughly stated as: **The Absolute, Spirit, Mind, Matter Will, Akasa and Life.** These are represented in everything that is, with this distinction, that in the Kosmos as a whole, all seven of these great Principles are inherently universal and therefore impersonally active; in the case of the beings below Man, they are not individually active but sporadically active, as in the four lower human principles; while in any man, whether considered as a human being or as a Mahatma, all these seven principles are actually active individually; that is, *he can operate them, divert them, direct them himself.* [TO BE CONTINUED]

THE COSMOS

Endless in its vastness
Extending for infinity
Somehow repeating itself
Is the Cosmos

Like the human mind
Having no end and no beginning
Holding all, yet holding none.
It stands a never ending contradiction

Always being created and destroyed
It holds the key to life itself
Feeling the pain of a mother's loss
Yet never really loosing anything at all

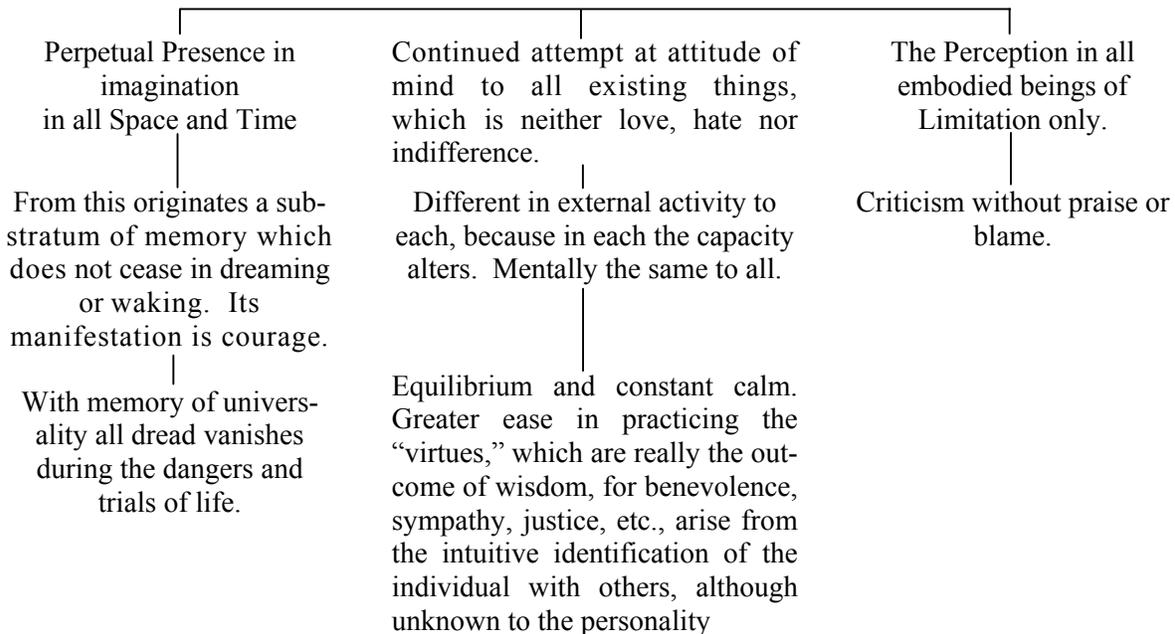
But what really is the cosmos?
It is some proverbial being controlling all
Or is it just a jumbled arrangements of beings,
Random in placement
But perhaps it is just something else,
Something beyond we call
Human perception.

— Elan Matlovsky (4/14/01)
(14 years. old)

H.P.B.'S DIAGRAM OF MEDITATION

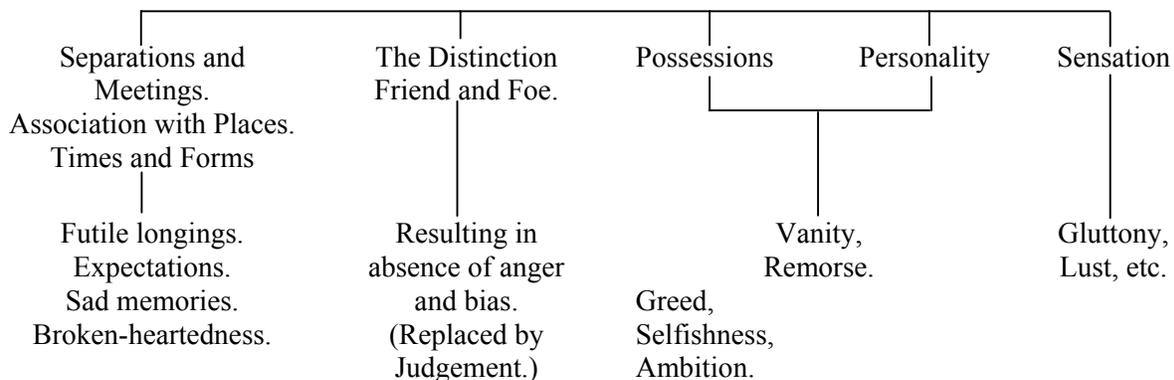
First conceive of UNITY by Expansion in space and infinite in Time.
(Either with or without self-identification.)

ACQUISITIONS



Note: *Acquisition is completed by the conception "I am all Space and Time." Beyond that... (It cannot be said).*

DEPRIVATIONS



NOTE: *These deprivations are produced by the perpetual imagination — without self-delusion* — of "I am without;" the recognition of their being the source of bondage, ignorance and strife. "Deprivation" is completed by the meditation: "I am without attributes."*

* There is no risk of self-delusion if the personality is deliberately forgotten.

General Note: *All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.*

[E. T. Sturdy, a member of HPB's Inner Group, gave this diagram to Christmas Humphreys in 1940 or thereabouts. Christmas Humphreys printed it in the Nov./Dec. 1942 issue of his magazine, *Buddhism in England*. This magazine was renamed *The Middle Way*, and the Meditation Diagram was published again in its issue of May/June 1944. In the meantime *The Canadian Theosophist*, using the original issue of 1942 reprinted it in March 1943. It appeared next in *The Theosophist* of January 1968, and has been printed by many others since then.]