



The Choice

Each man, each second, has the choice,
To tread the path of right or Wrong ;
Let us try to subdue the wordly noise,
We begin to hear the Divine Song.

Do the bidding of thy Soul inside,
following the wheel of duty; desires thrown aside;
this is a universe of moral Law and Right,
Immorality gives the world strong hands to hold
thee tight !

Hundreds of Saviours in all ages
come to convey this Message Divine,
Man, in his eye of Ignorance, ignores the light of
sages ;
fighting among ourselves in illusion of thine and
mine.



Source of Suffering

Suffering strikes the life of all man
suffering of day, suffering in night.
Cause of suffering is sought always outside.
We curse the world for it being cold,
being blind to the truth that to "satan" we are
sold.

Plunge into the mysteries of thy being deep,
There the root of misery you seek.
Desire and pride shall bind you down
killing love and divine in life
Venture to listen to noise of sin,
It makes thee hate thy friends, and even kith and
kin.

Hark! to the Divine Voice in thy Heart
It will lead thee away from sin apart ;
the glories of it the more you learn,
Thy life to Divinity will take a turn.
Behold! and listen to song Divine inside
the resonance you find in every heart, and
nature outside.

Pause! and try, the sweet voice to find,
And for certain I know, my brother,
You shall see in side ALL GOD enshrined.

WHAT IS ENLIGHTENMENT?

When Immanuel Kant was asked
this question, he answered like this:

Konigsberg in Prussia, 30th September, 1784.

Enlightenment is man's emergence
from his self-incurred immaturity. Imma-
turity is the inability to use one's own un-
derstanding without the guidance of an-
other.

This immaturity is self-incurred if its
cause is not lack of understanding, but
lack of resolution and courage to use it
without the guidance of another. The
motto of enlightenment is therefore: Sa-
pere aude! Have courage to use your own
understanding!

Laziness and cowardice are the rea-
sons why such a large proportion of men,
even when nature has long emancipated
them from alien guidance (naturaliter
maiores), nevertheless gladly remain
immature for life. For the same reasons,
it is all too easy for others to set them-
selves up as their guardians.

It is so convenient to be immature! If
I have a book to have understanding in
place of me, a spiritual adviser to have a
conscience for me, a doctor to judge my
diet for me, and so on, I need not make
any efforts at all. I need not think, so long
as I can pay; others will soon enough take
the tiresome job over for me.

The guardians who have kindly taken
upon themselves the work of supervision
will soon see to it that by far the largest
part of mankind (including the entire fair
sex) should consider the step forward to
maturity not only as difficult but also as
highly dangerous. Having first infatuated
their domesticated animals, and carefully
prevented the docile creatures from daring
to take a single step without the leading-

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strings to which they are tied, they next show them the danger which threatens them if they try to walk unaided. Now this danger is not in fact so very great, for they would certainly learn to walk eventually after a few falls. But an example of this kind is intimidating, and usually frightens them off from further attempts.

Thus it is difficult for each separate individual to work his way out of the immaturity which has become almost second nature to him. He has even grown fond of it and is really incapable for the time being of using his own understanding, because he was never allowed to make the attempt. Dogmas and formulas, those mechanical instruments for rational use (or rather misuse) of his natural endowments, are the ball and chain of his permanent immaturity. And if anyone did throw them off, he would still be uncertain about jumping over even the narrowest of trenches, for he would be unaccustomed to free movement of this kind. Thus only a few, by cultivating their own minds, have succeeded in freeing themselves from immaturity and in continuing boldly on their way.

There is more chance of an entire public enlightening itself. This is indeed almost inevitable, if only the public concerned is left in freedom. For there will always be a few who think for themselves, even among those appointed as guardians of the common mass. Such guardians, once they have themselves thrown off the yoke of immaturity, will disseminate the spirit of rational respect for personal value and for the duty of all men to think for themselves. The remarkable thing about this is that if the public, which was previously put under this yoke by the guardians, is suitably stirred up by some of the latter who are incapable of enlightenment, it may subsequently compel the guardians themselves to remain under the yoke. For it is very harmful to propagate prejudices, because they finally avenge themselves on the very people who first encouraged them (or whose predecessors did so). Thus a public can only achieve enlightenment slowly. A

revolution may well put an end to autocratic despotism and to rapacious or power-seeking oppression, but it will never produce a true reform in ways of thinking.

IMMANUEL KANT



Leibnitz comments on the Monad

1898 THE MONADODOLOGY by Gottfried Wilhelm Leibniz translated by Robert Latta. [In this printing "Deity" is used instead of "God. — Ed.]

1. The Monad, of which we shall here speak, is nothing but a simple substance, which enters into compounds. By 'simple' is meant 'without parts.' (Theod. 10.)
2. And there must be simple substances, since there are compounds; for a compound is nothing but a collection or aggregatum of simple things.
3. Now where there are no parts, there can be neither extension nor form [figure] nor divisibility. These Monads are the real atoms of nature and, in a word, the elements of things.
4. No dissolution of these elements need be feared, and there is no conceivable way in which a simple substance can be destroyed by natural means. (Theod. 89.)
5. For the same reason there is no conceivable way in which a simple substance can come into being by natural means, since it cannot be formed by the combination of parts [composition].
6. Thus it may be said that a Monad can only come into being or come to an end all at once; that is to say, it can come into being only by creation and come to an end only by annihilation, while that which is compound comes into being or comes to an end by parts.
7. Further, there is no way of explaining how a Monad can be altered in quality or internally changed by any other created thing; since it is impossible to

change the place of anything in it or to conceive in it any internal motion which could be produced, directed, increased or diminished therein, although all this is possible in the case of compounds, in which there are changes among the parts. The Monads have no windows, through which anything could come in or go out. Accidents cannot separate themselves from substances nor go about outside of them, as the 'sensible species' of the Scholastics used to do. Thus neither substance nor accident can come into a Monad from outside.

8. Yet the Monads must have some qualities, otherwise they would not even be existing things. And if simple substances did not differ in quality, there would be absolutely no means of perceiving any change in things. For what is in the compound can come only from the simple elements it contains, and the Monads, if they had no qualities, would be indistinguishable from one another, since they do not differ in quantity. Consequently, space being a plenum, each part of space would always receive, in any motion, exactly the equivalent of what it already had, and no one state of things would be discernible from another.

9. Indeed, each Monad must be different from every other. For in nature there are never two beings which are perfectly alike and in which it is not possible to find an internal difference, or at least a difference founded upon an intrinsic quality [denomination].

10. I assume also as admitted that every created being, and consequently the created Monad, is subject to change, and further that this change is continuous in each.

11. It follows from what has just been said, that the natural changes of the Monads come from an internal principle, since an external cause can have no influence upon their inner being. (Theod. 396, 400.)

12. But, besides the principle of the change, there must be a particular series of changes [un detail de ce qui change],

which constitutes, so to speak, the specific nature and variety of the simple substances.

13. This particular series of changes should involve a multiplicity in the unit [unite] or in that which is simple. For, as every natural change takes place gradually, something changes and something remains unchanged; and consequently a simple substance must be affected and related in many ways, although it has no parts.

14. The passing condition, which involves and represents a multiplicity in the unit [unite] or in the simple substance, is nothing but what is called Perception, which is to be distinguished from Apperception or Consciousness, as will afterwards appear. In this matter the Cartesian view is extremely defective, for it treats as non-existent those perceptions of which we are not consciously aware. This has also led them to believe that minds [esprits] alone are Monads, and that there are no souls of animals nor other Entelechies. Thus, like the crowd, they have failed to distinguish between a prolonged unconsciousness and absolute death, which has made them fall again into the Scholastic prejudice of souls entirely separate [from bodies], and has even confirmed ill-balanced minds in the opinion that souls are mortal.

15. The activity of the internal principle which produces change or passage from one perception to another may be called Appetition. It is true that desire [l'appetit] cannot always fully attain to the whole perception at which it aims, but it always obtains some of it and attains to new perceptions.

16. We have in ourselves experience of a multiplicity in simple substance, when we find that the least thought of which we are conscious involves variety in its object. Thus all those who admit that the soul is a simple substance should admit this multiplicity in the Monad....

17. Moreover, it must be confessed that perception and that which depends

upon it are inexplicable on mechanical grounds, that is to say, by means of figures and motions. And supposing there were a machine, so constructed as to think, feel, and have perception, it might be conceived as increased in size, while keeping the same proportions, so that one might go into it as into a mill. That being so, we should, on examining its interior, find only parts which work one upon another, and never anything by which to explain a perception.

Thus it is in a simple substance, and not in a compound or in a machine, that perception must be sought for. Further, nothing but this (namely, perceptions and their changes) can be found in a simple substance. It is also in this alone that all the internal activities of simple substances can consist. (Theod. Pref. [E. 474; G. vi. 37].)

18. All simple substances or created Monads might be called Entelechies, for they have in them a certain perfection (echousi to enteles); they have a certain self-sufficiency (autarkeia) which makes them the sources of their internal activities and, so to speak, incorporeal automata. (Theod. 87.)

19. If we are to give the name of Soul to everything which has perceptions and desires [appetits] in the general sense which I have explained, then all simple substances or created Monads might be called souls; but as feeling [le sentiment] is something more than a bare perception, I think it right that the general name of Monads or Entelechies should suffice for simple substances which have perception only, and that the name of Souls should be given only to those in which perception is more distinct, and is accompanied by memory.

20. For we experience in ourselves a condition in which we remember nothing and have no distinguishable perception; as when we fall into a swoon or when we are overcome with a profound dreamless sleep. In this state the soul does not perceptibly differ from a bare Monad; but as this state is not lasting, and the soul

comes out of it, the soul is something more than a bare Monad. (Theod. 64.)

21. And it does not follow that in this state the simple substance is without any perception. That, indeed, cannot be, for the reasons already given; for it cannot perish, and it cannot continue to exist without being affected in some way, and this affection is nothing but its perception. But when there is a great multitude of little perceptions, in which there is nothing distinct, one is stunned; as when one turns continuously round in the same way several times in succession, whence comes a giddiness which may make us swoon, and which keeps us from distinguishing anything. Death can for a time put animals into this condition.

22. And as every present state of a simple substance is naturally a consequence of its preceding state, in such a way that its present is big with its future; (Theod. 350.)

23. And as, on waking from stupor, we are conscious of our perceptions, we must have had perceptions immediately before we awoke, although we were not at all conscious of them; for one perception can in a natural way come only from another perception, as a motion can in a natural way come only from a motion. (Theod. 401-403.)

24. It thus appears that if we had in our perceptions nothing marked and, so to speak, striking and highly-flavoured, we should always be in a state of stupor. And this is the state in which the bare Monads are.

25. We see also that nature has given heightened perceptions to animals, from the care she has taken to provide them with organs, which collect numerous rays of light, or numerous undulations of the air, in order, by uniting them, to make them have greater effect.

Something similar to this takes place in smell, in taste and in touch, and perhaps in a number of other senses, which are unknown to us.

And I will explain presently how that which takes place in the soul represents what happens in the bodily organs.

26. Memory provides the soul with a kind of consecutiveness, which resembles [imite] reason, but which is to be distinguished from it.

Thus we see that when animals have a perception of something which strikes them and of which they have formerly had a similar perception, they are led, by means of representation in their memory, to expect what was combined with the thing in this previous perception, and they come to have feelings similar to those they had on the former occasion. For instance, when a stick is shown to dogs, they remember the pain it has caused them, and howl and run away. (Theod. Discours de la Conformite, &c., ss. 65.)

27. And the strength of the mental image which impresses and moves them comes either from the magnitude or the number of the preceding perceptions. For often a strong impression produces all at once the same effect as a long-formed habit, or as many and oft-repeated ordinary perceptions.

28. In so far as the concatenation of their perceptions is due to the principle of memory alone, men act like the lower animals, resembling the empirical physicians, whose methods are those of mere practice without theory. Indeed, in three-fourths of our actions we are nothing but empirics. For instance, when we expect that there will be daylight to-morrow, we do so empirically, because it has always so happened until now. It is only the astronomer who thinks it on rational grounds.

29. But it is the knowledge of necessary and eternal truths that distinguishes us from the mere animals and gives us Reason and the sciences, raising us to the knowledge of ourselves and of Deity. And it is this in us that is called the rational soul or mind [esprit].

30. It is also through the knowledge of necessary truths, and through their abstract expression, that we rise to acts of reflexion, which make us think of what is called I, and observe that this or that is within us: and thus, thinking of ourselves, we think of being, of substance, of the simple and the compound, of the immaterial, and of Deity Himself, conceiving that what is limited in us is in Him without limits. And these acts of reflexion furnish the chief objects of our reasonings. (Theod. Pref. [E. 469; G. vi. 27].)

31. Our reasonings are grounded upon two great principles, that of contradiction, in virtue of which we judge false that which involves a contradiction, and true that which is opposed or contradictory to the false; (Theod. 44, 169.)

32. And that of sufficient reason, in virtue of which we hold that there can be no fact real or existing, no statement true, unless there be a sufficient reason, why it should be so and not otherwise, although these reasons usually cannot be known by us. (Theod. 44, 196)

33. There are also two kinds of truths, those of reasoning and those of fact. Truths of reasoning are necessary and their opposite is impossible: truths of fact are contingent and their opposite is possible. When a truth is necessary, its reason can be found by analysis, resolving it into more simple ideas and truths, until we come to those which are primary. (Theod. 170, 174, 189, 280-282, 367. Abrege, Object. 3.)

34. It is thus that in Mathematics speculative Theorems and practical Canons are reduced by analysis to Definitions, Axioms and Postulates.



Your Life is Your Message

Once, while Mahatma Gandhi's train was pulling slowly out of the station, a European reporter ran up to his compartment window, "Do you have a message I can take back to my people?" he asked. It was Gandhi's day of silence, a vital respite from his demanding speaking schedule, so he didn't reply. Instead, he scrawled a few words on a scrap of paper and passed it to the reporter: "My life is my message."

So begins a small paperback with this title by Eknath Easwaran. He has written many books and heads up The Blue Mountain Center of Meditation in Tomales, California. Born and raised in India, he came to the U.S. as a Fulbright Scholar. He has been a teacher and lecturer in the United States for over thirty years.

You will find the Wisdom Religion shining on many a page. For example:

Just as there is one kind of hunger in the Third World — the need for food and clothes and medical care — similarly in advanced Western countries like ours there is a gnawing hunger for fulfillment, which is not appeased by possessions or power or fame. Within each of us there is an undeniable demand for a joy that does not come and go, for a sense of purpose, for knowing who we are.

The Compassionate Buddha would say that below the surface level of consciousness, we are all being haunted by this hunger. Without a way to dive below the surface and answer the questions "Who am I?" and "Where can I find a joy that lasts?" we will never be quite content.

Yet it is possible to travel slowly but surely into the depths of the unconscious and there transform our personality. We can actually make a new person of ourselves; we can become the kind of person we dream of being. Meister Eckhart calls this the pauper becoming the prince.

Patanjali, a teacher of meditation in ancient India, called meditation Raja Yoga. Raja, of course, means "king;" so raja yoga is those disciplines which have come down in all the great religions through which men and women born commoners become royalty, with a crown on their heads and a scepter in their hands. If you ask them, "What is your kingdom?" they will answer with quiet, unshakable confidence. "We rule the country of our mind and the kingdom of our life." George Bernard Shaw put it in his inimitable style: "To be in hell is to drift: to be in heaven is to steer." Unless and until we have some measure of sovereignty over our thinking process, lasting fulfillment will be beyond our reach. [pp.17-18] [*Your Life is Your Message*, published by Hyperion, 114 Fifth Avenue, NY, NY 10011]



About Ben Adhem

About Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of
peace,

And saw, within the moonlight in his room,
Making it reach and like a lily bloom,
An angel writing in a book of gold:-
Exceeding peace had made Ben Adhem
bold,

And to the presence in the room he said,
'What writest thou?' The vision raised its
head,

And with a look made all of sweet accord,
Answered, 'The names of those who love
the lord.'

'And is mine one?' said Abou. 'Nay not so,'
Replied the angel. Abou spoke more low,
But cheerily still; and said, 'I pray thee,
then,

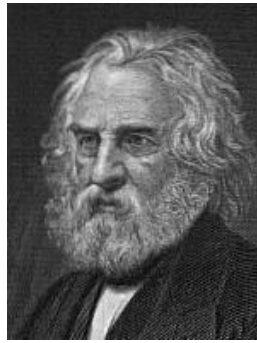
Write me as one who loves his fellow men.'
The angel wrote, and vanished. The next
night

It came again with a great wakening light,
And showed the names whom love of Deity
had blest,

And lo! Ben Adhem's name led all the rest.

LEIGH HUNT (1784-1859)

A Psalm of Life
 What the Heart
 of the Young
 Man Said to the
 Psalmist



Henry Wadsworth Longfellow
 1807-1882

Tell me not, in mournful numbers,
 Life is but an empty dream!
 For the soul is dead that slumbers
 And things are not what they seem.

Life is real! Life is earnest!
 And the grave is not its goal;
 Dust thou art, to dust returnest,
 Was not spoken of the soul.

Not enjoyment, and not sorrow,
 Is our destined end or way;
 But to act, that each to-morrow
 Find us further than to-day.

Art is long, and Time is fleeting,
 And our hearts, though stout and brave,
 Still, like muffled drums, are beating
 Funeral marches to the grave.

In the world's broad field of battle,
 In the bivouac of Life,
 Be not like dumb, driven cattle!
 Be a hero in the strife!

Trust no Future, howe'er pleasant!
 Let the dead Past bury its dead!
 Act, — act in the living Present!
 Heart within, and Deity o'erhead!

Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints in the sands of Time;

Footprints, that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

Let us, then, be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait.



THE COFFEE KLATCH

Coffee Maker: As I was waiting for my patrons a reverie began about the little birds who sing late at night in the wee hours of the morning. Are birds to the animal world what Nirmanakaya's are to us — maintaining "hope" when there's darn little left to string it on?

Our life is too much a salutation to the physical. It should be a song, a repartee between ourselves and our Higher Ego, a singing from heaven to earth and back again.

Poet buying coffee: Do you realize, Coffee Maker, we have poems from The Big Apple, London, and Bangalore?

Student buying coffee: Speaking of poems, I have a story, and while Smart Aleck does not like sentimentality he will please me greatly to sit there patiently while my tale unfolds.

Information Please

When I was quite young, my father had one of the first telephones in our neighborhood. I remember well the polished, old case fastened to the wall.

The shiny receiver hung on the side of the box.

I was too little to reach the telephone, but used to listen with fascination when my mother used to talk to it. Then I discovered that somewhere inside the wonderful device lived an amazing person — her name was "Information Please" and there was nothing she did not know.

"Information Please" could supply anybody's number and the correct time.

My first personal experience with this genie-in-the-bottle came one day while my mother was visiting a neighbor. Amusing myself at the tool bench in the basement, I whacked my finger with a hammer. The pain was terrible, but there didn't seem to be any reason in crying because there was no one home to give sympathy. I walked around the house sucking my throbbing finger, finally arriving at the stairway. The telephone! Quickly, I ran for the foot stool in the parlor and dragged it to the landing.

Climbing up, I unhooked the receiver in the parlor and held it to my ear.

"Information Please," I said into the mouthpiece just above my head.

A click or two and a small clear voice spoke into my ear.

"Information."

"I hurt my finger..." I wailed into the phone. The tears came readily enough now that I had an audience.

"Isn't your mother home?" came the question.

"Nobody's home but me," I blubbered.

"Are you bleeding?" the voice asked.

"No," I replied. "I hit my finger with the hammer and it hurts."

"Can you open your icebox?" she asked. I said I could. "Then chip off a little piece of ice and hold it to your finger," said the voice.

After that, I called "Information Please" for everything. I asked her for help with my geography and she told me where Philadelphia was. She helped me with my math. She told me my pet chipmunk, that I had caught in the park

just the day before, would eat fruit and nuts. Then, there was the time Tweety, our pet canary died.

I called "Information Please" and told her the sad story. She listened, then said the usual things grown ups say to soothe a child. But I was unconsolated.

I asked her, "Why is it that birds should sing so beautifully and bring joy to all families, only to end up as a heap of feathers on the bottom of a cage?"

She must have sensed my deep concern, for she said quietly, "Paul, always remember that there are other worlds to sing in."

Somehow I felt better.

Another day I was on the telephone. "Information Please."

"Information," said the now familiar voice. "How do you spell 'fix'?"

I asked.

All this took place in a small town in the Pacific Northwest. When I was nine years old, we moved across the country to Boston. I missed my friend very much.

"Information Please" belonged in that old wooden box back home and I somehow never thought of trying the tall, shiny new phone that sat on the table in the hall.

As I grew into my teens, the memories of those childhood conversations never really left me. Often, in moments of doubt and perplexity I would recall the serene sense of security I had then. I appreciated now how patient, understanding, and kind she was to have spent her time on a little boy.

A few years later, on my way west to college, my plane put down in Seattle. I had about half-an-hour or so between planes. I spent 15 minutes or so

on the phone with my sister, who lived there now.

Then, without thinking what I was doing, I dialed my hometown operator and said, "Information Please."

Miraculously, I heard the small, clear voice I knew so well.

"Information."

I hadn't planned this, but I heard myself saying, "Could you please tell me how to spell 'fix'?"

There was a long pause. Then came the soft spoken answer, "I guess your finger must have healed by now."

I laughed, "So it's really still you," I said. "I wonder if you have any idea how much you meant to me during that time."

"I wonder," she said, "if you know how much your calls meant to me. I never had any children and I used to look forward to your calls."

I told her how often I had thought of her over the years and I asked if I could call her again when I came back to visit my sister.

"Please do," she said. "Just ask for Sally."

Three months later I was back in Seattle. A different voice answered, "Information." I asked for Sally.

"Are you a friend?" she said.

"Yes, a very old friend," I answered.

"I'm sorry to have to tell you this," she said. "Sally had been working part time the last few years because she was sick. She died five weeks ago."

Before I could hang up she said, "Wait a minute. Did you say your name was Paul?"

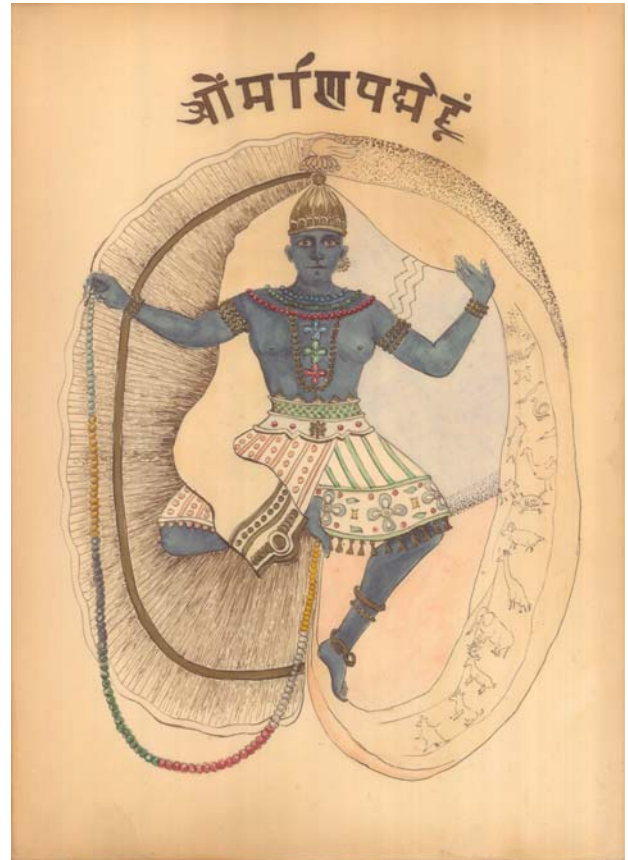
"Yes."

"Well, Sally left a message for you. She wrote it down in case you called.

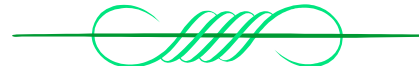
Let me read it to you. The note said, "Tell him I still say there are other worlds to sing in. He'll know what I mean."

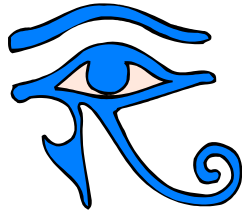
I thanked her and hung up. I knew what Sally meant.

[Contributed by steve@Shinsky.net — In a message dated 06/23/2001 16:49:41 Eastern Daylight Time.]



Pen & Ink drawing by William Q. Judge located in the New York Lodge. Sanskrit above picture reads, "Om Mani Padme Hum" ("I am the Jewel in the Lotus and in it I will remain.")



DNYANESHVARI**VIII**

[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 IV

[Continued from Issue 8]

KRISHNA: Your doubt is reasonable. But you forget that both you and I have been born over and over again. At a suitable opportunity I take birth and I also remember what I did then. Though I am, as Supreme Brahman, free from the troubles of life and death, yet, resorting to My illusion (*Maya*), I am born. My indestructibility is not affected thereby and birth and death merely appear in Me, but are not there. My independence is unbroken, though I appear to be doing things, and though, those in error think that I am doing things. A mirror multiplies images where there is only once. So I who am without form, adopt My nature (*maya*) and like actors in a play, I also appear to perform actions in a human form.

In each age since ancient times, I have imposed on Myself the obligation of protecting truth (*Dharma*). When sin destroys truth, I forget my formlessness and take birth.

I take the human form in order to assist My devotees, and when I am born, the darkness of error is dispelled. I destroy sin, and, removing the errors of the good, I make them hoist the flag of happiness. I destroy the hordes of the evil ones and I establish the sages on the throne of honour. I re-establish in society morals as well as truth. I light the lamp of discrimination and remove darkness in the form of thoughtlessness. For the good, it is light everywhere. The happiness of Self becomes attainable to the whole world. Purified in mind and body, the sages secure supreme bliss. Mountains of sin are reduced to powder, when I am born and the sun in the form of good actions rises above the horizon. Only the wise ones know Me in My incarnation. I take birth for this great purpose.

He is truly free, who recognises that though I have no birth, I am born; though I have no actions, I am active. Though in the human form, such a one is still free from the body and when the body dies, he joins Me.

Such sages entertain no regrets for the past. Nor do they have any hopes for the future. They have neither desires nor room for anger. Ever devoted to Me their life is dedicated to My service and they find supreme satisfaction in the knowledge of Self. The light of asceticism is never dim in them. They are the temple of wisdom. They purify the holy places. They naturally ascend to Me and in human form attain Me, so much so that there remains no distinction between Me and them. When dross is purified over and over again, until it becomes gold, what is the difference between it and gold? In the practice

of Yoga, they make great progress. Their intelligence is lighted up by asceticism and by wisdom. They cannot go elsewhere. They must come to Me.

All the same I respond to their worship according to the nature of their worship. Every human being has a tendency to offer worship and this is directed towards Me, but those who are in error and whose intelligence is wobbling, do not realize the unity of Me, and run after many forms. Where I am one, they imagine many. Where I have no name, they give names to Me. Where I have no description, they set up little gods and goddesses. I, who am everywhere at all times and in equal strength, am differentiated by them as inferior and superior. Their intelligence being muddled, they create a hierarchy.

Even with devotion, the erring ones offer worship accompanied by many rituals to all sorts of gods. They do secure as a result of their worship, what they desire. But the secret of this is not known to them. There is no donor in this world other than one's own actions. Fruits are produced in this world only from actions. Whatever seed is sown in the field, the fruit is produced accordingly. Whatever image is held before the mirror, the reflection appears accordingly. Whatever word is pronounced in a valley, the echo answers accordingly. Whatever worship is offered, it all reaches Me, and according to the faith, the fruit thereof is produced.

In this way the four sections of the community were also constituted according to their actions and their

qualities. Their obligations were fixed according to their inherent nature. Otherwise every one is equal. It is only the qualities and the actions which cause differentiation. I have not caused the differentiation. Though I am the source of everything, yet I have not made them what they are. The man, who knows this and realizes this, becomes free. Thus knowing Me they are free. Likewise they continue to perform their own duties, but such wise action bears no karma. They are like scorched seeds which do not sprout. Actions where fruit is not desired, create no bond and lead to liberation. The renunciation of action wantonly is not proper.

And yet it is true that even wise men have been puzzled as to what is proper action and what is not proper. A false coin appears like a true coin and even experts are misled. Even those sages who, if they desire, could create another world, have been misled about actions. What about the common people then? I cannot, therefore, blame the common people if they do not know.

[TO BE CONTINUED]

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THE BIG BLUE UMBRELLA

THE SECOND FUNDAMENTAL

The world's great age begins anew,
The golden days return,
The earth doth like a snake renew
Her winter weeds outworn.

— SHELLEY

My friend, the golden age hath passed
away,
Only the good have power to bring it
back....

— GOETHE

What had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "*Vision of the Nineteenth Century*" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been*; and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and old poets by the title of the Golden Age, place *behind us*, lies actually *before us*."

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! ("Our Cycle and the Next")

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop of it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event nonexistent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures — those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethan lake."

In the first case, we are real philosophers; in the second — but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by "King Karma." ("On the New Year's Morrow")

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WHAT IS CONSCIOUSNESS?

"Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." (*The Secret Doctrine*, Vol. I, 37)

=====

If this is so, then the next question would be: "What causes the succession of our states of consciousness?"

Unless we come to grips with this second question we will, get stuck in the dogmatic position of, "Just do your duty and everything will work out ok." Everyone is silent on the problem of cycles: both scientists and theosophists alike.

A pioneering scientist who denies the reality of time becomes very silent about our "changing states of consciousness." In fact, it is usually admitted that they don't know what consciousness is. Barbour does that in his book, *The end of time.*

What do our subscribers think consciousness is — These "changing states" don't fall like topsy from the clouds, and it looks as if they are quite peculiar to each self-conscious unit.

A friend of *Aquarian Theosophist* had this to say to the question: "What is Consciousness?"

What a great question and surely it must be one of the deepest of mysteries if we consider that the field of unconditioned consciousness is the Absolute itself. "The Great Breath" of the PROEM is also another name for unconditioned consciousness, is it not?

Pre-cosmic ideation is said to be the source of 'individual consciousness', just as pre-cosmic substance is said to be the source of all 'matter'. So what do we

really know about 'matter' let alone 'consciousness' — and ultimately the two are one.

It seems to me that consciousness permeates all things, all forms. And all forms seem to be an expression of some kind of consciousness.

Everything has a consciousness of its own kind on its own plane.

Even a state of consciousness is a kind of form. Sometimes these 'states' are fine and subtle. But such states can also be solid and gross.

Yet there seems to be an underlying 'consciousness' that transcends and surpasses all so called 'things', subtle forms and 'states'. The mystic who touches on the inner life of 'things' knows this directly as s/he experiences the dance and one-ness of life shining through all.

Consciousness of itself is formless, spaciousness while at the same time it is that centre of life that pulsates in every atom, without which the smallest atom must surely cease to be!

One can't help feeling that **CONSCIOUSNESS** is none other than **LIFE** itself, the **ONE LIFE, ATMAN**. It is the **IS-NESS** of any one moment, the eternal **BEING-in-the-present...** that which makes every moment timeless and one of infinite duration.



POINT OUT THE WAY

VIII

[continued from Issue #8]

Question: (p. 20)

And when the rough work was completed, when the human temple was erected, many more ages would be re-

quired for all the servants, the priests, and the counselors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes.

Would you please say something about the meaning of the expression “servants, priests and counselors”?

Answer: Imagine a condition similar to space as we see it now, in which there is no manifestation at all; in which all life, all consciousness, all matter, is in one homogeneous condition. What steps would have to be gone through with that cosmic dust, before a universe such as we have now would be evolved? Manifestly, we would have to separate or **differentiate** that immense mass of inchoate matter into seven distinct streams, and then we would have to take the Monads or lives or embryonic souls that make up those seven streams of matter and use them until their ancient knowledge returned. In other words we would have to set up the atomic kingdom, the molecular kingdom, and the intermediate or astral kingdom out of which to erect the cellular and the crystalline kingdom—four immense steps. That takes between one and a half to two billion years. Not till then would we be able to constitute a mineral kingdom, even in its incipient rudimentary state, the chemical elements.

Next, we would have to combine and recombine those lives or forces of nature in the state we now know as the mineral kingdom — combine and recombine them until we could form out of the most advanced of them a vegetable kingdom, then erect an animal kingdom; and then take the organic structure the cellular and crystalline basis of all three kingdoms, and erect out of that a form

that we could use as a sending and receiving instrument — an acting instrument — in every one of the seven kingdoms. That is what is meant by the "priests" and the "counsellors" and the "servants" — the training of the non-self-conscious lives, their combinations in the kingdoms of the forces or elements, and in the kingdoms of nature known to us, until it would be possible to build out of them one single form in which all the activities of the whole solar system could be independently reproduced; and that is the body and nature of man.

Question: Three primary divisions of Life are spoken of on p. 15: Spirit, Mind and Matter. Do these represent unvarying qualities, or does man become spirit or matter, and vice versa.

Answer: Matter never becomes man; man never becomes spirit; and spirit never becomes matter. These are just terms for the three great states of Life. What is it that becomes matter? Life. What is it that, when it knows enough, becomes mind? Life. What is it that, when it knows still more, becomes spirit? Life. It is Life that passes from spirit, to matter to mind and returns again to spirit, just as it is man who passes from waking to dreaming to deep sleeping: and back to waking again; but the waking state never becomes the dream state; the dreaming, state never becomes the deep sleep state, or *vice versa*.

Question: — P.16:, it is said:

Wherever a world or system of worlds is evolving, there the plan has been laid down in universal mind; the original force comes from spirit; the basis is matter--which is in fact invisible--Life

sustains all forms requiring life, and Akasa is the connecting link between matter on one side and spirit-mind on the other.

H.P.B. says that Spirit is always descending into matter and matter is always evolving into Spirit. Is not original or primordial matter in reality Spirit? Could you amplify that quotation as to how Universal Mind evolves these worlds?

Answer: Analogy is always, says H.P.B., our best guide. What do we consider as the final form that all experience takes with us? It is one of two things — knowledge or memory, and either the knowledge or the memory, or both of them, may be latent or active. Suppose we substitute for the words "Spirit and Matter," knowledge and memory, and there is the final form into which everything, is resolved. Now, at the beginning of manifestation, Spirit, which is knowledge, stirs up Matter or memory, and thus the plan is brought over, since nothing perishes either in the form of Spirit, Consciousness, or knowledge, or in the form of latent memory, or Matter. Memory as the basis of action is merely the tendency to repeat. All mechanical action, all chemical action, all electrical action, is the clearest picture in the world of the action of memory. If we study, the question from this standpoint, we find that everything is finally resolved with us into either memory or knowledge. Memory takes many forms when stirred up — tendency, habit, instinct, impulse, the imitative faculty. What stirs up memory? Consciousness or knowledge.

HOMEOPATHY REVISITED

HPB originally printed this article in three parts as "The Bugbears of Science." [*The Theosophist* for February, April & May, 1883] It presents an occult view of the medical system known as Homeopathy. Part I was published in the last issue and the final two parts are now printed.

[*The Theosophist*, Vol, IV, No. 7, April, 1883, pp. 169-170]

HOMEOPATHY AND MESMERISM

Years since Homeopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organisms. They went so far as to maintain that, with the *decrease of the dose was obtained* a proportionate *increase* of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homeopathy as a firm basis to stand upon. Setting aside such a complicated machinery as the human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny a priori the effect of homeopathic medicines. The trite argument of the negator — "I do not understand it, therefore it cannot be" is worn out threadbare.

As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding! [exclaims the author of an article upon Jaeger's *Neuralanalysis* and Homeopathy]. Let us leave aside (he adds) our

conceited pretensions to understand every phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope and even that not always-to be brought to correctly define and comprehend it.

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homeopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, **the less it is complicated, the more it is capable of storing energy; i.e., that it is precisely under such a condition that it becomes the most active.** The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, etc. A chemist would tell us that, in the majority of cases-, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and

oxygen, far more expenditure of energy is required than in the process of the transformation of water into aqueous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces, This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, i.e., the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action. Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it — then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the great and the little-are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of everyone's observation. Every person knows how little is required of certain odors to be smelled by all. Thus, for instance, a piece of musk will fill a great space with its odor, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease — if there be one. We also all know what strong effects may be produced upon certain sensitive organisms

by certain smells, and that these may induce convulsions, swoons, and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes taking place in our organic functions without attributing the latter — as our allopaths will often do — to chance or the effect of blind faith. Everyone can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homeopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency — mesmeric passes and the minutest doses of mineral as well as vegetable substances — ought to be accepted as an 'ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homeopaths, for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and

chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded. It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose, while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless, very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes — namely — on our nerves. This is the method of homeopathy. The allopaths themselves have often to use means based upon this homeopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in intermittent malaria fever will not be homeopathic: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malaria micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homeopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homeopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, a priori denial of the effects of homeopathic treatment, is

less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well-known zoologist and physiologist of Stuttgart, already mentioned Professor G. Jaeger-give a brilliant and triumphant corroboration to the righteous claims of homeopathy. In the uthor's opinion the results obtained by him being amenable to a correct interpretation in figures, "*place homeopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods.*" Professor Jaeger calls his own method *Neuralanalysis*. We will treat of it, as embodied by him in a pamphlet bearing the epigraph: "figures prove" (*Zahlen beweisen*), in our next number, making extracts from the best reviews of it by scientific men.

III

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 193-194]

The following is a summary of various reviews upon Dr. Jaeger's *Neuralanalysis* in connection with homeopathy.

The *Neuralanalysis* is based upon the application of the apparatus known among the physicians as the *chronoscope*, whose object is to record the most infinitesimal intervals of time:* one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the

current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Jaeger calls *Nervenzelt*-*"nerve-time."* [*Such as the duration of luminous impressions upon the retina of the eye — for instance.]

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign — say by the bending of his finger — then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse, that is called *nerve-time*. To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductivity of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will-impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nervetime." To make the second condition easier — an exercise is necessary by

means of which is developed a habit — known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse will be sufficient to produce two motions — the act of intercepting and that of releasing the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Jaeger remarked that it was liable to considerable fluctuations, one rapidly succeeding the other. For instance, taking one hundred chronoscopical measurements of "nerve-time" one after the other and at short intervals, say, every ten or twenty seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, i.e., the fluctuations in the duration of nerve-time being very characteristic. They can be represented, in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Jaeger has called the *"detail-curve"* (*Detailkurve*). Besides this, he constructs another curved line, which shows those figures that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls *Decanden-ziffer* or the "decade figure." Thus the *Neuralanalytical* curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by

this 'means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then *vice versa*, very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Jaeger and his pupils show that the aspect of the neural-analytical curves — which he calls "psychogrammes" — changes, on the one hand, at every influence acting upon the organism from without, and on the other — at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger, or thirst, etc., etc. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or effect. On the other hand one and the same person, experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical psychogramme. The most interesting and important feature of the *neuralanalysis* is found in the fact, that the choice of the means resorted to for the introduction of various substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odor.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place, The "curves" will show immediately whether the patient is in the same *neuralanalytical* disposition with regard to all the conditions as he was

during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Jaeger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the *osmogramme* from the Greek words *osmosis*, a form of molecular attraction, The osmogrammes are the most valuable as giving by far the greater and clearer results. "Even the metals" — says Jaeger — "show themselves sufficiently volatile to yield most suggestive osmogrammes." Besides, whereas it is impossible to stop at will the action of substances introduced into the stomach, the action of a substance inhaled may be easily stopped, The quantity of substance needed for an osmogramme is the most trifling; and leaving aside the enormous, homeopathical dilutions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate,

In the next number it is proposed to show the enormous light that Jaeger's discoveries of this new application of the chronoscope throw upon homeopathy in general, and the doubted **efficacy of the infinitesimal doses in countless dilutions — especially.** [So far as is known HPB did not publish the proposed item.]



AN OMISSION

In the last issue we omitted to print the references for John K. Landré's article, "Reductionism in Science." We hasten to apologize and repair this omission. —ED.

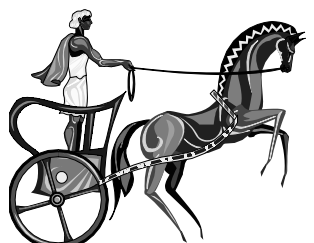
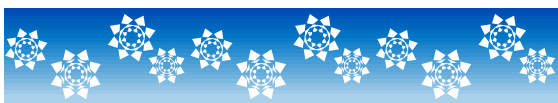
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What is Direct Experience?

What is "direct experience"? that is quite an involved subject in itself. Having a few minutes, I'd like to put down a few thoughts on the subject.

I'd say that direct experience involves a creative outlet for one's personal energies. when one has done something, there is the feeling of being fulfilled, of having accomplished something, of having truly experienced life.

It's not measured in terms of a specific type of thing that one might do. someone could meditate and "do nothing" and be having a direct experience. Another person might be playing football, giving it 100 percent. A third person could be reading and in deep thought, writing poetry, or involved in some other intellectual activity.

The "directness" in "direct experience," I think, comes from a sense of involvement or genuineness. It's not measured quantitatively in terms of the number of people affected. A hermit plodding along a snowy mountainside may be as direct as a volunteer in an orphanage who puts in 20 hour days in a labor of love.

We cannot measure someone else's depth of experience, their sincerity, their quality of life in terms of how well they imitate what we find inspiring. if I were to like music, I could not judge the value of others by how musical they were in life.

How then do we detect this specialness that turns ordinary experience into something special? It's in sensing the fire of spirit, the creative energies, the light of mind. that is an essence, a coloring, a "something more" added to otherwise

commonplace experiences. There's a sense of excitement that's infectious, a sense of joy that cannot help but be shared.

Some may find this in meditation, others may find it in deep philosophy, in a special type of contemplating things and viewing the world; yet others may find it in social or political activism, in doing concrete things that materially help others, like, say, promoting vegetarianism or fighting cigarette smoking.

We're missing the point when we might argue over which way to achieve direct experience is "real" or "better". It's not in the way we take at all. It's in our inner life, as it comes out, quite independent of the external means we express it through.

— ELDON

The Power of the Sacred Formula

“A mantram is a powerful spiritual formula which, when repeated silently in the mind, has the capacity to transform consciousness. There is nothing magical about this. It is simply a matter of practice, as all of us can verify for ourselves..... Probably the oldest Buddhist mantram is *Om mani padme hum*, referring to the ‘jewel in the lotus of the heart.’

Select a mantram that appeals to you deeply. Then once you have chosen, do not change your mantram. Otherwise, as the nineteenth-century Indian mystic Sri Ramakrishna puts it, you will be like a person digging shallow wells in many places; you will never go deep enough to find water.

Repeat your mantram silently whenever you get the chance: while walking, while waiting, while doing mechanical chores like washing dishes, and especially when you are falling asleep.

You will find that this is not mindless repetition; the mantram will help to keep you relaxed and alert. Whenever you are angry or afraid, nervous or worried or resentful, repeat the mantram until the agitation subsides. The mantram works to steady the mind, and all these emotions are power running against you which the mantram can harness and put to work. [p. 32-33, *Your Life is Your Message*.]

Memory & Knowledge

Was it not Plato who insisted that we have already been down this road of Dangma's Panorama before but need to RESURRECT our Memory from the ashes of neglect and death by trivialities?

An ounce of upper memory empowers the WILL to subdue an army of trivialities, or as Madame Blavatsky says when criticizing the soul-killing translations of the Orientalists:

“And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes (The twelve Nidanas, called in Tibetan Tenbrel Chug-nyi, which are based upon the “four Truths.”) of the ever-recurring cycles of existence, brings him finally to non-being and nothing more — then the whole system is idiotic, and Epicureanism is far more philosophical than SUCH Buddhism. He who is unable to compre-

hend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence — Spirit or “Soul-life” — will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form.

Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy forever, with neither causes nor effects to darken its light.

And HPB cautions us not to jump to the conclusion that impersonal life is equivalent to no existence at all, but rather the opposite, for there REAL LIFE BEGINS!

Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed up — merged, so to say — with these ten selves. It really seems that so long as this great mystery remains a dead letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it [impersonal life], the better for Truth. (*C.W.XIV*, 432-33)

Or in the words of Shakespeare:

"I will not choose what many men desire,
Because I will not jump with common spirits
And rank me with the barbarous multitudes."

"True hope is swift and flies with swallow's
wings;
Kings it makes gods, and meaner creatures
kings."

And so the mystic is urged to make a bundle of his "golden moments" and proceed boldly upon his way, neither looking to the left nor the right nor heeding the "lo here, lo there" of the personal for, as HPB pointed out: —

"All that bundle of EGOTISM, that apparent and evanescent "I" disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor

re-becomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours.

Nothing remains now of that "bundle" to go to the next incarnation, except THE SEED FOR FUTURE KARMA that Manas may have united to its immortal group, to form with it — the disembodied HIGHER SELF in Devachan." [HPB, "Theories about Reincarnation and Spirits."]

"Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the **telegraphic wires** by means of which he communicates with his higher principle, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world." ("The Universe in a Nutshell")

And the poles and wire of that telegraphic perception are laid our work with the SD and with Humans. We can hardly remind ourself too often that the sacred science is inside humans. If the SD is a magic talismans, it is not your nor my doing but a gift from those who KNOW how to lay pearls in the pilgrims Path.

"The Buddhist philosopher holds that by the practice of the DHYANAS one may reach 'the enlightened condition of mind which exhibits itself by IMMEDIATE RECOGNITION OF SACRED TRUTH, SO THAT ON OPENING THE SCRIPTURES (or any book whatsoever?) THEIR TRUE MEANING AT ONCE FLASHES INTO THE HEART.'" (*Ibid.*)

"The spiritual EGO or SELF serves as the fundamental base, determining the tone of the whole life of man — that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life — whether its tones are sweet or harsh, harmonious or wild, LEGATO or PIZZICATO." (*Ibid.*)