



IMAGINATION: THE MEMORY OF PAST BIRTHS

“Occult or exact Science?” this is the question that every earnest father will be asking himself with regard to his children’s education. And let us say at once, that by “Occult Science” neither *the life of a chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psychophysical man — even though one should not feel inclined to go further.

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Some forty years back, I [HPB] knew a child — a little girl of seven or eight — who very seriously frightened her parents by saying:

“Now, mamma, I love you. You are good and kind to me today. Your words *are quite blue*” . . .

“What do you mean?” . . . asked the mother.

“Your words are all blue — because they are so caressing, but when you scold me *they are red* . . . so red! But it is worse when you fly in a passion with papa for then they are orange . . . horrid . . . like that” . . .

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colors. The melody played by the mother on the piano threw her into ecstasies of delight; she saw “such beautiful rainbows,” she explained, but when her aunt played, it was “fireworks and stars,” “brilliant stars *shooting pistols* — and then . . . *bursting*” . . .

The parents got frightened and suspected something had gone wrong with the child’s brain. The family physician was sent for.

“Exuberance of childish fancy,” he said. “Innocent hallucinations. . . Don’t let her drink tea, and make her play more with her little brothers — fight with them, and have physical exercise....”

And he departed.

In a large Russian city, on the banks of the Volga, stands a hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years — to the day of her death in fact — as a “harmless” though *insane* patient. No other proofs of her insanity could be found

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on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson" — the *colors of the Evil one*.

If, admitting for argument's sake, that some of the common herd out of their great reverence — often amounting to fœtich worship — for science and authority, do accept the dictum of the scientists that every phenomenon, every "abnormal" manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate pencil is also laboring under a fit of the same epilepsy as its medium even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? First of all "hallucination" itself, when it is really the effect of physiological cause, would have to be explained — but *it never has been*.

For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophania*) and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*."

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following, (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature, — in *abscondito* as the alchemists called it, — were known to the Aryas of

the *pre-mahabharata* period, which are unknown to us.

The interchangeability between sound impressions and color impressions was done by A. Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *resumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveler and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with color, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colors. Thus the articulation of the vowels produces in his brain the following results: — The letter A — appears to him dark red; E — white; I — black; O — yellow; V — blue. The double-vowel letters; A i — chestnut color; Ei — grayish white; Eu — light blue; Oi — dirty-yellow; Ou — yellowish. The consonants are nearly all of a dark gray hue; while a vowel, or a double vowel forming with a consonant a syllable, colors that syllable with its own tint. Thus, *ba, ca, da* are all of red-gray color; *bi, ci, di* ash colored; *bo, co, do* yellow gray, and so on. S ending a word and pronounced in a hissing way, like the Spanish words *los compos*, imparts to the syllable that precedes it a metallic glittering. The color of the word depends thus on the color of the letters that compose it, so that to N. R. human speech appears in the shape of many colored, or variegated ribbons coming out of persons' mouths, the colors of which are determined by those of the vowels in the sentences, separated one from the other by the grayish stripes of the consonants. The languages receive in their turn

a common coloring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark gray moss; French appears gray, strongly mixed with white; the English seems nearly black; Spanish is very much colored especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red color which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue color, and a voice between these two extremes changes these colors immediately into very light yellow.

The sounds of instruments have also their distinct and special colors: the piano and the flute suggest tints of blue; the violin — black; and the guitar — silver gray, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colors of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the color of the ink they are written or printed with. The form, therefore, has nothing to do with such color phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than “N. R.” does.

Besides Galton’s interesting chapter upon this subject, in his “Inquiries into Human Faculty and its Development,” we find in the *London Medical Record* a sensitive describing his impressions in this wise: “As soon as I *hear* the sounds of a

guitar, I *see* vibrating chords, surrounded by colored vapors.” The piano produces the same: “colored images begin to float over the keys.” One of Dr. Pedronneau’s subjects in Paris has always color impressions *outside* of himself. “Whenever I hear a chorus composed of several voices,” he says, “I *feel* a great number of colored points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them, and while *examining* them I feel perplexed, for I cannot find those bright colored spots where I *look* at them, or rather *feel* them.”

Inversely, there are sensitive in whom the sight of colors evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste “like copper in the mouth” during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and — remains powerless to explain them. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.¹

Whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other “Sacred Books of the East.” For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and color. *Mental cor-*

¹ While it is far from “complete” even today, it is *vastly* improved when compared to the 19th century speculations. From the mystical viewpoint we humans are closer to being a “vibration” than a “particle.”

relation of the two senses of “sight” and “hearing” were as common a fact in their days, as that of a man in our own seeing objective things before him with eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically his* Vedas, can suspect what the real phenomenon means; simply — *a cyclic return of human organisms to their primitive form* during the 3rd and even the 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are *found to have their derivation from the same roots*. (2) Mythology shows, in her turn, the evident law — the uniformity of which precludes the possibility of chance — that led the ancient symbologists to represent all their sun-gods and *radiant* deities — such as the Dawn, the Sun, or Aurora, Phoebus, Apollo, etc. — connected in one way or the other with music and singing, — with *sound* in short, — associated with radiancy and color.

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words “sound” and a “light,” “to hear” and “to

see,” *are always associated*. In Hymn X, 71, verse 4, we read “One — though *looking, sees not the speech*, and the other *seeing* — does not *hear* it.” And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or “one furnished with eyes” and “one furnished with ears.” The latter is natural — the singer *has a good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, “the Sanskrit verbal root ARC is used to denote two meanings — (a) “to *sing*,” and (b) “to *shine*,” to radiate beams or rays. The substantives *rc* and *arka*, derived from the root ARC are used to signify (1) *song, hymn*, and (2) *brilliance, ray, sun*.... In the conception of the ancients *a speech could be seen* What does the Esoteric Doctrine, — that universal solvent indeed of all scientific difficulties and puzzles — say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe. *Human speech*, as known to us, came into being in the Root-race that preceded ours — the *Fourth* or the “Atlantean” — at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed sight — as a physical sense — while the four other senses (with the two additional — the 6th and 7th — of which science knows nothing as yet) — remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of hearing developed only in the 3rd sub-races. Thus, if human “speech” — owing to that absence of the sense of hearing — was in the be-

ginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk with* the help of only *sight* and *touch*. “Sound is *seen* before it is heard,” — says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root races but one SENSE, namely, *spiritual perception* — *finally* fell asunder to form henceforth five distinct senses....

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. In plainer and *fuller* language — *plainer*, and *fuller* to some theosophists only, I am afraid — we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd *Root-race* of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom — however often His words may have been misunderstood and criticized, not alone by profane critics but even by some theosophists, — “in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality”; Humanity was on its *descending arc* in the first half of that round and in the last half on its *ascending arc*: *i.e.*, “his (man’s)

gigantic stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva*-man.” And, if so, then, according to that same law of correspondences — **an immutable one in the system of cycles** — we have to infer the following: — that the latter half of our Round, — as shown to correspond with the 1st half of the 3rd, — must have already begun to be once more overshadowed by renascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality — in the sense of cold *human* Reason.

On the principle of that same law of correspondences, — as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE — civilized humanity will soon begin to show itself, if even less “rational” *on the worldly plane*, at any rate more *Deva*-like than “ape-like” — as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system Science and her authority, — something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th — when things shall mend naturally, — that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless*

in this case, and it is unjust to charge them with malice, or even with unwillingness — as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.

II

Neither the medical faculties, nor the scientific bodies of physicists, can ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; unless they turned for help to occultism.

Unless there is an opening, however small, for the passage of a ray from a man’s higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, the researcher’s task can never be wrought to a successful termination. And as all such abnormal cases, **in order to be manifested to our physical as well as spiritual senses**, in other words, to become objective, must always have their generating causes inter-blended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other. The following illustration will make this clear.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with

far less acute hearing and sight than their neighbors; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies — that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of color in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red — the orange and yellow. To such rays, on the contrary, as light and dark blue and violet — they seem very impressionable. When their nests are lit partly with violet and

partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of color is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays*; **while the ants perceive them clearly**. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red ray*; therefore, for them, *the chemical ray is violet*. Hence says the professor — “Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colors of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: **these objects would remain invisible to us**, while the ants would perceive them very well.”

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an “object” (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the “solar spectrum” on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or “dark” rays; and *secondly* — reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such “talisman” at hand, can never see with their natural, naked eye! This may be a simple supposition, or it

may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the super-sensuous, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, “only not those that are perceptible to us.”

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidity may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar — abnormal as they are termed either naturally, or through training. Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise — *who know the way to secure the tympanum from damage, and that of provoking certain correlation in ether* — may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ, — *abnormal* only in the limitations of exact science, — might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. “There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants,” says Professor Butlerof, citing Lubbock; “and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them — as deaf, and utterly incapable of enjoying the music of nature, only because they remain

insensible to the sound of a gun, human shouting, whistling, and so on.”

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be quite apart from the supernatural — a science that teaches mortals what may be termed super-sensuous chemistry and physics; in plainer language — *alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues — “If we see light there, where another being is plunged in darkness; and see *nothing there*, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect — is it not clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us ? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every ‘finite’ being: each judging of the external, only by the modifications that are created in him (or it) by the same.”

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science.

It is this difficulty that exposes a “**root-dilemma**.” Those Theosophists

who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do ? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent — is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. Science — I mean Western Science — has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light¹, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occult-

¹ Most of the 19th century axioms on light, force, gravitation, etc., have been thoroughly revised, but even today theories and their supporting axioms crumble into question marks without much warning.

ism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

“The theoretical materialistic science recognizes naught but SUBSTANCE. Substance is its deity, its only God.” Practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. Gold is its idol. This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Meanwhile, we ought never to lose courage; for the Sacred Science has existed far back into the night of time, laying seeds for our eventual renewal.

This brings us back to an old axiom of esoteric philosophy; *“nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.”*

“What nonsense is this?” exclaimed a combative Theosophist upon hearing it uttered. “Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me — can there be such a thing in the universe?”

“Or parrots hatching out of almond-shells?” said another skeptic. Why not? — was the answer — not on this earth, of course. But how do we know that there may not be such beings as you describe — tower-like bodies and human heads — on some other planet? **Imagination is nothing but the memory of preceding births — Pythagoras tells us¹.** You may yourself have been such a “tower man” for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells — no one

could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. “The mineral becomes plant, the plant an animal, an animal man,” etc. — say the Kabbalists.

One scientist of repute remarked, “The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future? . . . existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . Leaving the reality of a fourth dimensional space for the time being aside, we can still . . . go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space.” In other words, “we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . can it not be reflected in it . . . ?”

The occultist would answer, **that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world.** Only those senses must become sufficiently spiritualized for it in so far as it is our inner sense only that can become the medium for such a transmission. Like “the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions” — four-dimensional beings and things can be *reflected* in our three-dimensional world of

¹ *The Theosophical Glossary* asserts the same — vide “Imagination” entry p. 153

gross matter. But, as it would require a skillful physicist to make his audience believe that the things “real as life” they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science — let alone a crowd of scientific men — that what he sees reflected on our three-dimensional “screen” may be, at times, and under certain conditions a very real phenomenon, reflected from, and produced by “four-dimensional powers,” for his private delectation, and as a means to convince him. “Nothing so false in appearance as naked truth” — is a Kabbalistic saying, — “truth is often stranger than fiction” — is a world-known axiom.

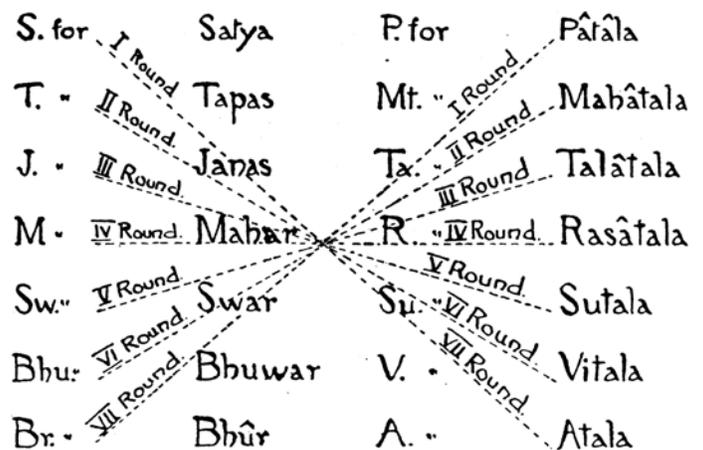
It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds — the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitively the real from the unreal, the natural from the artificially prepared “screen.” Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

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

tence rather; as that plane to which belongs the **ant**¹ just spoken of, is perchance a

¹ One reason why we are capable of perceiving ants may be because they inhabit the “nether” world opposite ours. The following discussion and diagram by HPB may make this clearer:

Thus the word “dimension” can mislead and confound our effort to understand, or as H.P.B. puts it, “This word ‘dimension’ is infernally misleading. But what to do! The seven, or rather 14 worlds, the upper seven **spiritualizing** gradually **from** matter one within another, and the other group spiritualizing as gradually into matter — are said to be evolving simultaneously because they do; but as the Satya is the first to begin and then follows Tapas, and after it Janas, etc. etc. and that our world is “Mahar-Rasatala” in its esoteric name, the result is that you shall have to make an arithmetic progression:



For what is a dimension of space? Such a dimension exists only in our conceptions. We understand space as of **three** dimensions, because so far the fourth is asserting itself only occasionally, **abnormally**. But it does not stand to reason that because we speak and think of it that the 3 dimensional **stretch** or space should be present or existing per se in things that surround us. It simply means that space independent of the **inner** or spiritual eye of the thinking being — is **nothing**.

The conception of 3, 4, 5, 6 and 7 dimensional spaces depends on the spiritual, not alone the physical or intellectual organization of man. When I says **exists** I mean existence in the sense **we** of the earth understand the term. These dimensions are like **Nirvana**. They **are**, they do not “exist.”

[Whatever is causing external worlds for the inhabitants of the 14 Brahma lokas, remains the same throughout, and is only different because of the respective spirituality or materiality of the perceivers.]

lower one of the nether septenary chains. And if they call it so — they will be right.

By the means of an abstruse mathematical analysis, Zollner finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a skeptic — “the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher ‘four-dimensional’ space is like accepting infinitude: such an acceptance does not afford us the smallest help by which we might represent to ourselves either of these . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space.” (*Scientific Letters*, Zollner.)

“**Our conception**” — means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

If an occultist were appealed to, he would say — No, *exact* physical science has to reject the presence among us, in our three-dimensional world of other higher planes of being, otherwise that science would become *metaphysical*. It cannot be analyzed — hence explained, on either biological or even physiological data. Nevertheless, it might, inductively — as *gravitation* for an instance, of which you know no more than that its effects may be observed on our three-dimensional earth.”

Again (1) “It is said” (by the advocates of the theory) “that we live *unconditionally* in our three-dimensional space! Perchance” (*unconditionally*) “*just* because we are able to comprehend only such space, and absolutely incapable, owing to

our organization, to realize it in any other, but a three-dimensional way!”

(2) In other words, “even our three-dimensional space is not something *existing independently*, but represents merely the product of **our understanding and perceptions.**”

To the first statement Occultism answers that those “incapable to realize” any other space but a three-dimensional one, do well to leave alone all others. But it is not “owing to our (human) organization,” but only to the **intellectual organization** of those who are not able to conceive of any other, **to organisms undeveloped spiritually and even mentally in the right direction.** To the second statement it would reply, that the “opponent” is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the “fourth dimension” — if we must so call it — exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still **is**, and exists for the beings evolved and born in it as “a product of their understanding and their perceptions.”¹ Nature never draws too

¹ This comment of HPB’s to Mohini has some kindred points to what is being discussed: “Do not confuse Mohini dimensions of Space with sensuous perceptions on the purely spiritual plane of the 6 worlds above. With every new *Round* the senses (physical and spiritual) are increased by the addition of those of one of the invisible spheres. Do not confuse *Rounds* with *Races*. The 3 dimensions and the 4th, 5th, 6th and 7th belong properly to our earthly matter (the one physical sciences are concerned with), and the fourth *dimension* is asserting itself because we are in the fourth *Round* and over the middle. The Earth progresses, develops and modifies as we do and the rest, and in the 7th *Root-Race* it shall be in its 7th development or dimension. But the 7 upper and 7 nether worlds, or Brahmaloкас, are worlds *within* and *in* our world and ourselves. So the first *Round* Humanity was Satya and Atala — the two spiritual opposites or poles of Spiritual Good and Spiritual Evil (matter). The second *Round* preserving all the faculties and attributes of these got in addition — Tapas and Vitala, the third — Janas and Sutala, and the fourth or ours is all that and besides — Mahar

harsh lines of demarcation, never builds impassable walls, and her unbridged “chasms” exist merely in the tame conceptions of certain naturalists. The two (and more) “spaces,” or planes of being, are sufficiently inter-blended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. **There may be amphibian beings intellectually as there are amphibious creatures terrestrially.**

We might remind ourselves that one of Kant’s fundamental principles was — that our three-dimensional space is not an absolute one; and that “even in respect to such axioms as those of Euclid’s geometry, our knowledge and sciences can only be relatively exact and real”

Occult sciences teach us that at the end of the Fourth Race, matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties, — a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity.

However, no one can **impede** or **precipitate**¹ the progress of the smallest cycle. But perhaps old Tacitus was right: “Truth is established by investigation and

and Rasatala. We are just at the middle point of Good and Evil equilibrated, so to say, in this Round. It is a blind in Vedanta to have given the worlds sprung from quintuplicated elements in the order they stand.... With every Round Humanity went a step *down*, in the *Spiritual* Spirituality, and a step *higher* into Material Spirituality. It is a double centripetal and centrifugal motion, so to say.”

¹ We should ask ourselves **why** “no one can impede or precipitate the progress of the smallest cycle.” We work in the matrix of our *collective karma from a past manvantara*. What we actors *do* will face us as a stage set in the next manvantara.

delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

III

As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysos, than to believe them; for the mystic symbols are well known to us, who belong to the Brotherhood “

PLUTARCH

The word “Science” to an occultist means ANCIENT WISDOM, while its “Negators” represent *modern materialistic Scientists*

With the true, genuine man of science, with the earnest, impartial unprejudiced and truth-loving scholar — of the minority, alas! — we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences — however eminent, matters not — still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say, for to use Dr. Paul Gibier’s felicitous expression, such questions are *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the “*automatic* action of nervous centres” as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not — but we are as much at liberty to deny their statements. They are specialists — no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work: —

A number of persons, extremely enlightened on some special, point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject every thing new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my

part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

There are things which lie outside the *concept* of certain intellects; they are outside their lucid zone. [“Analyse des Choses.” *Physiologie Transcendentale*. Dr. Paul Gibier, pp. 33, 34.]

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon’s seat, in judgment over all those who will not see with their eyes, nor hear with their ears.

But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunky* of the scientists in general; a repeating parrot and a mimicking ape of that or another “authority,” who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the “gods” he serves or patronizes. He is like the Zouave of the Pope’s body-guard who, because he had to

beat the drum at every appearance and departure of St. Peter’s “Successor,” ended by identifying himself with the apostle. So with the self-appointed flunky of the modern Elohim of Science. He fondly imagines himself “as one of us,” and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a “zone” of their own, but have to see things through the light of other people’s intellectual “zones.”

Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjurer; an irresistible leveler of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit*. Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not “frauds,” and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (a) the diametrically opposite conclusions of their colleagues — other scientists as eminent *specialists* in the same branches of study as themselves; and (b) the true meaning of sundry passages disfigured by these partisans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the “inferior races.” Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity — “a respecter of persons.”

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows*; this is a very old

axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false — belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth — once the latter is undeniable and has been demonstrated to them — those alone, I say, may hope to get at the ultimate knowledge of things.

We mean to inquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that “the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato,” and that “the so-called mysticism of Plato is purely Greek, arising out, of his imperfect knowledge,” not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. Here we would remind the reader that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing — nor do they want to know — then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. “True,” was the pert reply; “Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*” And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living

spirit of Plato’s Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue — the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates — such as were Plato and Iamblichus, Pythagoras, and even Plutarch — than can be claimed by, or expected from, those who, knowing nothing whatever of that “language” and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, “that an ancient Philosopher is to be interpreted from himself [i.e., from the dead-letter texts] and *by the contemporary history of thoughts*’ (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not wool gather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul’s immortality and every noble conception inherent in man. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public — or rather Society, which ever follows in its

impulses the craze of fashion, of popularity or unpopularity — disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do — though it did express them in more ambiguous and less scientific language — our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

Such antics by Scientists on one hand, and *soi disant* Orientalist on the other, become pregnant with **dangers for mankind**. The rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities" — are simply fatal to humanity. The coming generations will find themselves at sea. They will not know — any more than their parents know now — what to believe in, whither to turn for truth.

Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and the corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the Negators of ancient Science — to wit, modern Scholars — do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming *a priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions — *e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them — are *not scientific facts and axioms*, but simple "working hypotheses"? Or again, why should not Orientalists — but too many of them are Reverends" — or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise? **This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of**

years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority,” and thus but too inclined to take every ephemeral hypothesis on trust, to accept as proven that which has yet to be proved.

[Extracted from “Occult or Exact Science,” “The Negators of Science,” and pp. 245-259, *HPB Letters to A. P. Sinnett*.]



A Farewell to Politics

Václav Havel

The following speech was given by President Havel in New York on September 19, 2002, at the Graduate Center of the New York City University, on the occasion of his last official trip to the United States as President of the Czech Republic.

I still have vivid memories of the concert almost thirteen years ago — in February 1990 — when New York welcomed me as the freshly minted president of Czechoslovakia. It was not, of course, just to honor me personally. Through me, it was a way of honoring all those fellow citizens of mine who, by nonviolent action, were able to overthrow the vicious regime that ruled over our country. And it was also to honor all those who, before me, or with me, had resisted this regime, again by nonviolent means. Many freedom-loving people throughout the world saw the victory of the Czechoslovak Velvet Revolution as heralding hope for a more humane world, one in which poets might have as powerful a voice as bankers.

Our gathering today, no less warm and impressive, quite naturally leads me to the question of whether I have changed in those almost thirteen years, of what that incomprehensibly long sojourn as president has done to me, and in what ways the countless experiences I have lived through

in these tumultuous times have changed me.

And I’ve discovered an astonishing thing: although it might be expected that this wealth of experience would have given me more and more self-assurance, confidence, and polish, the exact opposite is true. In that time, I have become a good deal less sure of myself, a good deal more humble. You may not believe this, but every day I suffer more and more from stage fright; every day, I am more afraid that I won’t be up to the job, or that I’ll make a hash of it. It’s harder and harder for me to write my speeches, and when I do write them, I am more fearful than ever that I will hopelessly repeat myself, over and over again. More and more often, I am afraid that I will fall woefully short of expectations, that I will somehow reveal my own lack of qualifications for the job, that despite my good faith I will make ever greater mistakes, that I will cease to be trustworthy and therefore lose the right to do what I do.

And while other presidents, younger than me in terms of their time in office, delight in every opportunity to meet each other, or with other important people, to appear on television or deliver a speech, all of this simply makes me more fearful. At times, the very thing I should be welcoming as a great opportunity I deliberately try to avoid in the almost irrational fear that I will, in one way or another, squander the opportunity and perhaps even harm a good cause. In short, I seem more and more dubious, even to myself. And the more enemies I have, the more I side with them in my own mind, and so I become my own worst enemy. How am I to explain this thoroughly improbable development in my personality?

Perhaps I will think about this more deeply once I am no longer president. Which will happen at the beginning of next February, once I have time to withdraw for a while, to gain a certain distance from

politics and — as an entirely free man again — start writing something other than political speeches.

For now, however, let me suggest one of many possible explanations for this state of affairs. As I grow older, as I mature and gain in experience and reason, I am gradually coming to realize fully the measure of my responsibility and of the strangely varied obligations that flow from the job I accepted. Moreover, the time is inexorably approaching when those around me, the world, and — what is worse — my own conscience will no longer ask me what my ideals and goals are, what I wish to achieve and how I wish to change the world, but rather will start asking me what I have actually achieved, which of my intentions I have realized and with what results, what I would like my legacy to be, and what kind of world I would like to leave behind me. And suddenly I feel that the very same spiritual and intellectual unease that once compelled me to stand up against the totalitarian regime and go to jail for it is now causing me to have such deep doubts about the value of my own work, or the work of those I have supported, or those whose influence I have made possible.

In the past, when I would receive honorary degrees and listen to the laudatory speeches made on those occasions, I often had to smile to myself at how, in so many of those tributes, I came across as a fairy-tale hero, a boy who, in the name of the good, beat his head against the wall of a castle inhabited by evil kings, until the wall fell down and he himself became king and then went on to rule wisely for many long years. I have no wish to make light of such occasions; I value deeply all of my doctorates and I am always moved when I receive them.

Nevertheless, I mention this other, somewhat humorous, side of things because I am just beginning to understand how everything has in fact, been a diaboli-

cal trap set for me by destiny. Because I really was catapulted overnight into a world of fairy tales, and then, in the years that followed, had to return to earth, the better to realize that fairy tales are merely a projection of human archetypes and that the world is not at all structured like fairy tale. And so — without ever having tried to become a fairy-tale king, and despite finding myself practically forced into this position, through an accident of history as well — I was given no diplomatic immunity from that hard fall to earth, from the exhilarating world of revolutionary excitement into the mundane world of bureaucratic routine.

Please understand me: I'm not saying at all that I have lost my fight, or that everything has been in vain. On the contrary, our world, humanity, and our civilization find themselves at perhaps the most important crossroads of their history now. We have a greater chance than ever before in recent times to understand our situation and the ambivalence of the direction we are headed in, and to decide in favor of the way of reason, peace, and justice, not for the way that leads to our own destruction.

I am saying only this: to set out on the path of reason, peace, and justice means a lot of hard work, self-denial, patience, knowledge, a calm overview, a willingness to risk misunderstanding. At the same time, it means that everyone ought to be able to judge his or her own capacity and act accordingly, expecting either that one's strength will grow with the new tasks one sets oneself or that it will run out. In other words, there is no more relying on fairy tales and fairy-tale heroes. There is no more relying on the accidents of history that lift poets into places where empires and military alliances are brought down. The warning voices of poets must be carefully listened to and taken very seriously, perhaps even more seriously than the voices of bankers or stock brokers. But at the same time, we cannot expect that the world — in the

hands of poets — will suddenly be transformed into a poem.

Be that as it may, there is one thing I know for certain that regardless of how I played the role allotted to me, and regardless of whether I wanted it in the first place, or deserved it, and regardless of how much or how little I am satisfied with my efforts, I understand my presidency as having been a magnificent gift of destiny. After all, I have had the opportunity to take part in truly world-changing historical events. And that — as an experience of life and a creative opportunity — has been worth all the traps that lay hidden within it.

And now, if you will allow me, I will at last try to gain some distance from myself and attempt to formulate three of my old certainties, or rather my old observations, that my time in the world of high politics has only confirmed:

(1) If humanity is to survive and avoid new catastrophes, then the global political order has to be accompanied by a sincere and mutual respect among the various spheres of civilization, culture, nations, or continents, and by honest efforts on their part to seek and find the values or basic moral imperatives they have in common, and to build them into the foundations of their coexistence in this globally connected world.

(2) Evil must be confronted in its womb and, if there is no other way to do it, then it has to be dealt with by the use of force. If the immensely sophisticated and expensive modern weaponry must be used, let it be used in a way that does not harm civilian populations. If this is not possible, then the billions spent on those weapons will be wasted.

(3) If we examine all the problems facing the world today, be they economic, social, ecological, or general problems of civilization, we will always — whether we want to or not — come up against the problem of whether a course of action is proper

or not, or whether, from the long-term planetary point of view, it is responsible. The moral order and its sources, human rights and the sources of people's right to human rights, human responsibility and its origins, human conscience and the penetrating view of that from which nothing can be hidden with a curtain of noble words — these are, in my deepest convictions and in all my experience, the most important political themes of our time.

Dear friends, when I look around me and see so many famous people who appear to have descended from somewhere up there in the starry heavens, I cannot help feeling that at the end of my long fall from a fairytale world onto the hard earth, I suddenly find myself once more inside a fairy tale. There is perhaps only one difference: now I can appreciate this feeling more than I was able to in similar circumstances thirteen years ago.

TRANSLATED FROM THE CZECH

BY PAUL WILSON

The New York Review

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www.geocities.com/theosophycircle/

Phone:

David – (718) 438 – 5021

Amedeo- (973) 697-5938

– Classes are free and open to all –

United Lodge of Theosophists

Robert Crosbie House
62 Queens Gardens
London W23AH, England

Tel +(44) 20 7723 0688

Fax +(44) 20 7262 8639

Contact us: ult@ultlon.freemove.co.uk

SUNDAYS 8.00 – 9.00 p.m.

Programme for July – Dec 02
ULT London UK

Meetings are free and open to all - membership or subscriptions are not required

Short list of meetings:

SUNDAYS July & Sept: INFORMAL MEETINGS - discussion of articles

Times: July at 8pm, Sept onwards at 7pm

No meetings in August

Oct, Nov & Dec:

TALKS OR INFORMAL MEETINGS

WEDNESDAYS 7 p.m.

THEOSOPHICAL STUDY GROUP

Study Group restarts 2nd October

THURSDAYS 7 p.m. INTRODUCTORY CLASS

- for newcomers

Next meeting 12th September

All are welcome to attend the meetings: they are held in an impersonal, friendly atmosphere.

Nov 3 7pm Heaven, Hell or Oblivion ? (talk)

Nov 10 7pm What is True Genius?

Nov 17 7pm Mankind's Spiritual Teachers

and Cycles of the Theosophical Movement (2 short talks)

Nov 24 7pm True Morality

Dec 1 7pm Quest for Immortality (talk)

Dec 8 7pm Musings on the True Theosophical Path

Dec 15 7pm Fate or Freewill ? (talk)

Dec 22 7pm The Mahatmas as Ideals and Facts

and What the Masters Have Said

Dec 29 7pm The Theory of Cycles

STUDY GROUP Wednesdays 7.00 - 8.00 p.m.

restarts October 2nd, studying 'Light on the Path', The Ocean of Theosophy by W.Q.Judge with selected passages from The Secret Doctrine by H.P.Blavatsky and Robert Crosbie's Answers to Questions.

In the Wednesday Study Group the scriptures of the Great World Religions are taken together with the fundamental Theosophical ideas on which these teachings are based. It is a free, open and friendly environment in which these perennial ideas can be discussed.

INTRODUCTORY CLASS

Usually on the first Thursday in the month from 7:00 to 8:30 pm

Next meeting
5th December

A monthly study class, with plenty of time for discussion, that introduces simple ideas on man's constitution, his relation to the cosmos and universal laws such as karma and reincarnation. Attending the class will also help with familiarity and use of the Sanskrit terms commonly used in Theosophy.

Practical information: By Bus: 7, 15, 23, 27, 36.
By Underground: Paddington or Lancaster Gate.

United Lodge of Theosophists
Theosophy Hall
77 W. Encanto Blvd.
Phoenix, Arizona 85003

Telephone (602) 290-0563
Email: phxultlodge@hotmail.com
Web: <http://www.phx-ult-lodge.org/>

Study Classes Sunday Evenings
7:30 — 8:30 pm

THE OCEAN OF THEOSOPHY by Wm. Q. Judge,
and
ANSWERS TO QUESTIONS ON THE OCEAN OF
THEOSOPHY by Judge/Crosbie

THEOSOPHY HALL

347 East 72 Street
New York, NY 10021
(212) 535-2230

E-mail: otownley@excite.com

Or website: <http://www.theosophynyc.org>

NOVEMBER 2002

3 - The Wheel of Rebirth
10 - Redefining the God-Idea
17 - Theosophy Through the Ages
24 - Karma: Basis for Ethics

DECEMBER 2002

1 - Is Psychism Possible?
8 - The Mystery of Sleep and Dreams
15 - Correspondence Between Nature & Man
22 - "A Sacred Tribe of Heroes"
29 - Cycles: Patterns of Life

WINTER PROGRAM TO BE ANNOUNCED
IN JANUARY 2003

THEOSOPHY HALL
347 East 72 Street, NY NY 10021
Doors Open at 6:45PM
Phone: (212) 535-2230

All meetings are free. No collections, fees or dues.

Discussion - Multi-Media
Monday Night

7:30-9:00pm

Investigation of the unexplained laws of Nature, and the psychical powers latent in man.

Free Study Materials Provided

- Meditation & Raja Yoga
- Dreams and the Dreamer

-
-
- Karma and Reincarnation
 - Places After Death
 - Spiritual and Psychic Realms
 - A Relationship with God
 - Science and Psi Phenomena

THEOSOPHY HALL

347 East 72 Street, NY NY 10021
Doors Open at 6:45PM
Phone: (212) 535-2230

Refreshments Served

Current topics: Contrasting ancient theosophical teachings with the standard scientific view of the world, and current psi phenomena. Including distance viewing, crop circles, remembering past lives, etc.

Texts include "The Secret Doctrine", "Isis Unveiled" and other original Theosophical sources.

"The Bhagavad-Gita"
Wed. Night — 7:30-8:45

Free Study Materials Provided

The ancient psychology of the East and its application in this "era of Western Occultism."

SPANISH STUDY CLASS

"Ecos del Oriente", by Wm.Q. Judge
Meets the first two Wednesdays of the month
THEOSOPHY HALL
347 East 72 Street, NY NY 10021
Doors Open at 6:45PM
Phone: (212) 535-2230

Theosophy in Daily Life
Friday Night 7:30-8:45

Workshop in Theosophy and its implications in our daily lives

PROGRAMME

THE United Lodge of Theosophists
"Maitri Bhavan" 4, Sir Krishna Rao Road, Near Lalbagh
West Gate, — Basavanagudi, Bangalore-560 004.

topics

T.B.A.

THEOSOPHY

Secret Doctrine Classes

Sunday 11am - 12:45

Theosophy Discovery Circle

44 E. 32nd St [between Park & Madison]

Monday 7:30 to 9 pm

New York ULT 347 East 72nd Street

Wednesday 2 to 4 pm

Antwerp ULT, Belgium

Wednesday 7:30 to 8:45 pm

Los Angeles ULT

Saturday 1:00 to 3 pm — Theosophy Centre

Long Beach — First Saturday of every month

Wednesday —

Bangalore ULT, India

Den TEOSOFISKA

Ursprungliga Undervisningen

UNITED LODGE OF THEOSOPHISTS,

Malmögen

Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

FÖREDRAG HÖSTTERMINEN 2002

Varje Onsdag 19.30 – 20.30

6 november..... Atlantis – sanning eller verklighet?
 13 november..... Den moderna teosofin
 20 november..... Medvetandet efter döden
 27 november..... Esoteriska Samtal: Teosofi & Transpersonell Psykologi

4 december..... Själens odödlighet
 11 december..... Kristus – en invigd Mästare

STUDIEGRUPPER HÖSTEN 2002

DHARMAGRUPP I

kl 17.15 - 18.15

Den Hemliga Läran av Helena Blavatsky
 (Vårt kursmaterial är "DHL" del I, löpande studier)

Den Hemliga Läran är den teosofiska filosofins ryggrad.

Det mesta som finns i denna bok speglar kärnan i teosofins esoteriska lära.

DHARMAGRUPP II

kl 18.15 - 19.15

Teosofins Ocean av William Q. Judge
 (Vårt kursmaterial är "Oceanen". Se vår studieplan för hela

höstterminen längre ner på sidan under Dharmagrupp II)

Teosofins Ocean är en förenklad version av Den Hemliga Läran.

För en sökare finns det ingen bättre bok att studera om man vill lära

känna teosofins grundläggande filosofi enligt HPB och Mästarna.

LOGIE UNIE DES THÉOSOPHES

Loge Unie des Théosophes

11 bis, rue Kepler – 75116 Paris

Conferences Mercredis, 19 h 30 – 20 h 45

Loge Unie des Théosophes Douala

Cameroon

B.P. 11372 Douala Localisation Ndog - Bong

Heures d'ouverture: mercredi 19h – 20 h 15

Samedi 19h – 20 h 15

Toutes les activités de la Loge sont libres et gratuites

Les reunions commencent et se terminent aux heures précises indiquées

La Loge est maintenue en activité par des participations bénévoles

Tel: 40-76-72

United Lodge of Theosophists

486

e 4

Bethesda, MD 20814

phone (301) 656-3566

web: www.ultdc.org

Meetings: Sundays 11 a.m. to 12 noon

(Lectures followed by questions and answers, or group discussions.)

POINT OUT THE WAY

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

XXV

Chapter V

V. Astral Matter, Atoms and Incarnation

Question: The statement is made (p. 41) that the astral body can go a short distance from the physical. If such a thing occurs, that holds the physical together?

Answer: Well, if the astral body were actually detached from the physical, the physical would instantly collapse, instantly disappear. We ought to bear in mind something that H.P.B. said more than once and that Mr. Judge has also called our attention to more than once. To us the astral body exists only theoretically. Isn't that so? Similarly, the Ego's independent existence in Kama-Loka or in Devachan, or as Higher Manas, is theoretical, yet it is to us something that looks reasonable, that looks credible, that appeals to our conscience, our judgment, our common-sense. We do not find it out of accord with life as we know and experience it here. But we haven't the same experimental knowledge of these conditions that we have of life here in the physical body.

Why do we know so little of the astral body? Because the astral and physical represent a pair of opposites. We know no thing about the astral, and whatever Mr. Judge says here in the Ocean can only be said to us in terms of analogy. Suppose you were trying to describe our electric lights to a South Sea Islander. He never saw an electric light—he doesn't know a thing about electricity. You could tell him about it only by saying that electricity is chain lightning, canned lightning, harnessed lightning, "lightning" that we carry around in a box. Now, from our point of view, that would be absolutely true, wouldn't it—even though that is not the way we describe lightning scientifically?

We ought to reason by analogy. What is Spirit? It is the exact polar opposite of Matter. What is Matter? It is the exact polar opposite of Spirit. What is Astral Matter? Sub-state by sub-state, it is the polar opposite of physical matter. If we begin to think about it from that point of view, we may get some light. How is astral matter manipulated physically? By magnetic attraction and repulsion. No mechanical force, no chemical force, has anything to do with it. How can it be affected metaphysically? In three ways: by thought, by will, and by feeling. How is it affected by us? Mostly by feeling, isn't it? And so are we affected by it, in the same way. True, whether astral or physical, it is one and the same stuff looked at from opposite directions. But don't you see that, in physical matter, the characteristics that in themselves are called "astral matter" are latent? They have to be latent for physical matter to be active. But if astral matter is to be active, then physical matter has to be latent. Suppose any man could suddenly, by an act of the will, paralyze his five senses. He would be instantly seeing, hearing, touching, tasting, smelling and so forth on the astral plane. Now we have him on the astral plane; let us paralyze his five astral senses. Where is he? Right here in our physical world.

Question: When we eat our food, it is said, we raise the lower lives. When the body dies, however, these lives go back to the mineral state. How can they advance further than the animal kingdom?

Answer: Well, there is some misconception here. It is nowhere said that all the lives go back to the mineral state. Every class of lives has an

appropriate “place” in consciousness in one of the elemental kingdoms, and it goes back to its own appropriate place. Some, say, become mineral elementals; some go back to the vegetable kingdom, and become vegetable elementals; some go back to the animal kingdom and become animal elementals. Some of the lives we use do not descend to the lower kingdoms at all. They accompany the Ego into Devachan; they stay with the Ego from the beginning of the Manvantara to the close. If you want to read something very interesting on that subject, start with the last paragraph on p. 671, Volume II of The Secret Doctrine and read over onto the next page.

Question: How long after the body dies does the astral body live?

Answer: The statement is that the astral body and the Kamic elements coalesce almost immediately after death and commence disintegrating right away. For the average man—in fact, with the ordinary man in the case of normal death—the astral body begins disintegrating a considerable time before the body is dead. Normal death is brought about by the partial disintegration of the astral body, that is, partial separation. Or, reversing the process, we have, in prenatal life, the drawing together of the elements of the astral form.

So, looking at the question the other way about, the astral begins to disintegrate before actual physical death, save in cases of violent death. The period varies from a few months to a few years. But the Kama-Rupa, after death, begins to disintegrate at once. The period during which that disintegration goes on depends upon many, many circumstances, and, just like the period in Devachan, no ac-

tual definite figures could be stated for any individual person.

[to be continued]



THE COFFEE KLATCH

Coffee-Maker: We scurry around like children on the beach finding bright pebbles, but busy-ness never hides successfully the color of our intent which sits heavy upon the face of our deeds.

Portentous Man: Coffee Maker, don't mumble, we never know whether you are dizzy or just being philosophical!

Newly-baked theosophist at the rear table: Coffee-Maker here is my find for the day, you will be edified beyond belief:

Lodges of Theosophists

A “lodge” is a place of shelter, of refuge, of habitation, of assembly, of discussion and council, of work for communal need and benefit. It may range from a hole in the ground, a cave natural or artificial, a mere hut, to a permanently adopted or adapted series of structures, with their natural environment, which together constitute the maximum of coordination for common aims and objects. Like a center and its circumscribing boundary it implies unity, fraternity, and the continuous flow of mutual activity from within outward and from without inward — a self-sustaining inter-relation of all the units and elements, animate and inanimate. A cell is such a lodge, as is

a hive, a grove, a colony, a family, a community, a nation — Humanity, or any other Hierarchy in manifested Life. The basic nature, the basic need, the basic fulfillment of the individual, can only be reached and developed by means of a Lodge and lodges.

The idea of the Lodge is imperishably impacted in the very center of every man's heart and mind; and so is found among outcasts and savages quite as universally as among the more highly civilized peoples. Voyagers in the South Seas have uniformly found it fundamental among the myriad islands where dwell the survivors of the lost Lemuria. Among the ancient mutations from the ruins on the shores of Titicaca, through to the Incas, the Mayas, the Mound Builders, and amongst the red Indians, the Lodge principle of being has been paramount. Europe, through endless epochs, shows the same feudal stronghold of this fundamental conception. It holds among the Africans, in the jungle as on the parched sands where the degraded aborigines of Australia still maintain this tribal bond. In Asia, mother of races, the village ryot, the mergence of the individual in the family, the patriarchal system, has survived throughout all eras. Even the terrible great cities of all time are but testimonies to the blind instinct of communal life.

Whence the Source of this instinct and intuition? The powerful and impregnable LODGE of the Masters of Wisdom. Whence the Theosophical Movement? Their active share "in the government of the natural order of things." Whence the United Lodge of Theosophists? "Loyalty to the great Founders of the Theosophical Movement."

— — — — —

Collected lady in center Booth: Newly-Baked..., have you gone whacko or what? What about "Logos" or "Logia"? Oh well, here's my dogmatism for the day. Mind you, it's *mine* and I would share it only with a "Newly Baked...":

Practical Theosophy

"Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its practical realization alone can save the Western world . . ."

— H.P.B

What is the essence of Theosophy?

The perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, the absence of every ill feeling or selfishness; charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features.

What does it seek to develop?

Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

What is Theosophy's most holy and important Mission? To unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries and which every association has hitherto failed to accomplish.

What is the Declared Object of The Theosophical Movement? To form a nucleus of a universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color.

— — — — —

Smart Aleck: Dear Madame, I fear you have collapsed my mind into a slag-pit of “theosophical pronouncements”! Words without works are arsenic to the soul! The pride of the “pronouncement” is the drink of the dabblers. If *The Secret Doctrine* were not an enigma to the superficial and an impregnable fortress for the faint-hearted, you folks would long ago have codified it!!

Collected lady in center Booth: Smart Aleck, I gave you fair warning, it was my dogmatism and not yours, so you have no business with it! Words may be “bad guys” in your gin-parlor, but is it the “*high road*” to exclude dogmatists and rag-a-muffins from a booth at the Fair? Do we not deserve a tent on the *commons*? — “Bear love to men as though they were thy fellow pupils, disciples of One Teacher, the Sons of one Sweet Mother.”



NOTICE

For those who are interested in the original writings of H.P.Blavatsky & W.Q. Judge. The following are available with a "global" search engine — i.e., no need to go section by section, just hunt via "word" or phrase. Crosbie & Garrigues are also there for those interested in their writings.

The Transactions of the Blavatsky Lodge
Notes on the Bhagavad Gita

W.Q.J. & Crosbie

The Key To Theosophy (w/HPB's Glossary)

H.P.B.

Point out the Way

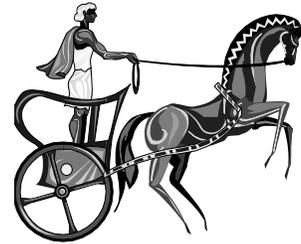
Anonymous [John Garrigues]

Original Theosophical Glossary

H.P.B.

There are other very good items on this site for the serious student. Check it out!

<http://www.phx-ult-lodge.org>



XXXXXXXXXXXXXXXXXXXXXXXXXXXX

DNYANESHVARI

[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*.]

XXV

[Continued from Vol. III, #1]

Chapter IX [CONTINUED]

Shri Krishna says to Arjuna: It is said that a king populates the city. But, as a matter of fact this does not involve any personal trouble for the king. The question may be asked, how do I adopt My Prakriti and thus set this process in motion? It happens in the same way, as a man comes into consciousness from the dream. Does such a man, when waking up from a dream find his feet aching? Does he feel any exertion, when he is dreaming? In short, I do not incur any trouble in this creation of beings. My relation with Prakriti is the same as the relation of the king to his well-behaved population, who pursue their respective occupations for their own self-interest. Really speaking, it is Prakriti that does everything. Does the moon exert itself in order to bring about the tide in the ocean? Iron, though dead and inert, begins to move in the vicinity of a magnet, but has the magnet been put to any trouble thereby? Living beings are spontaneously created, when I adopt My Prakriti. They

are entirely dependent on Maya, like a seed which possesses neither trunk nor leaves without being put in the ground. Just as there can be no childhood, youth or old age without the body, so the clouds are seen in the sky only during the rainy season, just as there can be no dream without sleep, so, O Arjuna, the prime cause of this creation of beings is Prakriti. For the movable and the immovable, for the material and the immaterial, in short, for the whole universe, the root cause is Prakriti itself. To create living beings or to maintain those that have been created, does not form part of My activity. The rays of the moon spread over the water are not straight, but assume all the curves of the surface of the water. These are not created by the moon. The results of creation, though arising out of Me, are still apart from Me. The incoming tide of the ocean cannot be stemmed by a dam of salt. The activities of Prakriti create no check or bond for Me. Even a very large mass of smoke cannot stop the movement of wind, and darkness cannot penetrate into the orb of the sun. Heavy rains do not in any way affect the interior of the mountain. The results of Prakriti in this way do not in any way affect Me. While I am the only cause of Prakriti and its activities, yet being indifferent to everything, I do nothing. Nor do I cause anything to be done. The lamp in the house does not ask for anything to be done or undone. Nor is it conscious of what is being done in the house, though it is all done before it. It enables all the activities in the house to be carried on. Being, therefore, inside all living beings, I am still indifferent to all their activities. This is the great doctrine. Without further repetition, let me summarize it. Just as the sun is the source of all the activities of the world, so am I the cause of this universe, because only when I adopt the Prakriti, the world of living beings is created. Hence, the popular belief that I am the cause of the creation of the universe. Though the beings are created from Me, I am certainly not in them (as they appear). You will realize through the light of wisdom (Dnyana) this

Sovereignty of Mine (Aishwarya-Yoga). You must never forget that beings are not in Me and I am not in them. I have in this way revealed to you the supreme mystery about Myself. Try to establish this in your heart by shutting out the senses. So long as this teaching is not grasped, My true form cannot be understood. To seek for a grain of corn in a dry husk is absurd. So it is to seek to realize Brahman through the force of imagination. The waters of a mirage do not moisten the Earth. With a net thrown in the water, it sometimes appears as if it has caught the rays of the moon with it. Many people eloquently describe the details of their experience, but that experience is imaginary when it is put to the correct test.

If you are, therefore, afraid of the endless repetition of life and death and really are anxious to reach Me, then bear in mind in all its completeness, this great doctrine. In erring, one finds fault with My pure nature in the same way as a jaundiced man finds the rays of the moon to be yellow. The man with a foul mouth through fever, finds milk as bitter as poison. Therefore, that if you attempt to see Me with material eyes, you will not succeed. Nectar, which has been drunk in a dream, does not make a man immortal. So, those who try to see Me by means of physical eyes never know Me. You will often hear several ignorant people with physical eyes speaking of having known Me, but between them and true knowledge there is a screen of material consciousness. Seeing the reflection of the planets in the water, the swan, mistaking them for pearls, falls into the water from the high sky and dies. If mirage was mistaken for the Ganges, could one find any water? If the Babul tree were touched in mistake for the tree of desire (Kalpa-Vriksha), one would only get pricked by thorns. What will one get, if one were to handle a cobra in the belief that it is an emerald necklace, or if one were to pick up bits (of glass) thinking they were jewels? What would be the result if one were to tie bits of smoldering

fire in the handkerchief, in the belief that he was picking up flashing jewels, or if the lion were to jump into a well seeing its own reflection in the water? A man, believing Me to be human and acting on that belief, is like one trying to catch the moon in the water. Like a man wanting the effects of nectar from a glass of slops (Kanji), the faith of these men is misdirected. How can I be seen by those, who worship Me great devotion in physical idols thinking themselves to be indestructible? A man cannot reach the western coast when he starts out for the east. Corn cannot be secured by pounding husk. My pure nature (Vishwarupa) cannot be recognized by looking at this material world. Froth will not give the satisfaction which water gives. Those who attempt, out of error arising from confused understanding, to ascribe to Me the ordinary operations of life and death, are thus misguided. They give to Me name, ascribe actions to Me, who am without actions, think of Me with a physical body, though I have none, give form to Me, though I am formless, give attributes to Me when I am without attributes, and worldly duties to Me where I have no obligations. They allocate color to Me, who am without color, qualities to Me, who am without qualities, hands and feet to Me who am without hands and feet.

[TO BE CONTINUED]



CORRESPONDENCE

Recently I attended the IT [Information Technology] exhibition, IT.COM, which is taking place in the Palace Grounds of Bangalore city. I felt a few things about technology in our lives and the importance we are giving it:

Technology has become a common word in our daily life. Every person, irre-

spective of economic status, is influenced by and affected by technology. Every other object we see or we use is constituted of technology.

It has so much pierced our daily life that without the use of tech-objects life is completely chaotic. In fact, we should remind ourselves that it is only because of this technology that we all are here able to interact with each other with so much speed and ease. What was a luxury of past decades is now a necessity.

But the technology has strengthened the human tendency to “tilt at windmills,” to see problems where there are none and ignore the big problem of “peering about” — slavery to externals.

Here arises the spectre of identification of ourselves with, and too much dependence on technology. All the “mobile cultures” and machine-oriented living revolve around our personality and its needs. Our real identity is obscured from our view and obliterated if proper care is not taken. As Judge says in his *Ocean of Theosophy*, “when the true teaching is known it will be seen that the care of the soul, which is the Self, is a vital matter requiring attention every day, and not to be deferred without grievous injury resulting to the whole man, both soul and body.” (P-31).

All trouble arises when either too much attention is given to something, or too little to another. An object when it is kept too close to our eyes cannot be clearly viewed; also when it is kept very far from our view.

Everything has its own inherent value, which has to be discerned with the help of the Teachings given by the Masters through their faithful Messengers.

B.P.W. in one of his articles says: “The light of Atma enables us to determine the real value of the different component parts of the lower self.” “Reliance on Atman grows with the denial of ahankara.”

We need to be grateful for the Masters for Their Compassion, and also to Their Messengers, for it was their constant endeavour which brought us the Message as a ladder to our Real Self; if we are faithful to the Teachings given, by regular study, and constant work to promulgate it to others who are nothing but our other selves, so that the Purpose of our existence is fulfilled and the grand Destiny reached.

SKP
Bangalore



Dear friends,

This is with reference to Prasanna's letter describing how technology revolves around the life of the present individual. Technology has reached great heights and solved many problems, but in spite of so much of technological advancement we are not able to solve the psychological problems the human being is facing. This is because the individual has failed to realise his true identity and is in ignorance of the Supreme Knowledge that the Masters have given us from time immemorial.

We will be seeing much technological advancements in the future, but how far we progress in solving the psychological problems remains to be seen?

Last week I was conducting a workshop in one of the schools. The topic was "Has the computer taken over the mind and brain of the individual in his thinking capacities". I have talked to over 100 schools in Bangalore regarding "value education" and have seen that more students have become addicted to the computer and the Internet and have jeopardised their thinking.

I find even children in the age group of 6 to 7 years and the teenagers have started to depend more on the computers instead of using their own mind. The students if they want to complete their pro-

jects and even a petty homework which they give in the school they depend too much on the computers to solve it for them. If this trend continues, we are faced with the dilemma that the thinking process in the individual and the creative aspect that lies hidden latent in every individual may fail to flower. How are we going to solve this problem? In spite of all these technological advancements: in what way can we inspire individuals to realise their true nature?

Regards, Shiva.
Bangalore

=====

Dear Sir,
Thank you for adding the Golden Verses to the Supplement for November.

I think that you are doing an excellent job.

Have a nice day and best regards,

Costas
Greece

PS1. Costas is short for Constantine (a roman emperor's name :-)

PS2. What I find interesting and puzzling in the Verses is the mention to the Creator. I have written some considerations so if you have the time you may read and possibly comment.

(1) The Immortal Gods, those who live perpetually in the knowledge of God the Father and Creator of all, being secured from change or separation from Him.

It seems to me that the "Creator" does not fall to any of the three categories.

Plato also mentions the Creator. Here is an abstract from Timaeus:

...and from Cronos and Rhea sprang Zeus and Here, and all those who are said to be their brethren, and others who were the children of these. Now, when all of them, both those who visibly appear in their revolutions as well as those other gods who are of a more retiring nature, had come into being, the creator of the universe addressed them in these words: "Gods, children of gods..."

I come to believe that Theos (as per Theology and Theosophy) in the classical Greek philosophy is not equivalent to God in the Christian religion, but to the Saint rather.

I searched in etymology and found that "theomae" = move/travel fast

Maybe because Greek gods could travel from Mount Olympus to Troy in a few seconds. Jet pilots can do the same nowadays :-)

Could it be that the Greek Orthodox Church is using the wrong word for the Creator?

Dear Costas--

Before the mysteries got degraded and politicized, they illustrated, via dramatics, that the gods are inside us rather than outside — some quite illustrious, others less so. HPB once defended Plato when one of her students complained about his using the word "god" so much — it runs like this:

Questioner: "God geometrizes," says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes, Circles, and finally Spheres? And how when the sphere leaves the static state, does the inherent force of Breath, set it whirling?

Answer[HPB]: The term "God" — unless referring to the Unknown Deity or Absoluteness, which can hardly be supposed acting in any way — has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature," or still better — "Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form — this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes

a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, &c. Thus, even modern physical science, corroborates Plato and justifies his proposition. (*Transactions*, p. 143)

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Early in the S.D. there is a mysterious statement about the Greek word for "god" and "gods"-----

"Plato proves himself an Initiate, when saying in Cratylus that θεός [Theos] is derived from the verb θέειν, "to move," "to run," as the first astronomers who observed the motions of the heavenly bodies called the planets θεοί, [theoi] the gods. Later, the word produced another term, ἀλήθεια [Aletheia]---"the breath of God." [SDI, p.2fn

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It seems as if the S.D. is corroborating your greek etymology for the word.

Translators with a Christian bias may be partly to blame. I too am a little shocked by the wording, especially the incessant use of "He" rather than "It". If we had some of Pythagoras's esoteric material it might be a different story. Another complication is that all the major gods had a "high" and "low" meaning.

Here's an interesting one on Jupiter from the Glossary:

Jupiter (Latin) From the same root as the Greek Zeus, the greatest god of the ancient Greeks and Romans, adopted also by other nations. His names are among others: (1) Jupiter-Aerios; (2) Jupiter-Ammon of Egypt; (3) Jupiter Bel-Moloch, the Chaldean; (4) Jupiter-Mundus, Deus Mundus, "God of the World;" (5) Jupiter-Fulger, "the Fulgurant," etc., etc. [p.166}

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Here is a statement that bring Jupiter in from many different aspects-----

Whence came the four elements and the m-lachim of the Hebrews? They have been made to merge, by a theological sleight-of-hand on the part of the Rabbins and the later Fathers of the Church into Jehovah, but their origin is identical with that of the Cosmic gods of all other nations. Their symbols, whether born on the shores of the Oxus, on

the burning sands of Upper Egypt, or in the wild forests, weird and glacial, which cover the slopes and peaks of the sacred snowy mountains of Thesaly, or again, in the pampas of America, their symbols, we repeat, when traced to their source, are ever one and the same. Whether Egyptian or Pelagian, Aryan or Semitic, the genius loci, the local god, embraced in its unity all nature; but not especially the four elements any more than one of their creations, such as trees, rivers, mounts or stars. The genius loci—a very late after-thought of the last sub-races of the Fifth Root-race, when the primitive and grandiose meaning had become nearly lost—was ever the representative in his accumulated titles of all his colleagues. It was the god of fire, symbolised by thunder, as Jove or Agni; the god of water, symbolised by the fluvial bull or some sacred river or fountain, as Varuna, Neptune, etc.; the god of air, manifesting in the hurricane and tempest, as Vayu and Indra; and the god or spirit of the earth, who appeared in earthquakes, like Pluto, Yama, and so many others.

These were the Cosmic gods, ever synthesizing all in one, as found in every cosmogony or mythology. Thus, the Greeks had their Dodonean Jupiter, who included in himself the four elements and the four cardinal points, and who was recognized, therefore, in old Rome under the pantheistic title of Jupiter Mundus; and who now, in modern Rome, has become the Deus Mundus, the one mundane god, who is made to swallow all others in the latest theology—by the arbitrary decision of his special ministers.

As gods of Fire, Air, Water, they were celestial gods; as gods of the lower region, they were infernal deities: the latter adjective applying simply to the Earth. They were “Spirits of the Earth” under their respective names of Yama, Pluto, Osiris, the “Lord of the lower kingdom, etc., etc.,” and their tellurian character proves it sufficiently.* The ancients knew of no worse abode after death than the Kâmaloka, the limbus on this Earth. If it is argued that the Dodonean Jupiter was identified with Aidoneus, the king of the subterranean world, and Dis, or the Roman Pluto and the Dionysius Chthonios, the subterranean, wherein, according to Creuzer (I, vi., ch. 1), oracles were rendered, then it will become the pleasure of the Occultists to prove that both Aidoneus and Dionysius are the bases of Adonai, or “Jurbo Adonai,” as Jehovah is called in Codex Nazaræus. “Thou shalt not worship the Sun, who is named Adonai, whose name is also Kadush and El-El” (Cod. Naz., I, 47; see also Psalm lxxxix., 18), and also “Lord Bacchus.” Baal-Adonis of the Sods or Mysteries of the pre-Babylonian Jews became the Adonai by the Massorah, the later-vowelled Jehovah. Hence the Roman Catholics are right. All these Jupiters are of the same family; but Jehovah has to be included therein to make it com-

plete. Jupiter-Aerios or Pan, the Jupiter Ammon, and the Jupiter-Bel-Moloch, are all correlations and one with Yurbo-Adonai, because they are all one cosmic nature. It is that nature and power which create the specific terrestrial symbol, and the physical and material fabric of the latter, which proves the Energy manifesting through it as extrinsic.

For primitive religion was something better than simple pre-occupation about physical phenomena, as remarked by Schilling; and principles, more elevated than we modern Sadducees know of, “were hidden under the transparent veil of such merely natural divinities as thunder, the winds, and rain.” The ancients knew and could distinguish the corporeal from the spiritual elements, in the forces of nature.

The four-fold Jupiter, as the four-faced Brahmâ—the aerial, the fulgurant, the terrestrial, and the marine god—the lord and master of the four elements, may stand as a representative for the great Cosmic gods of every nation. While passing power over the fire to Hephaistos-Vulcan, over the sea, to Poseidon-Neptune, and over the Earth, to Pluto-Aidoneus—the AERIAL Jove was all these; for ÆTHER, from the first, had pre-eminence over, and was the synthesis of, all the elements. [SDI, 462-64]

jerome

P.S. In my opinion, to be a creator a choice has to be possible. In fact, we could ask ourselves, “What is creation?” “Creation” is an impossible word, if used in the Christian theological sense. However, used in the popular sense, it indicates the ability to initiate a cycle, and a cycle is “evidence of a cause.” This, humans can do in an innovative way, while oak trees do it when they drop their acorns, but it is in a species-way. a class-way — like a cat having kittens. But humans can CHOOSE which cycles they initiate, what others they foster, etc., and all this brings Karma into sway — or, in other words, works with raw material from the past. In the popular sense Shakespeare was pre-eminently a creator, as also Aeschylus, for they initiated cycles that are still very much alive today, aiding humans in their comprehension of the journey.

Thanks for your reply!

It’s very interesting and it’s a good answer to my question.

Unfortunately, a significant part of the classical Greek knowledge was lost. Even today, not all surviving texts have been completely explored.

Greek mythology for example is considered by most as simply amusing fairy tales. I believe

however, that if properly interpreted and deciphered, it will tell us the history of many millennia, even of lost civilizations.

There were many ways to interpret the Greek gods (experts say seven) including the explanation they were once living beings.

I like the following allegoric interpretation:

Kronos—time (as per chronometer)
Rhea—flow or space (as per rheostat)
Zeus—dias dous zoe (donator of life)

Time and space are infinite, therefore immortal. Now, time “eats” his children (even the pyramids of Egypt will be destroyed after many millennia). Zeus, by giving life to man, his children and grandchildren defeats time (metaphorically throwing Kronos to the Tartarus).

I don't know if we ever get any answers, but it's interesting to think about it.

have a nice day!

Costas

Guest Editorial from Brasilia

God

Voltaire once said: 'If God really does not exist, he would have to be invented.'

It has been man's habit for centuries to call on God only in times of distress. Therefore it may be true that God was indeed invented by mankind only to provide comfort and shelter in this hostile world of ours. So God was made in our own image, apparently for our stability and security. But does today's world bear testimony to being an ocean of stability and tranquillity? Is peace a fact or is it still an elusive dream for most of us?

Some say that God is only a name for everlasting emptiness and that the concept of God is nothing but a poor attempt to have 'nothingness' explained. But how does one explain 'nothingness' if that in itself does not exist? According to ardent atheists God simply does not exist except in man's poor and ever limited imagination. It must do without God since the human being and our planet are just the result of an accidental series of interlocking sequences in Nature, whatever this Nature might be, defying all laws of probability.

The agnostic goes a step further by acknowledging that there is more in the heaven and the earth than we know, but he refuses to

look for 'it', asserting that only what the eye can see is real and what is invisible is unreal.

Some people say that God is desperate because mankind, his own creation, is giving him trouble.

According to others God is dead, and his flock is forever on the loose. A bright picture indeed! Any effort to come upon some sort of reasonable explanation to go beyond unfortunately leads to childish speculation and is worthless.

But no matter what state God is in at the moment, he is part of the big business of money making. Deadly weapons are developed and sold in his name, to be used in great wars and skirmishes alike. Politicians, religious leaders and dubious characters hide behind his back creating confusion and despair in others while chasing ruthlessly for their own financial or 'so called' religious aims.

Worldwide a great number of books are on the market bearing his name, all trying to explain who he really is. There is the all-time best-seller the Bible, and there are also illustrated books such as The History of God and God, a Biography. God is also for sale on CD rom, on the Internet and is even the star guest of popular television programs, performing miracles beyond belief. The viewers however are requested to part with large chunks of money to support God's cause, so millions of dollars flow into the sacred bank accounts.

Where does all this lead us?

In trying to find him and learn about him, perhaps we should not look at any screen, nor into any book, nor listen to anyone talking about him, but look inside ourselves instead.

Listening to our inner voice when the mind is quiet and the heart at peace, let us learn to overcome our ignorance and arrogance. By thinking that God is somewhere outside of us we go astray. When we are able to abandon this thought once and for all, then we might come to realize that God is in us, the eternal spark that dwells inside beings as *'He whom the eyes do not see, by whom the eyes are made to see...'*

Jnk/02

THE THREE FUNDAMENTAL PRINCIPLES

Mankind is ceaselessly engaged in a yearning, backed by intuition, that asks the persistent but unanswered questions: Where did we come from? Where are we going? Why are we here?

The three Fundamental Principles offer a logical explanation of life and give clues to the puzzling disparities in the physical and moral condition of mankind.

The Three Fundamental Principles are premises or postulates that are self-evident, preserved for Mankind from the distortions of history by more perfected Beings or Masters who have preceded us in time (and are in our midst today). These Fundamental Principles may also be perceived through one's intuition and conscience.

The First Fundamental Principle is the Source of All Life, the Supreme Intelligence, Infinite, Boundless and Timeless, from which all life emanates. It is beyond the First Cause — the Causeless Cause. Some call it God or Great Spirit, or Allah, but whatever, it is the universal, immutable Source of Life.

The Second Fundamental Principle is Law — the Law of Cause and Effect, or Karma. "As ye sow so shall ye reap?" is a universal timeless principle. It is the Principle of Justice and Order.

The Law has two facets, the Tangible and the Intangible, or the material and the non-material, corresponding to Science and Religion. Exact science can measure Cause and Effect — but cannot tell us what makes the Heart beat. These facets of the Law are aspects of the same Law of Cause and Effect, or Karma. In the one case it is measurable; but in the other — the realm of moral causation — the validity is of not less certitude, however obscure.

The Corollary of the First Principle is Rebirth or Reincarnation. A single life

span is too short for total application of Karma. Rebirth is the cyclic evolution of the Self or Soul, to gain knowledge through experience acquired in successive life spans or reincarnations.

The dual aspect of Law, Karma and Reincarnation, the Law of Divine Justice, explains the wide range of perceptions which characterize Mankind: why there are idiots and geniuses, saints and criminals, or creative giants like Beethoven or Michelangelo in our midst from time to time. It explains why parents with the best endowments and in the most favorable circumstances may nurture offspring with criminal tendencies or sub-standard intelligence. This is the operation of the Law of divine justice in accordance with the merit we earn from past and current thoughts and actions. Karma is determined by free will, without favors or mercy in its application.

The duality of Birth and Rebirth is a principle that operates on every level of life. We are a mix of positive and negative — just as there is night and day, spring and autumn, male and female, joy and sorrow, goodness and evil, so there is life and death, or birth and rebirth.

The Third Fundamental Principle, in one word, is Evolution. An ephemeral span of a single lifetime — often perceived as a vale of Tears — offers opportunities for the Self, or Soul, to acquire knowledge. (Ignoring moral pain may lead to suffering physical pain.) The Odyssey of the Soul through the joys and sorrows of many journeys, or reincarnations is the means by which the Self evolves to the state of Perfected Being and becomes One with the Source of Life, the Supreme Intelligence.

In summary: the First Fundamental Principle is the Source, the Cause without a Cause, the Supreme Intelligence from which all life emanates and to which all returns. The Second Fundamental Principle is Law, Cause and Effect, an immutable, timeless, immanent Law which operates in all life. It has two aspects: the tan-

gible or material, and the intangible or moral. The corollary of the Second Fundamental Principle is Reincarnation, or Rebirth and is the principle of Divine Justice.

The Third Fundamental Principle of Theosophy is Evolution, the Law of cyclic change. leading to perfection of the Soul through knowledge gained from experiences of many journeys in birth and re-birth, to unite with the Source, the First Principle.

— G. YAMADA (formulated 1950-1990,
with the support of many
Teachers and co-seekers of Truth).
London, Ontario, CANADA



ARRESTING THE STONE BUDDHA

A merchant bearing fifty rolls of cotton goods on his shoulders stopped to rest from the heat of the day beneath a shelter where a large stone Buddha was standing. There he fell asleep and when he awoke his goods had disappeared. He immediately reported the matter to the police.

A judge named O-oka opened court to investigate. "That stone Buddha must have stolen the goods," concluded the judge. "He is supposed to care for the welfare of the people, but he has failed to perform his holy duty. Arrest him."

The police arrested the stone Buddha and carried it into the court. A noisy crowd followed the statue, curious to learn what kind of a sentence the judge was about to impose.

When O-oka appeared on the bench he rebuked the boisterous audience. "What right have you people to appear before the court laughing and joking in this manner? You are in contempt of court and subject to a fine and imprisonment."

The people hastened to apologize. "I shall have to impose a fine on you," said

the judge, "but I will remit it provided each one of you brings one roll of cotton goods to the court within three days. Anyone failing to do this will be arrested."

One of the rolls of cloth which the people brought was quickly recognized by the merchant as his own, and thus the thief was easily discovered. The merchant recovered his goods, and the cotton rolls were returned to the people.

SOLDIERS OF HUMANITY

Once a Division of the Japanese army was engaged in sham battle, and some of the officers found it necessary to make their headquarters in Gasan's temple.

Gasán told his cook: "Let the officers have only the same simple fare we eat."

This made the army men angry, as they were used to very deferential treatment. One came to Gasán and said: "Who do you think we are? We are soldiers, sacrificing our lives for our country. Why don't you treat us accordingly?"

Gasán answered sternly: "Who do you think *we* are? We are soldiers of humanity, aiming to save all sentient beings."

Zen Flesh, Zen Bones, p. 72-73