



## MISCONCEPTIONS

REPLY TO THE ARTICLE "RÉVOLUTION,"  
BY ALEPH<sup>1</sup>,

IN THE *Revue du Mouvement Social*<sup>2</sup>

[*Le Lotus*, Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

[Translation of the French text is that of *Blavatsky*:  
*Collected Works*, vol viii, p. 70-91]

— A —

France, why do you misunderstand us?

European and American Journalists,  
why don't you study genuine Theosophy  
before criticizing it?

Because scientific aristocracy is full  
of vanity and struts on stilts of its own fab-  
rication; because modern philosophy is  
materialistic to the roots of its hair; be-  
cause both, in their pride, forget that in  
order to understand and to appreciate the  
evolution of the future it is necessary to

<sup>1</sup> [This essay from H. P. B.'s pen was also issued in pamphlet form under the title: *Fausse Conceptions, Réponse à diverses critiques* (Tours: Imp. de E. Arrault, 1887. 8°. 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal *Acacia*. This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.'s text is preceded therein by the following editorial notice:

"In order to reply to various criticisms which we receive from time to time, and which are due to the ignorance, rather excusable, of our critics, and to the secret slander of our enemies—former Fellows expelled from the Society or priests of idolatry in science as well as religion—we think it useful to publish separately the following essay of Madame Blavatsky, which appeared in No. 6 of *Le Lotus*. One could think of ALEPH as representing the public in general, and of Madame Blavatsky as representing The Theosophical Society, at least as far as the general tendency and the goal are concerned."

— *Compiler*. {Boris de Zirkoff}

<sup>2</sup> Nos. 10, 11, and 12 (issued in May); 41 rue Beaunier, Paris; 3 francs for each fasc. (F. K. Gaboriau).

know the evolution of the past, should one consider everything that is not understood by this scientific aristocracy and this materialistic philosophy to be "intellectual derangement and mere jugglery"?

— B —

It is precisely because of these "thinkers who experience at the present time an indefinable discomfort," when observing the crumbling of all truths, that the "missionaries from the Himâlayas" offer their knowledge and their light. A very feeble light, but one whose rays, proceeding as they do from the Sun of Truth, are worth more in any case than the artificial lights offered by physiologists and pathologists, suddenly elevated to the ranks of psychologists. Can it seriously be believed that to fathom the mystery of the origin and essence of the human soul, it is sufficient to paralyze certain regions of the brain and to excite certain others? In order to kindle a ray of hope which their tired eyes can hardly distinguish from the grimacing Chinese Shadows, manipulated by pseudo-scientists who tell the public: "Here is Science!"—we display the "symbolic Lotus" before these thinkers, the malcontents of life.

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The article entitled “Révolution” is a false conception of Theosophy—whether that of Madras, or London, or Paris, or America. It is an alphabetical complaint and a series of errors, from capital A to capital Z. Errors, I say, concerning the Theosophical missions and teachings, but an admirable summary of today’s situation, as regards Science, the aspirations of the masses, and the observations concerning the state of social affairs. To sum up, “Révolution” is a syllogism, whose premises are false, but whose logical conclusion is a credit to “Aleph.” Truly, his only fault has been to judge the mission of the Madras Theosophists by the caricatures of the journalists of all countries. He has accepted this portrait on faith and from it draws his conclusions. This is an anti-theosophical procedure: Theosophists must not accept anything on faith; they leave that manner of acting to the anthropomorphic religions and to the blind worshippers of materialistic science.

— C —

The “missionaries” of *Le Lotus* are ready to answer. Some of them have entered the laboratories of the chemists and have helped the latter to produce the phenomenon of *astral sounds*. Others have proved to physicists that when one knows how to awaken the latent principle, all matter is animated. One famous chemist was afraid to let his colleagues know of the phenomenon *that he himself had produced*. Physicists understood nothing of it. Challenged to explain what they had seen, they answered: “Matter, *as we know it*, cannot act in that way. Not believing in the devil, we are forced to consider this a trick. The Theosophists are skilful jugglers.” DIXIT!

So be it! The “Theosophical missionaries” are now singing:

“Since the laurels have already been cut,  
We won’t go to the woods any more.”

The scientists have kept them all to themselves; they deny ancient occult sci-

ence its due. The Theosophists-Occultists are well-behaved children; they do not fight for their portion, but cheerfully add the thistles that grow by the wayside, to the laurel crowns the scientists weave for themselves.

We make no claims for any one *religion*. The *supernatural* does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us—a miracle being as impossible as a phenomenon, due to combinations as yet unknown to science, *becomes possible as soon as it can be produced at will*. We even say that every “manifestation with physical effects” (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is PSYCHOLOGICAL JUGGLERY. (*Nota bene*. Do not confuse this jugglery with that of Robert Houdin, please.)

— D —

The truth of our doctrines rests on their philosophy and on *facts* of nature. To accuse us of claiming that our occult science surpasses that of Jesus or of Buddha is to slander us.

— E —

European Theosophists have very little to do with “asceticism.” It is a hereditary disease of the *Hatha-Yogis*, the Hindû prototypes of the Christians who whip themselves and mortify their flesh until they become idiots and converse with the Devil without converting him. The Theosophists, even in India, protest against the *Yogism* of the fakirs. A solitary ascetic is a symbol of *the most cowardly egotism*; a hermit who flees from his brothers instead of helping them to carry the burden of life, to work for others, and to put their shoulders to the wheel of social life, is a coward who hides himself when the battle is on, and goes to sleep drunk on an opiate. *Asceticism*, as understood by exoteric religions, has produced the ignorant fools who throw themselves under the chariot of Jug-

gernaut. If these unfortunate people had studied the esoteric philosophy, they would know that under the dead letter of the dogma taught by the Brâhmanas — exploiters, like all priests, inheritors of the possessions of their victims, who are driven to madness by superstitious terrors — is hidden a profoundly philosophical meaning; they would know that their bodies which they crush under the wheels of the chariot of *Jagan-nâtha* (*Juggernaut* in popular dialect — meaning Lord of the World or *Anima mundi*) are the symbols of the gross material passions which this “chariot” (the divine and spiritual soul) must crush. Knowing this they would not apply the moral and spiritual asceticism taught by esotericism to their bodies — the mere outer animal husk of the god which is latent within. The Theosophists of India labor to destroy exoteric asceticism, or the “deification of suffering,” veritable *Satanism* of superstition. As to our *Genesis*, “Aleph” knows not the first word.

— F —

*Pre-historic* annals, preserved by the Masters of Wisdom, on the other side of the Himâlayas, contain the account not of the “Creation,” but of the periodic *evolution* of the Universe, its elucidation and its philosophic *raison d'être*. The absence of the modern telescope proves nothing.<sup>1</sup> The ancients had something better than that. Moreover, one has but to read the *Traité de l'astronomie indienne et orientale*, by J. S. Bailly, to find therein proof that the ancient Hindûs knew as much as, and much more than, our modern astronomers.

*Universal Esotericism* preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by

<sup>1</sup> It is common knowledge that in the vicinity of Mexico City, a bas-relief has been discovered on a pyramid older than the discovery of America, which represents a man looking at the stars through a long tube, very similar to our telescope. Not to mention the astronomical observations of the *Sûrya-Siddhânta* which can be mathematically traced to some 50,000 years ago.—Editor of *Le Lotus*.

the BrâhmaṢas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to *some extent*. Christians having appropriated to themselves the possession of others could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the *Genesis* of the ancient Hindûs can be scientifically demonstrated, while the Biblical *Genesis* cannot.

There is no “Brâhmo-Buddhist” paradise, nor is there a Brâhmo-Buddhism; the two harmonize with each other as much as fire does with water. The esoteric basis is common to them both; but while the Brâhmanas buried their scientific treasures and disguised the beautiful statue of Truth with the hideous idols of exotericism, the Buddhists — following in the footsteps of their great master Gautama, the “light of Asia” — labored for centuries bringing the beautiful statue out in the open again. If the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and Ceylon, is covered once more with parasitic weeds, it is precisely the Theosophists who are helping the high priest Sumangala to extirpate them.

— G —

None of the great religions, neither the Ethiopian nor any other, has preceded the religion of the first Vedists: ancient “Budhism.” Let us explain. When one speaks of esoteric Budhism (with one *d*) to the European public — so ignorant of oriental matters — it is mistaken for Budhism, the religion of Gautama the Buddha. “Buddha” is a title of the sages and means the “illumined one”; Budhism

comes from the word “Budha” (wisdom, intelligence) personified in the *Purāṣas*. He is the son of Soma (the moon in its masculine aspect or Lunus) and Târâ, the unfaithful wife of Brihaspati (the planet Jupiter), the personification of ceremonial cult, of sacrifice and other exoteric mummeries. Târâ is the soul which aspires to truth, turns away in horror from human dogma which claims to be divine, and rushes into the arms of *Soma*, god of mystery, of occult nature, whence is born Budha (the veiled but brilliant son), the personification of *secret wisdom*, of the Esotericism of the occult sciences. This Budha is by thousands of years older than the year 600 (or 300 according to certain Orientalists) before the Christian era, date assigned to the appearance of Gautama the Buddha, prince of Kapilavastu. Buddhist esotericism has therefore nothing to do with the Buddhist religion, and the good and revered Sumangala has nothing to do with Theosophy in India. He has charge of the nine or ten “Branches of The Theosophical Society” in Ceylon, which with the help of *theosophical missionaries* become from year to year more and more free of the superstitions grafted on pure Buddhism during the reign of Tamil kings. The saintly old Sumangala labors but to bring back to its pristine purity the religion preached by his great master — religion which disdains tinsel and idols and strives to re-become that philosophy whose sublime ethic eclipses that of all other beliefs the world over. (*Vide* Barthélemy Saint-Hilaire, Professor Max Müller, etc., on this subject.)

— H —

Once Theosophy and its principles are known, it will be demonstrated that our philosophy is not only a “close relative of modern science,” but its forbear, though greatly transcending it in logic; and that its “metaphysics” is vaster, more beautiful and more powerful than any emanating from a dogmatic cult. It is the metaphysics of Nature in her chaste nakedness, both

physical, moral and spiritual, alone capable of explaining the apparent miracle by means of natural and psychic laws, and of completing the mere physiological and pathological notions of Science, and of killing for ever the anthropomorphic Gods and the Devils of dualistic religions. No one believes more firmly in the Unity of the eternal laws than do the Theosophists.

— I —

The Neo-Buddhism of the religion of Prince Siddhârtha Buddha will never be accepted by Europe-America for the simple reason that it will never force itself on the Occident. As to the Neo-Buddhism or the “Revival of the Ancient Wisdom” of the Ante-Vedic Âryas, the actual evolutionary period of the Occidental peoples will end in a blind alley, if they reject it. Neither the true Christianity of Jesus — the great Socialist and Adept, the divine man who was changed into an anthropomorphic god — nor the sciences (which, being in their transition period, are, as Haeckel would say, rather *protistae* than definite sciences), nor the philosophies of today which seem to play at Blind Man’s Buff, breaking each other’s noses, will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of The Theosophical Society should have failed in this duty), and some of them

alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honor and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

— J and K —

There is but one way of ever ameliorating human life and it is by the love of one's fellow man for his own sake and not for personal gratification. The greatest Theosophist — he who loves divine truth under all its forms — is the one who works for and with the poor. There is a man known to the entire intellectual Europe-America who possibly may never have heard the name of The Theosophical Society; I mean Count Leo N. Tolstoy, author of *War and Peace*. This great writer is a perfect model for all aspirants to true Theosophy. He is the first in European aristocracy to have solved this problem: "What can I do to make happy any poor man whom I may meet?" This is what he says:

I think that it is the duty of everyone to work for all who may need help; *to work with the hands*, remember, a certain portion of your day. It is more practical to work with and for the poor man than to give him a portion of your intellectual labor. In the first case you help not only him who needs to be helped, but you preach by means of example to the lazy one and the beggar; you show them that you do not consider their prosaic work as being below your dignity, and thus you inculcate in him the feeling of respect and esteem for himself and of satisfaction with his destiny. If, however, you persist in working solely in your own high intellectual region and give to the poor the product of your labor, as one gives alms to the beggar, you will succeed only in encouraging his laziness and his feeling of inferiority. In doing so you establish a difference of social caste between your-

self and him who accepts your alms. You take away from him his self-esteem and his confidence in you and you suggest to him aspirations to shake off the hard conditions of his existence, spent in daily physical labor, to associate himself with your life which appears to him easier than his own, to wear your garb which seems to him more beautiful than his own, and to obtain access to your social position which he considers superior to his own. It is not in this manner, owing to *scientific and intellectual progress*, that we can ever hope to assist the poor, or to inculcate into humanity the idea of a true fraternity.

In India the Theosophical "missionaries" labor towards the eradication of the caste idea and with a view to uniting all the castes in their fraternity. We have already seen — a thing incredible and impossible before their arrival in the country of the Sacred Cows and the Bull-Gods— BrâhmaṢa and Pariah, Hindû and Buddhist, Parsi and Mohammedan, seated at the same table. When we see in republican France aristocrats and financiers keep company with their laundrymen, or a lady of society, proud of her democratic sentiments, help a poor farmer's wife plant her cabbage, as is done by the daughter of Count Tolstoy and by the real European Theosophists at Madras and elsewhere— then we may say that there is hope for the poor in Europe.

"Aleph" confuses the priests of the public temple with the Initiates of the Sanctuaries. These latter never believed in an anthropomorphic God. The history that he gives us of the evolution of occult sciences and of the magnetic power is a fantasy. His description shows much imagination but very little knowledge of the procedures employed for the acquisition of "occult" powers.

Astrology is the mother of Astronomy, and Alchemy is the mother of Chemistry, just as the plastic soul is the mother of primitive physical man. Astrology and Alchemy are equally the *soul* of the two

modern sciences. As long as this truth is not recognized, Astronomy and Chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

To say that occult sciences claim to command nature arbitrarily, is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, *always due to natural causes*, and to the combination of forces analogous to those used by the scientists. The real difference between modern science and occult science consists in this: The first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force, a spiritual or psychic force, in other words, *the soul of that same force*. Those who do not believe in the human soul nor in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word "Pantheism" more than the devil of their unwholesome dreams.

— L —

The idea of the "Great Work" associated with the idea of God and Devil would make any *chela* of six months smile in pity. Theosophists do not believe either in the one or in the other. They believe in the Great ALL, in *Sat*, *i.e.*, absolute and infinite existence, unique and with nothing like unto it, which is neither a *Being* nor an anthropomorphic creature, which *is*, and can never *not be*. Theosophists see in the priest of any religion a useless if not a pernicious being. They preach against every

dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than *Karma*, an arbiter created by their own actions. The only God which they worship is TRUTH; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.

It would be curious to learn where "Aleph" went to obtain his information on Hindû occultism. I have an idea that it was from the Brâhmanical romances of Louis Jacolliot. Well, he evidently does not know that at present the Brâhmanas are as ignorant of the occult sciences as the Buddhists of Ceylon! Of the seven esoteric keys which open Bluebeard's closet (occultism) they possess only one — the physiological key or the sexual "phallic" aspect of their symbols. In India, among the 150,000,000 Brâhmanas of every degree, one would not find 150 initiates, including the *Yogis* and *Paramahamsas*. "Aleph" has never heard, it would seem, that their temples have become cemeteries where lie the corpses of their once beautiful symbols and where reign supreme superstition and exploitation. If it were different, why would American Theosophists have gone to India? Why would have thousands of Brâhmaṣas entered The Theosophical Society eager to belong to a centre where they might encounter from time to time a true Mahâtma of flesh and blood from the other side of the "great mountain"? "Aleph" would do well to study *The Secret Doctrine* and to learn that the red forefather of the vanished Atlantis (the Atala of the *Sûrya-Siddhânta* and of Asuramaya) had for still older forbear Vâhi Sarasvatî on the island of <sup>®</sup>ambhala, when Central Asia was but a vast sea where today is Tibet and the desert of Shamo or Gobi.

— M —

"Aleph" recognizes the need of keeping secret dangerous sciences —

chemistry for instance — and not disclosing to the crowd, even in civilized countries, the mystery of certain death-dealing combinations. Why should he then refuse to see in the law of silence forced upon Adepts, in connection with occult revelations, an act of wisdom, necessitated by the experience of the human heart?

I suspect, however, that it is precisely the intelligent and rich classes which would abuse occult powers for their own benefit and profit, much more than the ignorant and poor ones. The first law of the Sacred Science is never to use one's knowledge for one's own interest, but to work with and for others. But how many people could one find in Europe-America ready to sacrifice themselves for their fellowmen? An Adept who is sick has no right to use his magnetic force to lessen his personal suffering as long as there is, to his knowledge, a single creature that suffers and whose physical or mental pain he can lessen, if not heal. It is so to speak the exaltation of the suffering of one's self, for the benefit of the health and happiness of others. A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness and charity, are the first rules of discipleship.

However, no one is expected to become a Theosophist and even less to make himself accepted as a candidate for Adeptship and occult initiation.

— N —

“Aleph” is right once more — in appearance; the feverish activity of Europe-America would be turbulent company for Asiatic quietism. However, polarity alone can produce the phenomenon of vitality, just as it produces, through the union of positive and negative forces, the phenomenon of gravitation. Two similar poles repel each other; as an example, see the *entente cordiale*, the sweet brotherhood which

reigns among the Occidental nations. If the fusion of contraries does not come about, if the Englishman does not openly acknowledge the Hindû as his brother, and does not act towards him accordingly, the nations of Europe-America will end one day by devouring each other, leaving on the battlefield nothing but their tails as did the Kilkenny cats.

— O —

When criticizing Brâhmanism, “Aleph” is dead right, only he should know that the Brâhmanas in Vedic times knew neither castes nor widows from Malabar. His questionnaire under the letter N proves to me conclusively that he has read Jacolliot and that he judges India according to the twenty-one volumes of a writer, more prolific and charming than accurate. The Brâhmanism of which he speaks did not exist in the age of the Rishîs and it has been definitely shown that the Brâhmanas have embellished their laws of Manu in the post-Mahâbhâratean period. During the Vedic age widows remarried quite peacefully and the castes were invented but in the Kali-yuga, for reasons as occult as they were just, from the standpoint of the prosperity and the health of the races.

But what is the good of this? What do we Theosophists have to do with Brâhmanism, except to combat its abuses, since The Theosophical Society was established in India nine years ago. Rangunath Rao, a Brâhmana of the highest caste, who has presided for three years over The Theosophical Society of Madras, and who is at present Prime Minister (Dewan) of the Holkar, is the most fervent reformer in India. He is fighting, as so many other Theosophists, the law of widowhood, on the strength of texts from Manu and the Vedas. He has already freed several hundred young widows, destined to celibacy because of the loss of their husbands in their childhood, and he has made possible their remarriage in spite of the hue and cry of protest on the part of orthodox Brâhma-

nas. He laughs at castes; and the one hundred odd Theosophical Branches in India help him in this all-out war against superstition and ecclesiastical cruelty.

It is wrong to say that these institutions have been established during the reign of Esotericism. It is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brâhmanism. But even if these allegations were correct, what do we have in common with orthodox Brâhmanism? The horrors described by Devendro Das in "The Hindû Widow," in the *Nineteenth Century*, and quoted against the Theosophists in the same issue of the *Revue du Mouvement Social*, p. 333 (January 1887), are entirely true. However, Devendro Das having been a Theosophist since 1879, it should be clear at last that the Theosophists fight the Brâhmanism of the pagodas, as they do all the superstitions, all the abuses, and all the injustices.

— P —

As it would appear from the behavior of *Budhist* Theosophists, servants of Wisdom and Truth, that they belong to no religion, to no sect, and that on the contrary they combat all exoteric cults and the abuses which follow therefrom, and that they endeavor to be useful to humanity, the reflections of "Aleph" are unjust. The present explanation should be sufficient to finally reestablish the truth concerning the "missionaries." of the Himâlayas. It is precisely because occult science and esoteric philosophy have "for pivotal function the service of humanity," because their ardent advocates try to awaken European and Asiatic peoples sleeping under the deathly shadows of clericalism, by reminding them of the lessons of the ancient wisdom — it is on account of these motives that these servants offer themselves to Europe-America. Those who would still doubt it are asked to judge the tree of Theosophy by its fruits; for by judging it by

the fruits of the tree of the Brâmanical, Buddhist, or Judeo-Christian religions, they commit an evident injustice and prevent the Theosophists from being useful to their fellows, more especially to *the disinherited ones of the world*.

As we have already mentioned the good old Sumangala elsewhere, there is no need of our wasting time in repudiating any solidarity with Bonzes or Brâhmanas. The latter — those at least who have remained ultra-orthodox and who fight every benevolent reform — persecute us and hate us as much as do the Christian clergy and the missionaries. We break their idols; they endeavor to smash our reputations and to soil our honor; those who act in this manner are especially the servants of Christ, of him who in the first place forbade prayer to the "Father" in the temples, comparing the hypocrites to the Pharisees who perform acts of devotion at all the crossroads, and who are but whited sepulchres full of decay. However, the "Bonzes," Buddhist priests, are, we must confess, the only ones who have really helped us in our reforms! The voice of a priest of Gautama never has been raised against us. Ceylon Buddhists have always been true brothers to the Theosophists of both Europe and America. What is happening in Tibet? The few missionaries who were able to get into that land have been struck by one remarkable fact: in the midst of the street activities at noon all the shopkeepers go home leaving all their merchandise spread openly on the sidewalk and almost on the street itself; the buyers who happen to come by see the prices marked on the articles they need, so they take them and leave their money on the counter. Upon his return, the merchant finds the payment for the merchandise that was taken; *the rest remains intact*. Now this is something that could hardly be found in Europe-America. This is, however, but the result of the *exoteric* commandments of Gautama the Buddha — who was but a sage and has never been deified. There are also no beggars in Ti-



bet, nor people dying from hunger. Drunkenness and crime are unknown there, as well as immorality, except among the Chinese who are not "Buddhists" in the real sense of the word, no more than the Mormons are Christians. May destiny preserve poor Tibet, with its ignorant and honest population, from the beneficence of civilization, and especially from the missionaries.

— Q —

May destiny protect Tibet even more from the "God Progress," as it manifests itself in Europe-America. We are told that progress is *meillorisme*, "social evolution incessantly ameliorating the physical, intellectual and moral conditions of the greatest number of people." Where did "Aleph" get that? Did he find it in London with its four million inhabitants, one million of which eat but every three days, if that often? Is it in America, where progress necessitates the expulsion of hundreds of thousands of Chinese laborers, sent elsewhere to die from hunger, and the immediate expulsion of thousands of Irish immigrants and other paupers of which England is trying to rid itself? A progress built on the exploitation of poor people and of laborers is but another car of Juggernaut plus a false nose. One has the right to prefer even a quiet death under the manchineel tree to the progress of the rich and learned classes achieved over the bodies of thousands of poor and ignorant people. The Chinese of California, are they not our brothers? The Irish driven from their huts and condemned with their children to die of hunger, do they prove the existence of social progress? No, a thousand times no! As long as people, instead of fraternizing with and helping each other, claim but the right to safeguard their national interests, while the rich man refuses to understand that in helping a poor stranger he helps his poor brother in the future, and sets a good example for other countries; as long as the feeling of international altruism remains an empty phrase in the air, progress will ac-

complish no other function than that of executioner of the poor.

— R —

Let us understand each other. I am speaking of the progress of civilization on the physical plane, the progress that "Aleph" praises to the skies, playing the role of its bard. Let this material progress enter into ethics and the "missionaries" of *Le Lotus* and of India will recognize in you their masters. But you do nothing of the kind. You have exhausted or have contributed to the drying up of the only source of consolation for the poor, faith in his immortal *Ego*, and you have not given him anything else in return. Are three quarters of humanity happier due to the progress of science and its alliance with industry, about which you seem so happy? Has the invention of machines done any good to manual laborers? No, for it has resulted in one more evil: the creation among the workers of a superior caste, semi-instructed and semi-intelligent, to the disadvantage of the less favored masses which became more miserable yet. You confess it yourself: "The excessive production of things and workers . . . creates encumbrance, plethora, poverty, deficiency, *i.e.*, idleness and misery." Thousands of poor children in the factories, representing for the future whole generations of crippled, ricket-ridden and unhappy people, are sacrificed in a holocaust to your progress, an insatiable and forever hungry Moloch. Yes, we protest, we say that "*today* is worse than yesterday," and we deny the benefits of a progress which aims only at the welfare of the rich. The "happiness" you speak of will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor. The revolution of 1789 has shown but one very evident result: that false fraternity which says to his fellow man, "Think as I

do, or I will knock you down; be my brother, or I will run you down!"<sup>1</sup>

— S —

The Theosophical "missionaries" aim also at a social revolution. But it is a wholly ethical revolution. It will come about when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers — whatever their race or religion — then only will the world see the dawn of happiness.

"Aleph" asks why the world should not be eternal. Why the entities of the hierarchy which compose it should not succeed each other like the members of the species which populate our globe and the others. Is not the idea of the formation of worlds by other worlds, and of universes by other universes more rational by analogy than that of Moses or even of Laplace? "Aleph" teaches thus pure Theosophy; he is therefore a Theosophist and a "Budhist missionary" without knowing it; we hail him and welcome him with open arms. *The Secret Doctrine*<sup>2</sup> which will be published shortly will show that at the beginning of the last *periodic evolution* of our globe, as well as that of its beings, the processes of generation offered varieties not even suspected in the laboratories. The co-operation of the male and female principles, *inaugurated solely by the physical man*, formed only one of such processes.

<sup>1</sup> It seems to us that Madame Blavatsky is obviously exaggerating here. It has been a long time since she left France where she lived in an epoch when things were not too bright; since those days, the newspapers which inform her abroad can give her but a sad idea of France, as they do their utmost to soil our democracy. (F. K. Gaboriau.)

<sup>2</sup> This work, mentioned in No. 4 of *Le Lotus*, is in English; it will cover five thick volumes of the size of *Isis Unveiled*, and for financial reasons easy to understand, will not appear very soon in French. (F. K. Gaboriau.)

— T —

The "finiteness" of the Kosmos has never been accepted by our "new religion," which is not at all a religion but a philosophy. Neither Brâhmanas nor Bonzes, in their most acute exoteric delirium, have ever accepted the finiteness of the Kosmos. "Aleph" has but to open the *Vedânta*, *Manu*, the *PurâŠas*, the *Buddhist Catechism*, etc., to find therein a statement regarding the eternity of the Kosmos, which is but the periodic and objective manifestation of absolute eternity itself, of the forever unknown principle called *Parabrahman*, *Ādi-Buddha*, the "One and Eternal Wisdom."

If there is a still greater absurdity than to speak of a cruel God: it is to admit that God, the *Great, Absolute Whole*, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute "Intelligence-Wisdom" cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow man. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.

— U —

Far from being unwilling to understand Europe, intellectual India, if not the Brâhmanical India of Jacolliot, favors it.

This India has never condescended to preach the God-misfortune, nor *asceticism* as understood by "Aleph". This is

proven by the law of Manu which enjoins marriage to the *Grihastha* Brâhmana, before he becomes an ascetic Brâhmana. The greatest misfortune for a Brâhmana is not to have a son, and marriage is obligatory barring the exceptional cases when the child is destined to become a *Brahmachârin*, a Yogi celibate, for occult reasons which cannot be enumerated here. Esotericism has never proscribed sexual or marital functions created by nature herself. Esotericism works *in, with, for* nature, and condemns but immorality, abuse and excess. Moreover, of all the animals, man is the most animal in his excesses; the beast has its seasons, but man has none.

“Aleph” probably speaks of Christian ascetics, those who plunge themselves into exoteric asceticism, a blessed rosary in their hands and the dogmas of the church in their heads. The Hindû becomes an ascetic only after having sufficiently studied the occult sciences to allow his spiritual nature to control his material nature. “Aleph” surely confuses the ascetics of India with the Spiritualistic mediums of Europe-America. The latter, poor sensitives and neurotics, ignore the esoteric laws, and it is they who end by creating incubi and succubi — as is proven by the discarnate wives of certain mediums in Paris itself.

The comparison between the “God of the past” and the “God of science” is neither a just nor a happy one as the reigns of these two Gods differ very little from each other. The poor man is just as unhappy today as he was a thousand years ago, and even more so, as the gap between him and the rich man has widened.

Progress has served but to provide the rich with enjoyments unknown in the centuries of barbarism.

— V —

The Occident is free to refuse the hand extended to it by the Orient. However, it is not always refusing it, as is evi-

denced by the numerous Theosophical societies popping up like mushrooms in Europe-America.

— X —

Jesus, quoted by “Aleph,” upsets all the theories of the latter when he says: “My kingdom is not of this world.” Would our benevolent critic like us to admire the action of the Pharisees, and to offer their noble example to Europe-America? It would be effort wasted as the Christians of these two continents have long since delivered Theosophy into the secular hands of the pretorians of journalism. The latter crucify us daily. Up to now we have had as enemies the clergy, the missionaries (who preach brotherhood but bring to the pagans only vice and drunkenness), the Salvation Army, hypocritical and pious aristocracy, all the materialists, and even the Spiritualists who have ceased to consider us as their “dear brothers”. Alone, the intelligent socialists have understood us; will they also turn against us?

In the meantime, “Aleph” makes us listen to some profound truths. Yes, exoteric Brâhmanism must fall, but it will be replaced by esoteric Vedism, to which will be added everything noble and beautiful that progressive science has evolved in this last century. But this revolution will not be accomplished by conquerors; it is by means of brotherly love that the fusion of the two Âryan races will be brought about, and only when the Englishman will have ceased to look upon the Brâhmana — whose genealogical tree encompasses three thousand years — as the representative of an inferior race. In his turn, the Brâhmana hates the Englishman whose temporary rule he is forced to endure. The brotherhood of the Theosophists throughout India are the only ones to see the haughty Englishman sitting down at the same table with equally arrogant Brâhmanas, mellowed and humanized by the example and the lessons of the Theosophists who serve the Masters of the Ancient Wisdom, the de-

scendants of those Rishis and Mahâttmas which Brâhmanism has always revered, though it has ceased to understand them.

It follows, therefore, from all that precedes, that it is not the "priesthood of India" that attempts to bring the Occident back to the ancient wisdom, but rather a few Occidentals from Europe-America who, led by their Karma to the happiness of knowing certain Adepts of the secret Himâlayan Brotherhood, attempt, under the inspiration of these Masters, to lead the priesthood of India back to the primitive and divine esotericism.

— Z —

In this they have largely succeeded in India and in Asia. Europe-America alone still resists, incapable of understanding or of appreciating the simplicity of their goal. After all, it is only the majority who refuse to understand, that majority which has always bitten the hand that offered it help. But let us not despair. When the day, so greatly yearned for, will have arrived, when universal and *intellectual* brotherhood will be accepted *de facto*, if not proclaimed *de jure*, then at long last the portals of the sanctuary, closed for many ages both to orthodox Brâhmanas and sceptical Europeans, will be flung open for the *Brothers* of every land. The "Grand-sire" will welcome his prodigal children, and all his intellectual treasures will be their heritage.

But in order that this time may arrive, the goal of the "missionaries" of India must be understood and their mission completely appreciated. So far the public has seen only its own distorted and grimacing image in the mirror of publicity. The object pursued by some mystical Theosophists has become, according to our ill-advised critics, the object of the entire Brotherhood; and the *quid pro quo* has culminated finally in the article of "Aleph" who preaches our own doctrines to us.

H. P. BLAVATSKY (F.T.S.).

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Please feel free to call Bob Waxman if you need any additional information.

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(Vårt kursmaterial är "Oceanen". Se vår studieplan för hela

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**POINT OUT THE WAY**

**XXXII**

**Chapter VII**

**II. The Inner Ego, Incarnation and the "Mindless Man"**

**Question:** — What is the difference between instinct and intuition?

**Answer:**—They are both active Buddhi. Instinct, says H.P.B., is direct perception. Intuition, says Mr. Judge, “we don’t have to reason on, we know;” that is direct perception. But man is **conscious** that he has direct perception; the animal isn’t. In both cases it is race consciousness manifesting in the individual, but the man is conscious of his intuitions, while the animal is in no case conscious of its instincts. Yet both faculties are Buddhic.

**Question:** — Is not instinct intuition lighted up?

**Answer:**—Both were said to be of Buddhi, but instinct appears to be the knowledge of matter, and intuition appears to be the knowledge of Spirit. Buddhi has nothing to do with this plane directly, and therefore when we have an intuition, we try to bring it from the Spiritual plane to this plane, and because we are rather muddled up through our various sheaths, we do not always get it through clearly, just as happens with a vision in a dream. We almost never bring the vision through pure because we are impure ourselves. Our intuition is stained, as was suggested, by our desires here, but pure intuition is Spiritual knowledge.

**Question:** — What is the relation of the Ego to Manas?

**Answer:**—There is one Ego in man, but it has three aspects. Manas pure and simple is spiritual self-consciousness. Then there is its reflection in the most highly evolved matter: that is, personal self-consciousness. Finally, there is Manas in union with all Monads; that is, Spirit or divine self-consciousness, if we want to use a third term for it. It is all the same Manas. Only when we regard Manas as the power of thought is it proper to speak of it as a “principle;” only when we regard Manas as reflected in the highest organized form of matter is it proper to speak of Manas as “personality;” and only when we consider that the spiritual being is capable of changing forms without changing iden-

tity is it proper to speak of Manas as the reincarnating Ego. Atma, Buddhi, Manas are three different points of view of one and the same thing. It is worth while, after a study of the Sixth Chapter and after going thoughtfully over this Seventh one, to turn back to pp. 2-3 of the Fourth Chapter, and consider the quotation from The Secret Doctrine that is found there.

**Question:** — Mr. Judge says (p. 57) that the inner Ego who reincarnates is Manas not united to Buddhi. Does this imply a separation?

**Answer:**—Suppose we consider that there is a state, the highest of all, which we name Unity or Homogeneity or Spirit — or, in Theosophical nomenclature, Buddhi — where the consciousness of all is the experience of each. That is the theory of repose called Nirvana, or Pralaya, and it is duplicated everywhere all the time in each of us. After we work, we have repose and the enjoyment of the fruits of our labour; after a period of rest, every being goes like the bee from the hive to gather what he may from the flowers of existence. Thus Manas, the intellectual principle, is dissociated from the state of homogeneity, called Buddhi. We have to remember that Manas is to be regarded under three distinct aspects, of which human life is only one, and that the least.

**Question:** — What is pushing us, what is guiding us now?

**Answer:**—Well, what is? These are not academic questions. What is pushing a man when he gets scared? Something he is afraid of. What is pushing a man when he seeks reputation even in the cannon’s mouth, in Shakespeare’s phrase? Something is pushing — vanity, glory, ambition. Yes, men risk their lives for vanity, glory and ambition; they will risk not only their lives; they will also risk other people’s. And what is it that causes a man to share his last crust with one who is hungry and has no crust at all, who is able only to furnish the appetite? What is it that pushes

him? It is one part of that dual nature. When we do evil, what is the lure, the push, the pull? The infernal side of nature. And when we do good, what is the lure, the push, the pull? The divine side of nature. We are open to both influences. You can't have a door that swings both ways and not have it equally afford ingress and egress. So it is with our nature. It is wide open to both good and evil influences and impulses, and so we have to study that nature with care, and reduce the lower to subjection to the higher.

**Question:** — (p. 54.): “The Sons of Wisdom . . . set fire to the combined lower principles and the Monad, thus lighting up Manas in the new men.” The question is, Are there two ways of lighting up Manas, namely, first, the actual incarnation of the Sons of Wisdom in these forms and, second, the giving of a spark by the Sons of Wisdom to awaken the latent Manas in the new men?

**Answer:**—Have we ever thought of this process from that point of view? It really is just as the questioner indicates. Here are human forms on earth today in which veritable gods dwell, with no illusion or delusion whatever in regard to Nature, and to them the whole of the four lower principles is but a garment or an instrument of action. And then there are others, their brothers, who incarnated in the same way as they did but who succumbed to the temptations of matter — that is, separative existence and enjoyment — and who lost their way. H.P.B. says that those are the ones who constitute the Fifth Root — Race, by and large. And then there are those who received but a spark; that is, they are either those very beings who lost their human consciousness in former Manvantaras and have not yet regained it, or they are those human elementals called in The Secret Doctrine Lunar Pitris, who are lighted up by mere presence and association with higher beings. Of this latter class, those who received but a spark, the statement is

made in the S.D. that they constitute the bulk of the population of the earth today.

**Question:** — Is that the new crop of mankind?

**Answer:**—It would seem so. But, in any event, the term “mindless men” merely means that self-consciousness is lacking to that form of life. Remember, we speak of the mineral kingdom — regarding it theosophically as a state of life; the vegetable kingdom as another state of evolving life and the animal kingdom as a third state of evolving life. Without understanding why this is so or what it means, our scientists are well aware that just as between two fingers there is, from the stand point of flesh, an “empty” space, so between the mineral kingdom and the vegetable kingdom there is a hiatus—a missing link. Between the animal and the human kingdom there is also a missing link, which is represented by the so-called Pitris or ancestors of whom The Secret Doctrine treats and those are the ones who received the spark who constitute the bulk of humanity of the present time.

We can understand, therefore, why they fall for religion, why they fall for Spiritualism, why they fall for the radio, why they fall for kings and queens, why they fall for everything that comes along. The inner perceptions of Karma, justice, and brotherhood have not yet penetrated the brain—mind.

**Question:** — When our Karma does not permit us to take any active part in ameliorating the stress of world conditions, what should be our attitude of mind towards them?

**Answer:**—Well, a right attitude of mind towards world conditions and every other kind of conditions is the greatest amelioration that any being can give. But we can apply an analogy used by Jesus. He said, in effect, “If you give a drink to one of these, my little ones, you have fed and nourished me.” And do you remember that



chapter in the Gita which says, “If you give a leaf, a flower, or water unto me, you have performed sacrifice”? Suppose we do our daily duties in the right attitude. Is that an amelioration of world conditions? Why, yes. Good conduct is contagious; courage is contagious; unselfishness is contagious; it isn’t just disease and “cussedness” that are contagious. Try it and see—that’s the only way the world will ever grow better.

[TO BE CONTINUED]



## THE COFFEE KLATCH

**Coffee Maker:** Make the coffee and tea a little stronger, as there will be a lot of ice cube dropping today.

**Gray-flanneled Man:** Yes, bring me some ice, I’ll be your first cooler customer.

**New-Baked Theosophist:** How do you know if your soul-less? Look what I just read in *Isis Unveiled*:

Those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul — such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The body of so grossly materialistic a person as above described, having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual.

**Collected lady in the center booth:** But you must remember New-Baked that you have quoted one paragraph from a 1300-page book. We don’t regress into the animal kingdom anymore than our blood can flow backward; but degradation even below the animal is possible because of our *Choices*. The road down and out is a different road than the ascending path. Unselfishness, harmony, brotherhood in deeds are no more sentimental than the common sky that we all share.

**Philosoph from next door:** If you have a yen for quotes then try this:

The “Master” in the Sanctuary of our souls is “the Higher Self” — the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the “Spiritual Soul” being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these.

It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual “animal Soul” and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? (“Occultism vs the Occult Arts)

Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. “Who art thou, O fair being?” inquires the disembodied soul, in the *Khordah-Avesta*, at the gates of Para-

dise. "I am, O Soul, *thy good and pure thoughts*, thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul and his "Justifier." "*God not revealing himself immediately to man, the spirit is his interpreter,*" says Plato in the *Banquet*. (*Isis Unveiled I, 635*)

## CORRESPONDENCE

Dear Friends,

It's always a pleasure to receive *The Aquarian Theosophist*.

Thanks for the answer on "sacred libraries". I will need to investigate further the interesting discussion of the Eleusinia.

Today Eleusis is a pitiful industrial city. One of the worst places to live. I heard on a local TV discussion that some wanted to punish the once holy place.

I think you are doing an excellent fine job providing us with carefully selected subjects.

I would like to put another question. From the following passage of Timaios:

...and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite **continent** which surrounded the true ocean

<http://classics.mit.edu/Browse/>

It seems to me that Plato clearly states that if one crosses the Atlantic ocean he will reach another continent, America. Is it my imagination, or doesn't he clearly say so?

Does this passage proves that Plato knew of America?

I would be interested to know your opinion.

With warmest regards from  
Costas

Athens, GREECE

Dear Costas,

Yes, Plato was an Initiate and sometimes puts geography in veiled terms, but in this instance it's not even veiled!! According to HPB, he occasionally mixes the large continent of Atlantis with the last island — Poseidonis — which went down about 11,000 years ago, and was the one mentioned by the Egyptian Initiates to Solon. Here are some interesting quotes:

In ... "The Dialogues of Plato," [translated] by Professor Jowett, the author, in his introduction to "Timæus," notwithstanding "an unfortunate doubt" which arises in consequence of the word ἑλλεσθαί capable of being translated either "circling" or "compacted," feels inclined to credit Plato with having been familiar with the rotation of the earth. Plato's doctrine is express in the following words: "The earth which is our nurse (compacted or) *circling* around the pole which is extended through the universe." But if we are to believe Proclus and Simplicius Aristotle understood this word in "Timæus" "to mean circling or revolving"(De Cælo), and Mr. Jowett himself further admits that "Aristotle attributed to Plato the doctrine of the rotation of the earth." (See vol. ii. of "Dial. of Plato." Introduction to "Timæus," pp 501-2.) It would have been extraordinary, to say the least, that Plato, who was such an admirer of Pythagoras and who certainly must have had, as an initiate, access to the most secret doctrines of the great Samian, should be ignorant of such an elementary astronomical truth. (*I.U., I, 256*)

"You do not know which was the best and most handsome generation of men which has ever lived on this earth," said the priests of Sais to Solon, according to Plato. "Only a weak seed of it, of which you (Greeks) are the descendants,<sup>1</sup> is all that remains." "Their books," they added, "preserved the records of a great

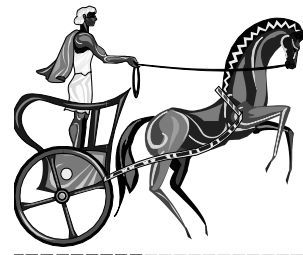
<sup>1</sup> For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, cf "Five Years of Theosophy."

nation, which emerging from the Atlantic sea had invaded Europe and Asia (*Timæus*). The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . .”<sup>1</sup>

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans—“yellow and red, brown and black,” began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time—owing to new geological convulsions—*islands*.



<sup>1</sup> The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his “*Timæus and Critias*.” Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas’ friend—Solon, one of the *Grecian Seven Sages*. No more reliable source could be found, we believe. (SDII, 743)



## 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*.]

### XXXI

#### CHAPTER TEN

**Shri Krishna says to Arjuna:** I shall repeat what I have said before. One is never tired of sewing seeds in the field, because one knows that they are returning year after year in increased quantities. A goldsmith readily undertakes the cleaning of gold because he knows that by repeated heating, it would acquire more brightness. I do this cheerfully because it pleases Me. A child has no idea of personal beauty arising from ornaments that it was wearing, but it gives great pleasure to the mother. As you, therefore, proceed along the path securing your welfare, I go on deriving greater pleasure. Listen to My discourse, O Arjuna. You have the capacity to grasp the inner meanings of things. I am standing before you, but in reality it is the great Brahman, who is here to embrace you. In seeing Me here, remember you see the universe. Before Me, the Vedas are dumb; life and intelligence are unable to encompass Me. Before My luster, the sun and moon fade. Just as the embryo in the womb of the mother does not know Me. Animals residing in the ocean do not know the extent of the ocean. Flies cannot go across the sky. The wisdom even of the sages does not disclose My entire form. Many ages have passed away in the at-

tempt to determine who I am, what I envelop and how I take forms. Since I am the source of all these sages, Devas and living beings, it is very difficult for them to know Me. It is as difficult for beings of this world born to Me to know Me, as it is for water, which has come down from the mountain, to reach back to the top, or for a tree to remain in full blossom, after it has been pulled out by the root. The sap of the tree cannot envelop the tree. Wavelets cannot hold the ocean. So the entire universe cannot be contained in an atom. Though I am difficult to know, if a man were to leave off all external objects and be indifferent to the senses and if he proceeded on this path, he would lose the pride of the body and would transcend beyond the five elements. If he were to secure steadiness of mind in this manner, he would begin to realize My eternity from the light of Self. Though in human body, know him, who knows Me truly as without beginning and omnipotent, to be in reality a part of Me. He is like the touchstone (Paris) among stones and like nectar amongst the liquids. He is a living a statue of knowledge emanating sparks of happiness from his limbs and it would be a great mistake to regard him as a mere man. If a diamond gets mixed up with camphor and water is sprinkled on it, will the diamond evaporate like camphor? So, even if his behavior appears like that of an ordinary man, yet he will not be touched by the bonds of Maya. Sin itself runs away from him, as a serpent runs away from a burning sandalwood tree. When he has known Me, other thoughts leave him. If you wish to know by what things to know Me, I can tell you about myself and the various forms I assume. Different living beings going through a transition according to nature (Prakriti), go through these worlds guided by various impulses. Of these, the first one is intelligence (Buddhi). Then come wisdom (Dnyana), absence of delusion, forbearance, forgiveness and truth. Then come peace of mind and self-control. Then come happiness and misery and life and death. All these variations arise from

Me. Then come fear, carelessness, harmlessness (Ahimsa), equanimity, contentment, austerity and charity, which are also My forms. Fame and infamy, which appear an all animals everywhere, are also from me. Just as there is a variety of living beings, so is there a variety of my forms. Some are born with knowledge and others never know Me. When the sun rises, there is light, and when it sets, there is darkness. Light and darkness are produced from the sun. In this way, the realization of Me or the reverse is the result of the Karma of living beings. Hence an Infinite variety of different forms are seen in this world. In this way, the entire creation of living beings is entwined in My existence. I will now tell you with regard to the eleven authorities (Bhavas), by which this world is maintained and to which everything is subject. There are the seven famous Rishis, such as Kashyapa and others, endowed with all the virtues and of outstanding wisdom even amongst the sages. I will tell you that there are fourteen Manus, of whom four, like Swayambhu and others, have been regarded as foremost. These eleven are the real rulers and the entire universe is subject to them. In this sense the whole universe finds its origin through Me. At first, there is the bare seed, which afterwards expands and then it sprouts. From it the trunk forms. From this trunk are thrown out numerous branches. On these you will find leaves and blossoms. From the blossoms come the fruits. In this way, this very extensive tree finds its origin in the seed. This in the beginning, I was alone and from Me came the mild and from that were produced the seven Rishis and the four Manus. These produced the Lokapalas and Lokapalas created different species and from these species, came all the living beings. The entire universe is in this way really thrown out from Me. But this could only be realized by those who have faith.

In this way, the whole universe is enveloped by these Bhavas (authorities) and Vibhutis (forms) of mine. From the

ant to the Creator (Brahmadev), there is nothing except myself. He, who has realized this truth, has got the awakening of wisdom (Dnyana). He never, therefore, gets a bad dream, in which distinction of inferior and superior is made. Only the Yogis realize that I and My Vibhutis (forms) and the beings held together by My forms (Vibhutis) are all one. Due to this union (Dnyana Yoga), the highest goal is achieved by him, who is absorbed in Me wholeheartedly. I live to the rhythm of the worship of him, who has realized oneness, who looks up to Me with a steady feeling of unity and who ties Me up with the rhythm of his devotion. Attainment of Me is the result up with the rhythm of his devotion. Attainment of Me is the result if this realization of oneness and of the removal all distinctions. I have already said in another place, that even in this attempt one fails to reach the final goal, devotion produces beneficial results.

[TO BE CONTINUED]

## Guest Editorial

### NOTES FOR THE DUTY ARTICLE

I am always on the look out for old material, articles or historical notes.

Attached you'll find some notes written by a Jacob Bonggren. For as far as I was able to discover, Jacob was a very active member of the American Section in the beginning of the last century. The notes on the subject DUTY were published in a magazine called 'The Theosophical Messenger', issue 4, January 1908. The magazine was printed in Chicago.

Although written and published more than 95 years ago, the text is still so valid and true.

Perhaps you could consider publishing it again, 95 years later in your fine magazine. I am sure that Jacob Bonggren would be very pleased and it certainly is dedicated to all theosophists, active in all theosophical movements.

Let the word UNITY finally be understood and above all, let's LIVE UNITY.

Hearty greetings from beautiful Brazil!  
jan

## Duty

From a Standpoint of an Occultist.

1. Duty is not what *others* ought to do; it is what *I myself* ought to do.
2. If we do what we consider to be right, then we do our duty.
3. If we think that some one else is not doing his duty we simply see *our own* faults in others, and as long as we get angry when thinking or speaking of the defects of others, *we ourselves have the same defects* and should try to eradicate them in ourselves as quickly as possible.
4. We are certainly at liberty to denounce all human defects and imperfections *as such* and *in general*, but we should not denounce the particular brothers who show these defects.
5. The most effective way of helping others to do *their* duty is to do *our* duty and to thereby give a good example for others to follow.
6. We should never expect others to do *their* duty if we don't do *our* duty.
7. Defects are like specks of dirt; they can be washed off and removed. We should remove our own defects wash off our own specks of dirt; then others will finally do the same thing. Defects are not inherent in the individual; therefore no one should be blamed for them. They are specks of dirt that can be removed whenever we want to- *in us*.
8. We must refer everything to ourselves *and blame ourselves*, if we want to blame anyone.
9. It is our duty to love our neighbors as ourselves, and to have no enemies. Our love is for *all* beings, for the brothers who call themselves our enemies just as much as for those who call themselves our friends.
10. There is one way of trying to understand our duty fully: to bear always in mind *the unity*. "*I am that*" (*Tat*) our Hindu brother says

repeatedly, identifying himself with all the realities as well as unrealities.

If anyone is to blame, "*I am that*".  
(Tat)

**Remember this, every one!**

***All the duty is FOR ME. And the fruits of action are FOR ALL.***

Peace to all beings.

## *Activism & Patience*

"... from the time the English Quakers first took on the issue of slavery, three quarters of a century passed before it was abolished in Europe and America. Few if any working on the issue at the beginning lived to see its conclusion, when what had once seemed impossible suddenly began to look, in retrospect, inevitable. And as the law of unintended consequences might lead you to expect, the abolition movement also sparked the first widespread women's rights movement, which took about the same amount of time to secure the right to vote for American women, has achieved far more in the subsequent 83 years, and is by no means done. Activism is not a journey to the corner store; it is a plunge into the dark.

"Writers understand that action is seldom direct. You write your books.

You scatter your seeds. Rats might eat them, or they might just rot. In California, some seeds lie dormant for decades because they only germinate after fire. Sharon Salzberg, in her book *Faith*, recounts how she put together a book of teachings by the Buddhist monk U Pandita and consigned the project to the "minor-good-deed category." Long afterward, she found out that when Burmese democracy movement's leader, Aung San Suu Kyi, was kept isolated under house arrest by that country's dictators, the book and its instructions in meditation "became her

main source of spiritual support during those intensely difficult years." Emily Dickinson, Walt Whitman, Walter Benjamin and Arthur Rimbaud, like Henry David Thoreau, achieved their greatest impact long after their deaths, long after weeds had grown over the graves of the bestsellers of their times. Gandhi's Thoreau-influenced nonviolence was as important in the American South as it was in India, and what transpired with Martin Luther King's sophisticated version of it has influenced civil disobedience movements around the world. Decades after their assassinations they are still with us."

[http://www.oriononline.org/pages/oo/sidebars/Patriotism/index\\_Solnit.html](http://www.oriononline.org/pages/oo/sidebars/Patriotism/index_Solnit.html)

### *What We Hope For*

On January 18, 1915, six months into the first world war, the first terrible war in the modern sense — slaughter by the hundreds of thousands, poison gas, men living and dying in the open graves of trench warfare, tanks, barbed wire, machine guns, airplanes — Virginia Woolf wrote in her journal, "The future is dark, which is on the whole, the best thing the future can be, I think." Dark, she seems to say, as in inscrutable, not as in terrible.

We often mistake the one for the other. People imagine the end of the world is nigh because the future is unimaginable. Who twenty years ago would have pictured a world without the USSR and with the Internet? We talk about "what we hope for" in terms of what we hope will come to pass but we could think of it another way, as why we hope. We hope on principle, we hope tactically and strategically, we hope because the future is dark, we hope because it's a more powerful and more joyful way to live. Despair presumes it knows what will happen next. But who, two decades ago, would have imagined that the Canadian government would give a huge swathe of the north back to its indigenous people, or that the imprisoned

Nelson Mandela would become president of a free South Africa?

It's always too soon to go home. And it's always too soon to calculate effect. I once read an anecdote by someone in Women Strike for Peace, the first great antinuclear movement in the United States in 1963, the one that did contribute to a major victory: the end of aboveground nuclear testing with its radioactive fallout that was showing up in mother's milk and baby teeth. She told of how foolish and futile she felt standing in the rain one morning protesting at the Kennedy White House. Years later she heard Dr. Benjamin Spock — one of the most high-profile activists on the issue then, said that the turning point for him was seeing a small group of women standing in the rain, protesting at the White House. If they were so passionately committed, he thought, he should give the issue more consideration himself.

### *The Angel of Alternate History*

American history is dialectical. What is best about it is called forth by what is worst. The abolitionists and the underground railroad, the feminist movement and the civil rights movement, the environmental and human rights movements were all called into being by threats and atrocities. There's plenty of what's worst afoot nowadays. But we need a progressive activism that is not one of reaction but of initiation, one in which people of good will everywhere set the agenda.

### *Not Left But Forward*

The glum traditional left often seems intent upon finding the cloud around every silver lining. This January, when Governor Ryan of Illinois overturned a hundred and sixty-seven death sentences, there were left-wing commentators who found fault with the details, carped when we should have been pouring champagne over our heads like football champs. And joy is one of our weapons and one of our victories. Non-activists sometimes chide us for being joyous at demonstrations, for having

fun while taking on the serious business of the world, but in a time when alienation, isolation, and powerlessness are among our principal afflictions, just being out in the streets en masse is not a demand for victory: it is a victory.

Zapatista spokesman Subcomandante Marcos adds,

History written by Power taught us that we had lost.... We did not believe what Power taught us.

We skipped class when they taught conformity and idiocy. We failed modernity.

We are united by the imagination, by creativity, by tomorrow. In the past we not only met defeat but also found a desire for justice and the dream of being better. We left skepticism hanging from the hook of big capital and discovered that we could believe, that it was worth believing, that we should believe — in ourselves. Health to you, and don't forget that flowers, like hope, are harvested."

And they grow in the dark. "I believe," adds Thoreau, "in the forest, and the meadow, and the night in which the corn grows."

[Most of the above extracts came from: David Sunfellow, Founder & Publisher NewHeavenNewEarth (NHNE) a 501(c)3 non-profit organization P.O. Box 2242 Sedona, AZ USA 86339]

## **Questions to and about Theosophists**

The question as to what Theosophists are is both complex and simple. By simple I don't mean easily comprehended or necessarily plainly obvious. Simple, in Science, has had the meaning of being unalloyed or made up of one element only, such as how an atom has been defined. Complex, along the same vein of Scientific thought, is that, which is a compound of more than one element, as a molecule has been defined. Therefore, we are using Simple and Complex in their most basic sense

with which we may see fundamentals. Perhaps the beauty of this is that we can find similarities here with the concept of Yoga as described in William Quan Judge's rendition of *Patanjali's Yoga Aphorisms*. For example, on page 37 from the beginning of "BOOK III":

1. Fixing the mind on a place or subject is called attention (Dharana)
2. The continuation of this attention is contemplation (Dhyana)
3. This contemplation, when it is practiced only in respect to a material object or subject of sense, is meditation. (Samadi)
4. When this fixedness of attention, contemplation, and meditation are practiced with respect to one object, they together constitute what is called *Sanyama*."

Experientially it can be proven that to know anything or anyone does require some of the above concept. If trial and error or experimentation means anything to one, one may apply other means as a method of uncovering that, which seems initially obscure. And, upon finding out that the results were less than spectacular, we may then have recourse to taking Patanjali seriously. And which of us have not experienced the need to know while lacking the will and the knowledge of true concentration? This does not mean that life should be reduced to tirelessly walking around as if one is a humorless sleuth. But, we are simply advocating seeing attention as a conscious tool, as the right use of the cognitive principle within each of us, and settling for nothing less than useful results. Although attention seems the obvious definition of simply looking around, for most of our time, even though our eyes are open, we are operating in a mode best described by Jesus, as having eyes and seeing not. From this point of view our eyes are pulled here and there by that which is unconsciously grabbing our atten-

tion. Also, our attention span is limited to the degree of interest we have previously maintained regarding that which has held our attention in the past. In this way we are victims of our own previous cycles of inattention and changing this requires not only work but Patanjali's help.

Therefore, let us ask the question regarding Theosophists again to see why we think simple and complex apply? For one thing the term may be seen as simple as it applies to the meaning of Theosophy. Historically, it has been called a "Thread doctrine" which remains perpetually connected, regarding the basics of human nature and its spiritual roots, to the far distant past. It acknowledges a brotherhood to which all men metaphysically belong and the fact of this brotherhood being reflected in all of nature through this underlying metaphysical interconnectedness. Perhaps one may see how this could not be simple in an elementary sense but as a "radical unity", which is simple or singular in its actual existence. There is a sleuthing to go about for this to become self-evident and in doing so one must pay attention to the over abundant clues surrounding us on all sides. Therefore, amongst other things, a practical Theosophist exemplifies simplicity in their "Unified Field" theory of knowing, which prompts practical actions of assistance to that unified field of human endeavor. But also, and most importantly, it may become obvious that others have gone this way before from which have come the products of their search with which we may look through, as a magnifying glass, to follow a Path which may have remained initially invisible to the naked, or rather uneducated, eye.

Now, how can we look at the question regarding what a Theosophist is in a complex sense? All of the students we have been privileged to meet are coming to Theosophy from many different pasts. Those pasts are generally their springboards from which they are launched upon the quest. Apparently, a thirst that has



remained unquenchable regarding the great issues (as HPB states in the study of the "Three Fundamentals" upon which *The Secret Doctrine* is based) of GOD, LAW, and BEING. Therefore, there must be as many approaches to Theosophy as there are students of it. Because of the validity of this there cannot be only one way that this great "Unified Field" theory of wisdom can be approached. This is at once powerfully liberating and the cause of some problems. Its liberation might be seen as based in its natural, near militation, against dogmatism. If we can agree on the necessity of an inherent need for diversity to this, then any sense of a need of conformity can be done away with. And it is just this, which can become a sticking point. For, it is possible and indeed almost inevitable that the foregoing will be overlooked such that those who are able professors of Theosophy may become the unacknowledged, and worse, acknowledged leaders of other fellow students. Thus creating an elitism or the reflection of the "Popery" H.P.B. so strongly apposed in her *Five Letters*. So, the very freedom which seemed so attractive on the outset can be lost if attention is not continuously paid to one's endeavor. Thus one may fall (or many may fall) into the clutches of dogma or materialization of that which is naturally fluid, through unwittingly or wittingly narrowing their vision of Theosophy. The results of this are complex and creative of difficult problems, which as long as they are over-looked become more and more knotty to unravel. From this student's point of view, we think it is possible that the highly impractical and really never examined religions of our time are the remains of theosophical impulses of the past, turned into sectarian practices through the kind of error we have been outlining.

Our intention in asking these questions has been to shed what light we have earned through our study to show how it is that through questioning, the Path of Responsibility can be seen for what it is.

This Path is in our minds and in our hands to keep the lenses we leave behind clean, and in so doing others may see their own way more clearly. For it seems a crime to over complicate that which is naturally simple or to make too simple that, which must be approached in diversity.

S.L.

Santa Barbara, 6/12/2003

*Quotable Quotes from  
"The Sleeping Spheres"*

The Cause; the Cause; I clamoured for the Cause. And a profound Echo answered me: "Thou thyself art that Cause." I asked of that interior aerial Voice: "Where shall I find myself?" And the Voice answered: "Not in the Heaven-World. Not in the world of effects and rewards whither desire for results hath brought thee."

*The Sleeping Spheres*, Jasper Niemand

Each one of us is, as it were, an embrace from which a different facet of  
Life is to be seen.

*Ibid.*

Minds may differ; they differ as to formulae. Formulae are the forms of the Mind, the pictures cast upon the Screen of Life by various orders of minds. But hearts do not differ. The heart always ignores the differentiations of formulae, or forms, and relies upon the underlying unity . . .

*Ibid.*

"Do you not see that in Compassion and in duty done for duty's sake alone, lies the path to the Self-Existent? All else is Desire of Results and lands you in the World of Effects.

*Ibid.*

# The Sleeping Spheres

[Through the efforts of Mr. Willem B. Roos of Mexico City, Mexico, *The Canadian Theosophist* published a long lost article on the post mortem states of the human Ego, written by Jasper Niemand, a close friend of and an active co-worker with Mr. William Q. Judge. We present the story of the discovery along with Mr. Roos's commentaries on the text and a biographical note on 'Jasper Niemand'. This material originally appeared in the March, April, May, June and July, 1953 issues of *The Canadian Theosophist* and re-published in pamphlet form in 1979 and 1982. In the Preface Mr. Roos states:]

"In *The Path Path* for July 1893 there appeared under the signature of Jasper Niemand, Part I, of *The Sleeping Spheres*. At the end of that article is printed '(To be continued)' indicating that the author intended to publish a second part under the same title. From the contents of the last paragraph of Part I it is also clear that this second part would deal with a subjective devachanic experience of its author. But in the magazine *The Path* there was never published the continuation of *The Sleeping Spheres*." Eventually Mr. Roos discovered Part II in German and translated it back into English. Some time later, Volume III of the *English Theosophist* was donated to the Toronto Lodge of the T.S., and Ted Davy discovered it as originally printed in English — in *The English Theosophist*. Both Parts I & II were reprinted in Vol. III, 1899-1900, p. 114-118, & part II, p. 139-151, 166-176. A pamphlet giving the entire story of this fascinating discovery is available from Ted Davy, 2307 Sovereign Cres. S.W., Calgary, Alberta, CANADA T3C 2M3. One gets a strong sense of the *Nidana* that runs through all sincere theosophical work. Ironically, a copy of Volume III of *The English Theosophist* had been in the Los Angeles ULT since 1915, but we needed a Mr. Roos to weave all the pieces of the puzzle together!"

## On The Author, JN.

Jasper Niemand is the nom-de-plume of Mrs. Archibald Keightley, also known in the ranks of the Theosophical Society in America under the name of Mrs. Julia Campbell VerPlanck. "Her maiden name in full was Julia Wharton Lewis Campbell, daughter of the Hon. James H. Campbell, a prominent Pennsylvania lawyer. Her mother was Juliet Lewis, daughter of Chief Justice Ellis Lewis of the Supreme Court of Pennsyl-

vania, and a writer of verse possessing great poetical charm and value."

"Miss Julia ... married in 1871 Mr. Philip W. VerPlanck of New York; and six years later, in the course of a single year, she lost her husband and both sons suddenly by a most dramatic series of reverses. . . ." (From "Faces of Friends, *The Path*, Vol. IX, April 1894)

One day she heard Mr. Arthur Gebhard speak on Theosophy and the impression made "was so deep that she joined the TS. within two weeks, and thenceforward began her unceasing work for Theosophy." "Living with her parents at a distance from New York she wrote for *The Path* under the names of "Julius," "August Waldensee," "J," and later on as "Jasper Niemand," as well as unsigned articles, and also corresponded with T.S. enquirers."

"Mrs. VerPlanck continued to live with her parents in Pennsylvania until the autumn of 1891, when she married Dr. Archibald Keightley of Old Hall, Westmoreland." (England).

Her first contribution to *The Path*, called "The Singing Silences," appeared in August 1886, and is signed "Julius." She was then an F.T.S. for only a few months, as she first knew about Theosophy through the S.P.R. report and the latter was published on December 31st, 1885. For more details see *Lucifer VIII*, p.382, though there is a printer's error in the first line, as the year must have been 1886 instead of 1885. In this *Lucifer* article she writes about H.P.B.: "I never met her. . ." This statement and that referring to the S.P.R. pamphlet induces me to identify Jasper Niemand with R.S., the author of a letter to Countess Wachtmeister and which was reproduced on page 121 of *Reminiscences of H. P. Blavatsky and 'The Secret Doctrine'* by Countess Constance Wachtmeister. R.S. also writes "Living some thousand of miles from England, I never met Madame Blavatsky in person. It is now seven years since first I heard her name and the word 'Theosophy' . . . by coming across the S.P.R. pamphlet . . ." (p. 121). And again: ". . . Thus I was enabled to prove that I really hear her (H.P.B.'s) wish overseas. . ." (p. 124) showing that R.S. lived in the U.S.A. Other internal evidences are supplied by R.S.'s let-

ter, leaving no doubt of the latter's identity with Jasper Niemand. From this letter it appears that she was taught astrally by H.P.B., visiting the latter during sleep in her home in England, and that she soon learned to use her astral senses at will: "After a short time, I was able to see and to hear at will, without training or effort, as simply and as easily as one breathes. I could see a distant place or person or hear a reply to a question at will. . . . But . . . I never did any of these things for idle curiosity, but only for the work of Theosophy . . ." (p. 125).

About her articles Mrs. Keightley writes: "When I began to write articles along these lines, H.P.B. sent me a pen which I always used. The articles were and are always written in full objective consciousness, but at these times there is a feeling of inspiration, of greater mental freedom.. The *Letters that have helped me* were 'received at my Pennsylvania home. They were written for me and for Dr. Keightley — and for the use of others later on — -by Mr. W. Q. Judge, at the express wish of H. P. Blavatsky . . ." (*The Path*, IX - 15/16). The above mentioned letters to JN started in 1886, as stated by her and her husband in a letter to the Editor of *The Irish Theosophist* dated Jan. 13th, 1895 (*Letters that have helped me*, 1946 edition, p. 271).<sup>1</sup>

## THE SLEEPING SPHERES PART I.

One came to me, calling me out of the form in which I dwell, and showed me the sleeping spheres.

The object of this Messenger<sup>2</sup> who had come to me was to make clear to me

<sup>1</sup> These notes regarding Jasper are the work of Mr. Willem B. Roos. Mr. Roos also wrote Commentaries to elucidate the meaning at different point in the story. Most of these have been retained and appear as footnotes signed "WBR". A very small amount of editing has been done on the text, *e.g.*, The article starts with the word "Now" which was edited out. If a subscriber would like to have the exact text, we will send it to them. — Ed.

<sup>2</sup> Although J.N. does not indicate who this Messenger was, from the fact that R.S. was taught at nights by H.P.B. it is more than probable that H.P.B. was that Messenger. We do not know the date of the vision. The date of its publication (July 1893) was two years. after H.P.B.'s death and nearly two years after J.N.'s

some of the hidden things: things hidden, I mean, from the eye of flesh, yet not lying so remote from our ken if we only make some *mental* effort toward seeing. And the further idea appeared to be that if I were to see them, as it were, objectively, though with the astral organ of sight, I might be able to make this, the Devachanic State, clearer to the thought of some of my fellows. For the sleeping Spheres are Devachanic entities. In Devachan we are not yet united with the UNKNOWN SOURCE. Hence the need, on the part of the Ego, of form — or container — of some kind. I have chosen here, arbitrarily perhaps, the name of "Sphere" for this Devachanic form.

These Spheres, than which there are none more beautiful, do not lie in any given place; they are self-contained; they have condition but no place<sup>3</sup>. When I asked my companion how this could really be so, he pointed out to me that they interpenetrated many other states of matter, cohering by means of their own vibration,<sup>4</sup> just as do all, other forms, of whatever kind and however ethereal, throughout the whole of nature.

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marriage to Dr. Keightley. But although the comrade spoken of in *The Sleeping Spheres* is certainly Dr. Keightley, there are no indications that the comrade was already her husband. But even if she were married when she experienced the life of a sleeping Sphere, it does not preclude the possibility of H.P.B. being the Messenger. R.S. in the above mentioned letter to Countess Wachtmeister describes how H.P.B., after her departure continued to visit R.S. several times, although in masculine guise. — WBR

<sup>3</sup> *Spheres, having condition but no place*: An analogy is a wave on the ocean, which it is impossible, or rather meaningless, to fix a "location." "Condition" refers to the rate and intensity of their vibration. "The centre of Devachanic activity cannot be localized" (*The Theos.* IV-268). — WBR

<sup>4</sup> *Cohering by means of their own vibration*: Here a general statement is made about the rationale of attraction, a subject as yet unexplained by modern science. Those acquainted with the laws of electricity and magnetism know that between two electric currents going in parallel paths in the same direction, there exists an attractive force, called electrodynamic, which is made use of in many electrical instruments and motors. — WBR

I had passed from my body into the air and the airy form, and from thence into the ether. All about me lay the sleeping Spheres, delicate milky films on the golden ocean of light. Ever and anon a thrill of faintest colour trembled across their deeps, and I trembled too, for it was given to me to know that these *colour-motions* were, in reality, *Thoughts* of profound delight. Yes, these palpitating Spheres had pure joy in their own opalescent motions; joy as they throbbled in the living ether, and a joy which had great meaning. This was plain to even my understanding, which at the moment was that of the airy body<sup>1</sup> only. (I presuppose my readers to know even better than myself, that the consciousness of one body differs greatly from that of another. This is true whether the different bodies are all contained together in their own outer shell, or are at the time separate from that temporary covering.)

Imagine, then, that I saw these radiant shapes, now silvery, with a bluish frost upon them, now blooming into tints so translucent that the eye of the soul alone could perceive them, and that every tint was a *Thought*, an experience. These fair Thoughts were the dreams of the souls disengaged from earth. Dreaming thus, the Spheres slept. How blissful the dreams! For those colours were both living Light and Intelligence; each colour was *Thought*; Thought of the most exalted order known to the human Mind. *Thought* quivered through the Spheres, changing their Consciousness; fusing them anew;<sup>2</sup> quickening their higher Life; illumining their purer

<sup>1</sup> *The Airy body*, or Mayavirupa. All have it, few use it, and still fewer use it consciously. This last class is either an adept or being helped by one. *The Voice of the Silence* mentions these "users" as "Skywalkers." — ED.

<sup>2</sup> *Changing their Consciousness; fusing them anew*: The Spheres are transitory, changing from stage to stage, not only in form, but even in their constituent active elements. The energy, stored up within the Spheres during the lifetime of the indwelling Ego, dissipates objectively in the form of vibrations. Subjectively these vibrations correspond to thoughts and ideas of a spiritual nature. — WBR

Light, in a world-plane whereon *Light*, *Life*, and *Thought* are one magnificent act of Being, and not the trivial things known to most men in this everyday world. Each Sphere thus became more and more incandescent with this three-fold LIFE, and I saw them blooming and growing, through this sweet irised ebb and flow, as a flower unfolds towards greater perfection by means of assimilated *sunlight*. The unfoldment was divine, the peace profound. Silence, like a brooding mother, covered them over; it was only enhanced by an occasional soft semitone, the harmonious breathing of the sleeping Spheres.

Would that I need say no more!

Yet even while I watched their gracious Being, it became plain that, like flowers, they must fade. Although they were composed of atoms of living Light, Light that was itself a grand Consciousness, yet I soon observed a marked change<sup>3</sup> to take place and to become prevalent in all of them. This change was at first exceedingly beautiful, and consisted of a slight rhythmic motion in the atoms of a Sphere. The atoms danced; living opals shot through with tenderest Light. Seeing this, I could but ask myself, "What new Thoughts are in the dreams of the Spheres?" This motion was soon imparted to the Spheres themselves. They trembled into corruscations of Light and grandly awoke.<sup>4</sup> From them, thus swaying, issued glories that no tongue may name, nor do words contain them. Each Sphere joined the choral dance emitting a

<sup>3</sup> It must not be inferred that Devachan is of a very short duration — on the contrary, it lasts very much longer than the corresponding life on earth, as it is one of spiritual digestion and assimilation, so to say. J.N. was made to see the various stages in Devachan in rapid succession, just as psychometers see a series of pictures passing with extraordinary rapidity before their inner eye, pictures pertaining not only to different parts of space, but also to different periods of time. — WBR

<sup>4</sup> *The Spheres grandly awoke*: A change of consciousness is meant here, analogous, but not similar, to that of waking up from a night's sleep. It is the passage from a world of *effects* to one of *causes*. — WBR

music whose instrument is the naked soul; music as visible flames of sweetest, intensest desire. All my being awoke into delicious longings in which reverence had no place.

I said to my Companion: "What is the burden of this bewitching song?" Very gravely he replied: "It sings of the Life of the world." I wondered to hear him speak so solemnly of what gave me so great delight, but when I turned again to the Spheres I felt a new perplexity. The accelerated motion had produced colours more vivid, more of the gross and solid nature of earthy pigment; the music now shrilled across the etheric spaces; there was in it the strident note of crass emerald, the bugle blare of blazing crimson. The Spheres would sleep no more. Yet I saddened now at their brilliant awakening; in my inner heart a deep voice said: "This is the end of all desire."<sup>1</sup>

The music augmented in volume; the aerial dance became a mad whirl to madder — yet harmonic — sound. This sound marshalled the turbulent atoms at the spheric centers, where they set up tentative efforts towards crystallization<sup>2</sup> — form. These efforts impeded the spheric motion. Laboured, troubled movements, indicative of troubled Consciousness, set in. The fair Thought of the Spheres was disturbed. Streams of red fire, strange contractive motions, throes whose every convulsion made the Spheres less ethereal, sound whose every note made the atoms more gross, until suddenly the formative nucleus at the centre shuddered forth into form — a form which caught only a dim reflection of the original Light, a form which could not exist at all on the original plane of the Spheres. Must the awakened Spheres hereafter bear that grotesque

<sup>1</sup> *The end of all desire*: Of all spiritual desire; as in Devachan the unfulfilled spiritual desires of the personality are satisfied until the complete exhaustion of their original impulse, when the forces of Tanha carry the Monad back to rebirth. — WBR

<sup>2</sup> *Efforts towards crystallization*: The collecting of the Skandhas, the formation of a new astral body, is here described. — WBR

burden? Suspended there, fringed only with the gracious spheric hues, gross cause of the dispersal of beauteous Being, still I recognized it, still I wept as I said: "Comes the earth-child thus forth? Surely this is Death I have witnessed, not Life."

My Companion answered: "That is in truth what thou hast witnessed. A death to Devachanic existence, a birth into the material Life which thou and thy blinded fellows call 'the world'. The form whose birth thou hast seen is but the model of the earthly one which it informs. It is thy lot to know more of this matter of so-called Life and Death. Another time I will again meet thee; thou shalt then undergo some experience of Devachanic Life." He disappeared, leaving me in my ethereal body adrift upon the night.

[TO BE CONTINUED]

[Part II will appear in the Supplement.]

## A LIVING UNIVERSE

"Plants are sensitive, and experiments have shown that they are capable of reacting to the presence of humans. For example, if someone who has mistreated them enters the room, they show by means of certain signs that they are afraid, indicating that they, like animals, also have a memory.

Not only are plants sensitive, but so, in their own way, are stones. If you love them, if you touch them with love, they can communicate with you and give you messages, because love is the universal language that all creation, all beings can understand. Merely touch a stone lovingly, and it will vibrate differently and can even respond with love. To perceive this, however, you must have learned to decipher its language. But are there many candidates for the study of the language of stones, plants, and animals? Human beings learn to read and write all the languages of the world in order to communicate with their own kind. This is very good, but it is also essential for them to understand the language of living nature, so they can communicate with it."

"Esoteric science tells us that the ideal human being, the perfect human being, the human being as Cosmic Intelligence has created him in his workshops, is like the sun. This means that everything which emanates from him is of the same quintessence as the light of the sun, but in an etheric state. Therefore, the closer a human being comes to perfection, the more his emanations resemble light. Like light, they are propagated throughout space, and those who have developed their sensitivity receive them and benefit from them. If man practices taking the sun as his model, this same force, this same solar energy will actually emanate from his brain, his eyes, his mouth, his hands, and his entire body. And like the light, it will extend its blessings not only to other human beings, but to animals, plants, and stones - to the whole of nature."

"Every spiritual exercise, every effort to get closer to the Divine Spirit and to unite with It produces results. But just because you have been able to identify yourself with the Divinity and melt into cosmic consciousness, do not imagine that from now on your thoughts, feelings, and actions will always be inspired by your divine nature! No, unfortunately not. Your lower nature will continue to have its say, and in these moments, try to be ever more vigilant and lucid, for nothing is more harmful to the spiritual life than a failure to see oneself clearly. To make mistakes is not so serious, as long as you are aware of them. What is truly serious is to believe yourself inspired by the Spirit, when in fact you are obeying your ego-centric tendencies and coarsest instincts."

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