



Theosophy and the Theosophical Movement

THEOSOPHY AND THE THEOSOPHICAL MOVEMENT¹

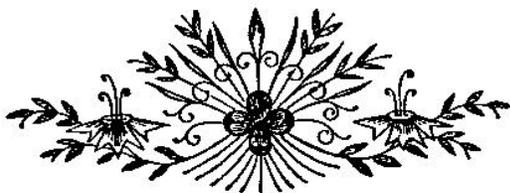
SOME EXTRACTS FROM
THE WRITINGS OF THE

TWO MESSENGERS

H. P. Blavatsky — Wm. Q. Judge

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UNITED LODGE OF THEOSOPHISTS DECLARATION

¹ This pamphlet originally appeared in 1911 and is probably the combined effort of Robert Crosbie and John Garrigues. The "back to Blavatsky" movement was just beginning and there was a concerted effort to bring the tide of theosophy back to recognition and use of the *power* in the original writings. It was a kind of bugle call to all "Arjunas" to take up the great task of self-reform. —ED., A. 7.

THE policy of this Lodge is independent devotion to the cause of Theosophy without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand, and the end it keeps in view, are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF — a profounder conviction of Universal Brotherhood.

It holds that the unassailable **basis for union** among Theosophists, wherever and however situated, is "**similarity of aim, purpose and teaching,**" and therefore has neither Constitution, By-laws nor Officers — the sole bond between its Associates being that **basis**. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and,

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It welcomes to its Association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.¹

PRELIMINARY MEMORANDUM

THE United Lodge of Theosophists is an integral part of the Theosophical Movement begun in New York in 1875.

It is — as the name implies — an Association of Theosophists irrespective of organization, who are bound together by the tie of common aim, purpose and teaching, in the cause of Theosophy.

Theosophy, being the origin, basis and genius of every Theosophical organization, forms in itself a common ground of interest and effort, above and beyond all differences of opinion as to persons or methods; and being the philosophy of Unity, it calls for the essential union of those who profess and promulgate it.

This Union does not mean a sameness of organization or method, but a friendly recognition, mutual assistance and encouragement among all engaged in the furtherance of Theosophy.

The Teacher, H. P. Blavatsky, declared that “Want of Union is the first condition of failure,” and in her last message to the American Convention in 1891, said: “Never has it been more necessary for the members of the Theosophical Society to lay to heart the parable of the bundle of sticks, than it is at the present time; divided, they will

inevitably be broken, one by one, united there is no force on earth able to destroy our Brotherhood. . . . I have marked with pain . . . a tendency among you to allow your very devotion to the cause of Theosophy to lead you into disunion. . . . No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means **the unity of the Society** may be broken and the ranks of our Fellows thinned and thrown into disarray.”

There are a number of Theosophical organizations in existence today, all of them drawing their inspiration from Theosophy, existing only because of Theosophy, yet remaining disunited. The nature of each organization is such, that unity cannot be had on the basis of any one of them; hence a common basis should be taken if the success originally purposed is to be attained.

The need of such a basis with a broader view of the Movement, was the cause for the present Association — the United Lodge of Theosophists — composed of Theosophists of different organizations, as well as those belonging to none. This Lodge, having no constitution, by-laws, officers or leader, affords in its Declaration a common basis of Unity for all who see the great need of it, and seeks their co-operation.

Holding to its motto: “There is no Religion higher than Truth,” it seeks for the truth in all things, and beginning with the history of the Theosophical Movement, sets forth herein some facts with their inevitable deductions, for general information and consideration.

There is no question anywhere as to who brought the message of Theosophy to the Western world, nor is there any reason to believe that the Messenger, H. P. Blavatsky,

¹ This early printing of the *Declaration* has a dash where there is now a comma, and the final sentence of the current version is omitted. It also uses bold type where the present one uses italics.
— Ed., A.T.

failed to deliver all that was to be given out until the year 1975 — the time stated by her for the advent of the next Messenger.

While she lived there was one Society. After her departure, dissensions arose, resulting in several separate organizations. The basic cause of these divisions is to be found in differences of opinion as to “successorship,” even where other causes were in evidence. No such question should ever have arisen, for it is abundantly clear that H. P. Blavatsky could no more pass on to another her knowledge and attainments, than could Shakespeare, Milton or Beethoven pass on theirs.

Those who were attracted by the philosophy she presented, or who were taught by her, were followers, or students, of more or less proficiency in the understanding and assimilation of Theosophy.

Once the idea of “successorship” is removed from consideration, a better perspective is obtainable of the Movement, the philosophy, and the principal persons — past and present — engaged in its promulgation.

We have the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all that she did. That work not only includes the philosophy she gave, but her work with and relation to others in the Movement; and where a relation is particularly defined — as in the case of William Q. Judge — wisdom dictates that full consideration be given to what she says.

H. P. Blavatsky and William Q. Judge were co-Founders of the Theosophical Society in 1875. They were colleagues from the first and ever remained such. When H. P. Blavatsky left America — never to return — she left behind her William Q. Judge to establish and carry on the work of the Theosophical Movement in America. How

well that work was done is a matter of history.

H. P. Blavatsky departed from the body in 1891; William Q. Judge some five years later. He never claimed to be her successor; on the contrary, when asked the question, he said: “She is *sui generis* — she can have no successor;” the fact being that **both he and she were contemporaneous** in the work, he retaining his body for some five years longer in order to complete the work he had to do.

The work of these two cannot be separated if the Movement is to be understood. The evidence of the greatness and fitness of William Q. Judge as a Teacher, is to be found in his writings — a large and valuable part of which has become obscured through the organizational dissensions before spoken of. These writings should be sought for, and studied, in connection with those of H. P. Blavatsky. That study will lead to the conviction that both were great Teachers — each with a particular mission — that each was *sui generis*, that their work was complementary, and that neither of them had, nor could have, any successor.

“The mission of the Planetary Spirit is but to strike the key-note of Truth. When once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle, he disappears from our earth until the next Planetary Pralaya. The mission of any Teacher of Esoteric Truths, whether he stands at the top, or at the foot of the ladder of knowledge, is precisely the same; as above, so below. I have only orders to strike the key-note of the various Esoteric Truths among the learners as a body. . .

— H. P. B. . . .

A few words — of many — written by H. P. Blavatsky in regard to William Q. Judge:

“He has been a part of myself for æons past.”

“When the ‘Presence’ is upon him, he knows well that which others suspect only, or divine.”

“I ask no one to help or defend me. But Judge’s case is different, and **more difficult of proof or disproof.**”

“Greater services may be rendered to him who, of all Chelas, **suffers most**, and demands, or even expects, the least.”

“W. Q. J. is the Antaskarana (the bridge) between the two Manas (es) — the American thought, and the Indian — or rather the trans-Himalayan Esoteric knowledge.”

“He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and **at a great sacrifice**, for the spread of the Movement.”

My dearest brother and co-Founder of the Theosophical Society: —

“In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled delegates and good Fellows of our Society, and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you **have remained alone** to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first and perhaps for the last time, publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours.”

A few words — of many — written by W. Q. Judge in regard to H. P. Blavatsky:

The present Theosophical Movement was begun as a work of the Brotherhood of

which H. P. Blavatsky is a member. Begun in the Western world in the country where the preparations for the new root race are going on, and where that new root is to appear. She was and is one of those servants of the Universal Lodge, sent to the West to take up the work, well knowing of the pain, and obloquy and the insult to the very soul — worst of all insults — which were certain from the first to be hers.

The way for all Western Theosophists is through H. P. Blavatsky. She must be understood as being what she is, or the law of Karma is not understood, or the first laws of occultism. They who undervalue **her** gift and **her** creation, have not imbibed the teaching and cannot assimilate its benefits. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. Woe is set apart — not by Masters’ but by Nature’s laws — for those who, having started in the path with her aid, shall in any way try to belittle her and her work — still as yet not understood, and by many misunderstood. This does not mean that a mere person is to be slavishly followed; but to belittle her — to imagine vain explanations with which to do away with what is not liked in that which is said, is to violate the ideal — is ‘to spit back in the face of the teacher’ through whom the knowledge and the opportunity came — to befoul the river which brought you sweet waters.

Those who do not understand her had best not try to explain her; those who do not find themselves strong enough for the task she plainly outlined from the beginning had best not attempt it.

“Ingratitude is a Crime in Occultism.”
WILLIAM Q. JUDGE

The foregoing extracts from H. P. Blavatsky’s and William Q. Judge’s writings in regard to each other indicate a knowledge and mutual understanding of each other’s place and mission in the work. Those who know the great import of the cycle which began in 1875, will not find it difficult to perceive that those who represented the Masters of the Great Lodge casual persons attracted by a philosophy, nor mere tyros in occultism, but Initiates — masquerading in

the mortal garments known as H. P. Blavatsky and William Q. Judge. This is a matter of knowledge to living persons today. To understand Them, and place one's self where help may be given, necessitates a study and assimilation of the teachings. They have recorded for the benefit of humanity — a following of the Path They show.

The
THEOSOPHICAL MOVEMENT
and
THEOSOPHICAL SOCIETIES

THERE is a very great difference between the Theosophical Movement and any Theosophical Society.

The Theosophical Movement began far back in the night of Time and has since been moving through many and various peoples, places and environments. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous.

It is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned.

During the last quarter of every hundred years an attempt is made by those Masters — we call them "Masters" because they are our teachers, and because from them we have derived all the Theosophical truths — to help on the spiritual progress of Humanity in a marked and definite way. Toward the close of each century you will invariably find that an outpouring or upheaval of spirituality — or call it mysticism, if you prefer — has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these

movements back, century by century, as far as our detailed historical records extend.

All who love Brotherhood are parts of that great whole denominated The Theosophical Movement. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it. The great work of the real Theosophical Movement is aided by working organizations, but is above them all. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Hence organizations of Theosophists must vary and change in accordance with place, time, exigency and people.

A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time, as human defects come out, as the times change, and as the great underlying spiritual Movement compels such alterations.

The real unity and prevalence — the real internationalism — are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.

Any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

We declare the complete unity of all Theosophical workers in every part of the world. It is not Theosophy nor conducive to its spread to make legal claims to Theoso-

phical names, symbols and seals so as to prevent if possible others from using them. Every one should be invited to use our Theosophical property as freely as he wishes. Those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

We are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellowmen. Those of us who follow after and worship a mere organization are making fetishes and worshipping a shell.

Unselfishness is the real keynote.

Those of us who still, after years and much instruction, are seeking and wishing for personal progress and preferment in the occult side of life, are destroying that quality of being a living, breathing center of light and hope for others. And the self-seekers thus also lessen their possible chance in the next life here.

THE WHITE LODGE and THE SECRET DOCTRINE

THE Secret Doctrine is not a treatise nor a series of vague theories, but contains all that can be given out to the world in this century. It will be centuries before much more is given.

The knowledge itself and its actual existence were never made a secret of by the Hierophants. The now Secret Wisdom was once the fountain head — the perennial source — from which were fed all the streamlets — the later religions of all nations — from the first down to the last.

The Secret Doctrine was the universally diffused religion of the ancient and

prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

Theosophy is not a “religion,” nor is its philosophy “new”; for it is as old as thinking man. There never was a religious founder who **invented** a new religion or revealed a new truth. These founders were all **transmitters** — not original teachers. The writer transmits that which she has received and learnt herself, to all those who will accept it. “My doctrine is not mind, but his that sent me.” “I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.”

As to those who may reject her testimony — the great majority — they will be as right in their way in denying, as she is right in hers in affirming, since they look at Truth from two entirely different standpoints. How can a Westerner accept on hearsay that which he knows nothing about? As for the facts — you will never be able to make away with these. You can only ignore them, and no more.

It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear. It is the Master’s work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Man has never been without a friend, but has a line of Elder Brothers, who preserve the knowledge gained, and continually seek for opportunities of drawing the race to consider the great truths concerning the destiny of the soul. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways.

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. The periods are eternal in their coming and going. The object of these mighty waves is the production of perfect man, the evolution of soul, and they always witness the increase of the number of Elder Brothers. They have been called Initiates, Adepts, Magi, Hierophants, Kings of the East, Wise Men, Brothers, Masters, Mahatmas, and what not.

The life of the least of men pictures them: All human beings are working through this system of Initiation. It is secret, because, founded in Nature, and having only real Hierophants at the head, its privacy cannot be invaded without the key. And that key, in each degree, is the **aspirant himself**.

Although not proclaimed in the newspapers nor advertised here and there through secretaries, delegates and "Doors," this is the mother and the head of all systems of Initiation. All the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one — the one Great White Lodge the One single Brotherhood, who all have a single Doctrine.

The Lodge forever preserves it, not only in actual objective records, but also in the intelligent and fully self-conscious men, who, having successfully overpassed the many periods of evolution which preceded the one we are now involved in, cannot lose the precious possessions they have acquired.

The great mass of men are not with their own knowledge engaged in the work of this powerful and impregnable Lodge, but they will all knowingly engage therein at some point in the course of their long evolution.

And yet at every hour of each day these Masters are willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity."

Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work.

IMPORTANT TO STUDENTS

IT becomes necessary to state once for all:

- (a.) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other; and,
- (b.) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself — one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do.

Moreover, there is one important fact with which the student should be made acquainted, namely, the enormous, almost limitless responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East down to those Western Hierophants, often themselves ignorant of the danger they incur — one and all of these "teachers" are subject to the same inviolable law. From the moment they begin really to teach, from the instant they confer any power — whether psychic, mental or physical — on their pupils, they take upon themselves all the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master

and responsible in his turn. Thus it is clear why the “Teachers” are so reticent, and why “Chelas” are required to serve a seven years’ probation to prove their fitness, and develop the qualities necessary.

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened. But this is Black Magic — sorcery. For it is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent magic.

It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of the animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC.

The process and growth of the Adepts is the secret of Occultism. Were Adeptship easy of attainment many would achieve it, but it is the hardest task in nature, and volumes would be required even to give an outline of the philosophy of this development. It must always be borne in mind that with very few exceptions all books on these subjects are the work of students, not of Masters, and must therefore be studied with caution and a well-balanced mind. All theories should be tested by the reason and not accepted en bloc as revelation. And it must always be borne in mind that no Theosophical book derives the least additional value from pretended authority. If any authority pertains it must be sought inside not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its philosophical synthesis

FUNDAMENTAL PRINCIPLES OF THEOSOPHY

FIRST. There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active.

SECOND. Nature is triune: There is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, **Spirit**, source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

THIRD. Man is also triune: He has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

When we reach “that which is supreme — which is **simple, pure and unchangeable, without form, color or human qualities:**” This is the state termed “Union to the Deity.” — Ishwara.

The philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. The materialistic and scientific investigator, the man who dives into the Occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit — the Knower. It is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made — and but few are really willing, and many are unable to admit the universal character of the Self.

There is a large number in the class which has been deprived of spiritual discernment through “diversity of desires,” or

who have not yet had discernment for the same reason. A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other gods than the Supreme Self. Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. These "other gods" are the various pleasures, objects, aims, and modes of life and thought — be they religious or not — which the people adopt. Out of all this striving many and various desires spring up, so that their multiplicity and diversity hide and obstruct all spiritual development and discernment. Many who are not so carried away by these follies attend to some religion which they have adopted or been educated into; an illogical religion which separates God from the delusions and cruelties of nature, and then invents a third thing, in the person of a devil, who is the source of human wickedness.

Theosophy directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. Thus, continued practical existence, as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. The preaching of the priests does not lean to an unselfish view of continued existence. The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice.

The true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. We must admit that we and every other person are the Self. Such a thing as "culture" of this Self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. For the Self — Ishwara — is a portion of the eternal spirit enshrined in each human body. So we must attain to a proper state of mind, or mental devotion, as shall enable us, while on earth, to mirror forth the wisdom and

fulfil the behests of the Self within, which is all-wise and all-good.

This is CONCENTRATION. In the Indian book it is called "Yoga" — meaning a union with the Supreme Being; or, as it is otherwise put, the object of spiritual knowledge is the Supreme Being. Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows "from a firm position assumed with regard to the end in view, and unremittingly kept up." Students are too apt to think that success can be reached as one attains success in school or college — by reading and learning printed words.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are — we must examine our present possessions and grow to know our own present powers and mental machinery.

The Mind is the actor, the person who is attached. Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. So, whether it be imaginary gods, or desires and objects the mind is fixed on, the reward obtained is temporary, transitory, sure to come to an end, because the object taken is itself temporary. The ignorant believe in a Supreme Being with a form because of the hold which former life-recollections have on the mind.

That spiritual discernment by which the Supreme Spirit can be discerned in all things leaves nothing else to be known. To have attained such a height is to be a Mahatma, or Master. To attain to it every part

of the nature must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. This is the teaching that the Self is all and not outside of nature, and that we must recognize this great Unity of all things and beings in the Self.

The system postulates that Ishwara — the Spirit in man — is untouched by any troubles, works, fruits of works, or desires, and when a firm position is assumed with the end in view of reaching Union with Spirit, He comes to the aid of the lower self and raises it gradually to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line from that indicated by passion and desire. Thus, it is freed from the domination of desire and at last subdues the mind itself. But before the perfection of the practice is arrived at the will still acts according to desire — only that the desire is for higher things and away from those of material life.

These propositions imply that the Mind, while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience; that the will is not wholly dependent on the mind, but is separable from it; and further, that knowledge exists as an abstraction. The will and mind are only servants for the Soul's use, but so long as we are wrapped up in material life and do not admit that the real Knower and only Experiencer is the Soul, just so long do these servants remain usurpers of the Soul's sovereignty. In other words, there is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul, tending ever to draw downward the inner principles which, lying midway between the upper and the lower, are capable of reaching either salvation or damnation. The illusion is difficult to surmount, but success can be attained by taking refuge with the Self.

In ordinary life the will is not man's servant, but, being then guided solely by desire, it makes a man a slave to his desires. The Spiritual will is developed by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline and experience; by sinking as much as possible, day by day, little by little, the mere personal self.

Hence, self-discipline must be pursued. Mere mortifications, such as eating unaccustomed foods or doing any other outer observance for the sake of what is hoped to be gained, will not bring out the spiritual will. The observances and practices must be mental and moral. They must be in the nature of an actual sacrifice of the personal self, which, acting as a mortification of the latter begins to loosen the hold of the lower and bring out the powers of the higher nature.

The very perfection of this sort of mortification is hardly possible in our present state, nor would it now be judicious. It consists in not doing that which one's personal self desires for itself. Such a method would, with the ordinary student, lead to confusion, because he has not yet found out how to distinguish duty pure and simple from personal desires. But the essence of the practice, so far as it is possible, lies precisely in that regulation. That is, the personal self must be mortified, and it must begin with our relations to and with each other.

Judgment must, of course, be used. But there will be every day and in all places opportunity after opportunity to pursue this practice. It is the giving up of yourself — and that is the only way through which a true White Adept is ever a possibility.

Realization comes from dwelling on the thought to be realized. What we are to make a part of us is the knowledge that the body and desires are not ourselves. We

must keep steadily before us the idea expressed in the words, "I am not this body or these desires." We might intellectually divide ourselves during centuries and yet never begin to realize the division. As it is now, we are constantly wrapped up in the body and desires, receiving sensations through the one and being swayed and deluded by the other. Desire ceases to influence us when we no longer identify it with ourselves. Most of us look upon desire as referring chiefly to the lower grosser portion of our nature, whereas it includes a large part of manas (mind.)

Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter — so-called — in which it is compelled to live. For though we call the less fine stages of Substance "matter," it is made up of Lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a Life made up of many smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

Theosophical studies teach Unity and non-separateness. This must mean all that is implied. It is not a mere general unity, but is a similarity and communion in every part of the nature. The radical Unity of the ultimate essence of each constituent part of the compounds in Nature, from atom to God, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds — this Unity is the one fundamental Law in Occult Science.

ALL IS LIFE, and every atom is a LIFE. The same infinitesimal, invisible Lives compose the atoms of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is Life in it,

however latent and unconscious. The expression "inorganic substance" simply means that the latent life is incognizable. We men must remember that, simply because we do not perceive any signs of consciousness which we can recognize, we have no right to say that no consciousness exists there.

The Universe is worked and guided, from within outwards. And man is the living witness to this Universal Law, and to the mode of its action. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform. They vary infinitely in their respective degrees of consciousness and intelligence. Each of these Beings either was, or prepares to become, a man, if not in the present, then in a past or a coming Manvantara (period of Universal Evolution).

It is on the acceptance or rejection of the theory of the Unity of all in Nature, in its ultimate Essence, that mainly rests the belief or unbelief in the existence around us of other conscious Beings, besides the Spirits of the Dead. Man, being a compound of the essences of all these celestial Hierarchies, may succeed in making himself, as such, superior, in one sense, to any Hierarchy or Class, or even combination of them.

The Universe manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life in order that, through the Ever-Becoming, each atom may reach, **through individual merits and efforts**, that plane where it rebecomes the One Unconditioned ALL. That which lives and thinks in man is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknowable." The Spiritual Monad is One, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men.

The Secret Doctrine teaches the fundamental identity of all Souls with the universal Over-Soul. The pivotal doctrine admits no privileges or special gifts in man, save those won by his own Ego through personal merit and effort throughout a long series of metempsychoses and re-incarnations. In other words, no purely spiritual Soul can have an independent conscious existence before ascending through all the degrees of intelligence. Each Entity must have won for itself the right of becoming divine, through self-experience. The upward progress of the Ego is a series of successive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached Absolute Consciousness, and blended our own with it, shall we be free from delusions.

The evolution of the real Man is purely spiritual — a journey of the "Pilgrim-Soul" through various states of not only matter, but of self-consciousness and self-perception.

The Ego in man is a Monad that has gathered to itself innumerable experiences through æons of time, slowly unfolding its potencies through plane after plane of matter — a link in an endless chain of Being; a sequence of a past eternity of causes and processes.

Occultism teaches that the Ego both precedes and survives the physical body. The Ego is always conscious on some plane, and "thinks," as we ordinarily use the term, only on the lower plane through the physical brain. If one grasps the idea of the Ego as the real man dwelling in the physical body and using it as its instrument through which it is related to Time and Space, the gaps begin to disappear.

Becoming a Disciple in reality consists in the evolution of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. When a man dies he goes either

to the Supreme Condition, from which no return against his will is possible, or to other states — heaven, hell, avitchi, devachan, what not — from which return to incarnation is inevitable.

But he cannot go to the Supreme State unless he has perfected and regenerated himself. This consummation cannot be secured unless at some period in his evolution he takes the steps that lead to the final attainment while he is in a body. In the very first step is contained the possibility of the last, for causes once set in motion eternally produce their natural results. Purify, elevate and concentrate the thoughts of the waking hours. Our waking state is the one in which we must be regenerated — where we must come to a full consciousness of the Self within — for in no other is salvation possible. The Adept, the Master, the Mahatma, the Buddhi, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first — the waking life — as the word conscious is now understood.

Of the seven planes of consciousness, three are above the entire chain of globes to which this earth belongs. In man there are seven states which correspond to these seven cosmical planes. The attunement of our higher states to the higher planes is possible, although attainment is impossible for ordinary human consciousness.

Every plane has its active and its passive aspects; its principles; its subdivisions and theirs. It is only the higher plane forces that open the upper doors. What determines this difference in power? Thought determines it. Motive determines it.

A man must live what he knows. Until he has lived it he cannot know it. The fundamental principles of Theosophy are of no value unless applied in daily life. He is wise indeed who takes no step not based upon Universal Brotherhood, and that has not, as its possible goal, the absolute, final

Unity of all. The passions and vices, the false idea of egoism in each, eternally becloud our perceptions.

The student must make all his desires lean to, and center upon, the acquirement of spiritual knowledge. The Self must be recognized as being within, pondered over, and as much as possible understood, if we are to gain true knowledge.

AN EPITOME OF THEOSOPHY

THEOSOPHY, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its high students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing.

Theosophy, meaning knowledge of or about God (not in the sense of a personal anthropomorphic God, but in that of divine “godly” wisdom), and the term “God” being universally accepted as including the whole of both the known and the unknown, it follows that “Theosophy” must imply wisdom respecting the absolute; and, since the absolute is without beginning and eternal, this wisdom must have existed always. Hence Theosophy is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind. Such Beings are called Sages, using the term in its highest sense. Of late they have been called

Mahatmas and Adepts. In ancient times they were known as the Rishis and Mahârîchis — the last being a word that means Great Rishis.

It is not claimed that these exalted beings, or Sages, have existed only in the East. They are known to have lived in all parts of the globe, in obedience to the cyclic laws referred to below. But as far as concerns the present development of the human race on this planet, they now are to be found in the East, although the fact may be that some of them had, in remote times, retreated from even the American shores.

There being of necessity various grades among the students of this Wisdom-Religion, it stands to reason that those belonging to the lower degrees are able to give out only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet. It is these higher students for whom the claim is asserted that their knowledge is not mere inference, but that it concerns realities seen and known by them. While some of them are connected with the Theosophical Society, they are yet above it. The power to see and absolutely know such laws is surrounded by natural inherent regulations which must be complied with as conditions precedent; and it is, therefore, not possible to respond to the demand of the worldly man for an immediate statement of this wisdom, insomuch as he could not comprehend it until those conditions are fulfilled. As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the “practical” Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as

the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance, have until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

The following are some of the fundamental propositions of Theosophy:

The spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded. And since decay is incident to all composite things, everything in man but his spirit is impermanent.

Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane (below referred to) there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

This first fundamental proposition of Theosophy postulates that the universe is not an aggregation of diverse unities but that it is one whole. This whole is what is denominated "Deity" by Western Philosophers, and "Para-Brahm" by the Hindu Vedantins. It may be called the Unmanifested, containing within itself the potency of every form of manifestation, together with the laws governing those manifestations. Further, it is taught that there is no creation of worlds in the theological sense; but that their appearance is due strictly to evolution. When the time comes for the Unmanifested to manifest as an objective Universe, which it does periodically, it emanates a Power or "The First Cause" — so called because it itself is the rootless root of that Cause, and called in the East the "Causeless Cause."

The first Cause we may call Brahma, or Ormazd, or Osiris, or by any name we please. The projection into time of the influence or so-called "breath of Brahma" causes all the worlds and the beings upon them to gradually appear. They remain in manifestation just as long as that influence continues to proceed forth in evolution. After long æons the outbreathing, evolutionary influence slackens, and the universe begins to go into obscurity, or pralaya, until, the "breath" being fully indrawn, no objects remain, because nothing is but Brahma. Care must be taken by the student to make a distinction between Brahma (the impersonal Parabrahma) and Brahmâ the manifested Logos. A discussion of the means used by this power in acting would be out of place in this Epitome, but of those means Theosophy also treats.

This breathing-forth is known as a Manvantara, or the Manifestation of the world between two Manus (from Manu, and Antara "between") and the completion of the inspiration¹ brings with it Pralaya, or destruction. It is from these truths that the erroneous doctrines of "creation" and the "last judgment" have sprung. Such Manvantaras and Pralayas have eternally occurred, and will continue to take place periodically and forever.

For the purpose of a Manvantara two so-called eternal principles are postulated, that is, Purusha and Prakriti (or spirit and matter), because both are ever present and conjoined in each manifestation. Those terms are used here because no equivalent for them exists in English. Purusha is called "spirit," and Prakriti "matter," but this Purusha is not the unmanifested, nor is Prakriti matter as known to science; the Aryan Sages therefore declare that there is a higher spirit still, called Purushottama. The reason for this is that at the night of Brahmâ, or the so-called indrawing of his breath, both Purusha

¹ The original word "inspection," was probably a typo. — Compiler

and Prakriti are absorbed in the Unmanifested; a conception which is the same as the idea underlying the Biblical expression — “remaining in the bosom of the Father.”

This brings us to the doctrine of Universal Evolution as expounded by the Sages of the Wisdom-Religion. The Spirit, or Purusha, they say, proceeds from Brahma through the various forms of matter evolved at the same time, beginning in the world of the spiritual from the highest and in the material world from the lowest form. The lowest form is one unknown as yet to modern science. Thus, therefore, the mineral, vegetable and animal forms each imprison a spark of the Divine, a portion of the indivisible Purusha.

These sparks struggle to “return to the Father,” or in other words, to secure self-consciousness and at last come into the highest form, on Earth, that of man, where alone self-consciousness is possible to them. The period, calculated in human time, during which this evolution goes on embraces millions of ages. Each spark of divinity has, therefore, millions of ages in which to accomplish its mission — that of obtaining complete self-consciousness while in the form of man. But by this is not meant that the mere act of coming into human form of itself confers self-consciousness upon this divine spark. That great work may be accomplished during the Manvantara in which a Divine spark reaches the human form, or it may not; all depends upon the individual’s own will and efforts. Each particular spirit thus goes through the Manvantara, or enters into manifestation for its own enrichment and for that of the Whole. Mahâtmâs and Rishis are thus gradually evolved during a Manvantara, and become, after its expiration, planetary spirits, who guide the evolutions of other future planets. The planetary spirits of our globe are those who in previous Manvantaras — or days of Brahmâ — made the efforts, and became in the course of that long period Mahâtmâs.

Each Manvantara is for the same end and purpose, so that the Mahâtmâs who have now attained those heights, or those who may become such in the succeeding years of the present Manvantara, will probably be the planetary spirits of the next Manvantara for this or other planets. This system is thus seen to be based upon the identity of Spiritual Being, and, under the name of “Universal Brotherhood,” constitutes the basic idea of the Theosophical Society, whose object is the realization of that Brotherhood among men.

The Sages say that this Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images.¹ As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man’s “spiritual nature;” this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the “subconscious mind.” Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only “cultivated” in the sense of having a vehicle prepared for its use, into which it may descend. In other words, it is held that the real man, who is the higher self

¹ This sentence as it stands makes no sense. Perhaps it should read: “It is the reality of which, or upon which appear the images called real by us.”

— being the spark of the Divine before aluded to — overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not in the man, but above him. It is always peaceful, unconcerned, blissful, and full of absolute knowledge. It continually partakes of the Divine state, being continually that state itself, “conjoined with the Gods, it feeds upon Ambrosia.” The object of the student is to let the light of that spirit shine through the lower coverings.

This “spiritual culture” is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations and needs of the higher nature; and this is a matter of both system and established law.

This spirit can only become the ruler when the firm intellectual acknowledgment or admission is first made that IT alone is. And, as stated above, it being not only the person concerned but also the whole, all selfishness must be eliminated from the lower nature before its divine state can be reached. So long as the smallest personal or selfish desire — even for spiritual attainment for our own sake — remains, so long is the desired end put off. Hence the above term “demands of the flesh” really covers also demands that are not of the flesh, and its proper rendering would be “desires of the personal nature, including those of the individual soul.”

When systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. Or, in the words used by some of them, “They are able to look directly upon ideas;” and hence their testimony to such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

In the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to other men, and thus are able to perform works usually called “miraculous,” though really but the result of larger knowledge of natural law. What these powers are may be found in Patanjali’s “Yoga Philosophy.”

Their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these sages, we find, in the first place, an account of cosmogony, the past and future of this earth and other planets, the evolution of life through elemental, mineral, vegetable, animal and human forms, as they are called.

These “passive life elementals” are unknown to modern science, though sometimes approached by it as a subtle material agent in the production of life, whereas they are a form of life itself.

Each Kalpa, or grand period, is divided into four ages or Yugas, each lasting many thousands of years, and each one being marked by a predominant characteristic. These are the Satya-yug (or age of truth), the Tretya-yug, the Dvapara-yug, and our present Kali-yug (or age of darkness), which began five thousand years back. The word “darkness” here refers to spiritual and not material darkness. In this age, however, all causes bring about their effects much more rapidly than in any other age — a fact due to the intensified momentum of “evil,” as the course of its cycle is about rounding towards that of a new cycle of truth. Thus a sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age. The darkness of this age is not absolute, but is greater than that of other ages; its main tendency being towards materiality, while having some mitigation in occasional ethical or scientific advance conducive to

the well-being of the race, by the removal of immediate causes of crime or disease.

Our earth is one of a chain of seven planets, it alone being on the visible plane, while the six others are on different planes, and therefore invisible. (The other planets of our solar system belong each to a chain of seven.) And the life-wave passes from the higher to the lower in the chain until it reaches our earth, and then ascends and passes to the three others on the opposite arc, and thus seven times. The evolution of forms is coincident with this progress, the tide of life bearing with it the mineral and vegetable forms, until each globe in turn is ready to receive the human life wave. Of these globes our earth is the fourth.

Humanity passes from globe to globe in a series of Rounds, first circling about each globe, and reincarnating upon it a fixed number of times. Concerning the human evolution on the concealed planets or globes little is permitted to be said. We have to concern ourselves with our Earth alone. The latter, when the wave of humanity has reached it for the last time (in this, our Fourth Round), began to evolute man, subdividing him into races. Each of these races when it has, through evolution, reached the period known as "the moment of choice" and decided its future destiny as an individual race, begins to disappear. The races are separated, moreover, from each other by catastrophes of nature, such as the subsidence of continents and great natural convulsions. Coincidentally with the development of races the development of specialized senses takes place; thus our fifth race has so far developed five senses.

The Sages further tell us that the affairs of this world and its people are subject to cyclic laws, and during any one cycle the rate or quality of progress appertaining to a different cycle is not possible. These cyclic laws operate in each age. As the ages grow darker the same laws prevail, only the cycles are shorter; that is, they are the same length in the absolute sense, but go over the given

limit in a shorter period of time. These laws impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the Adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point.

At the same time these cycles have no hard lines or points of departure or inception, inasmuch as one may be ending or drawing to a close for some time after another has already begun. They thus overlap and shade into one another, as day does into night; and it is only when the one has completely ended and the other has really begun by bringing out its blossoms, that we can say we are in a new cycle. It may be illustrated by comparing two adjacent cycles to two interlaced circles, where the circumference of one touches the center of the other, so that the moment where one ended and the other began would be at the point where the circumferences intersected each other. Or by imagining a man as representing, in the act of walking, the progress of the cycles; his rate of advancement can only be obtained by taking the distance covered by his paces, the points at the middle of each pace, between the feet, being the beginning of cycles and their ending.

The cyclic progress is assisted, or the deterioration further permitted, in this way; at a time when the cycle is ascending, developed and progressed Beings, known in Sanscrit by the term "Jñânis," descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe. In like manner they leave this sphere when our cycle approaches darkness. These Jñânis must not, however, be confounded with the Mahatmas and Adepts mentioned above. The right aim of true Theosophists should, therefore, be so to live that their influence may be conducive for the dispelling of dark-

ness to the end that such Jñânis may turn again towards this sphere.

Theosophy also teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light" and "Âkâsa." It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

Âkâsa, however, is a misnomer when it is confused with Ether or the astral light of the Kabalists. Âkâsa is the noumenon of the phenomenal Ether or astral light proper, for Âkâsa is infinite, impartite, intangible, its only production being Sound.¹

And this astral light is material and not spirit. It is, in fact, the lower principle of that cosmic body of which âkâsa is the highest. It has the power of retaining all images. This includes a statement that each thought as well as word and act makes an image there. These images may be said to have two lives. First. Their own as an image. Second. The impress left by them in the matrix of the astral light. In the upper realm of this light there is no such thing as space or time in the human sense. All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. Ordinary men continually, recklessly, and wickedly, are making these events sure to come to pass, but the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought. In the astral light are all the differentiated sounds as well. The elementals are energetic centers in it. The shades of departed human beings and animals are also there.

Hence, any seer or entranced person can see in it all that anyone has done or said, as well as that which has happened to anyone with whom he is connected. Hence, also, the identity of deceased persons — who are supposed to report specially out of this plane — is not to be concluded from the giving of forgotten or unknown words, facts, or ideas. Out of this plane of matter can be taken the pictures of all who have ever lived, and then reflected on a suitable magneto-electrical surface, so as to seem like the apparition of the deceased, producing all the sensations of weight, hardness, and extension.

Through the means of the Astral Light and the help of Elementals, the various material elements may be drawn down and precipitated from the atmosphere upon either a plane surface or in the form of a solid object; this precipitation may be made permanent, or it may be of such a light cohesive power as soon to fade away. But the help of the elementals can only be obtained by a strong will added to a complete knowledge of the laws which govern the being of the elementals. It is useless to give further details on this point; first, because the untrained student cannot understand; and second, the complete explanation is not permitted, were it even possible in this space.

The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power.

It can easily be seen that this process is going on every instant. Therefore, each thought exists as an entity. Its length of life depends on two things: (a.) The original force of the person's will and thought; (b.) The power of the elemental which coalesced with it, the latter being determined by the class to which the elemental belongs. This is the case with good and bad thoughts alike, and as the will beneath the generality of wicked thoughts is usually powerful, we can see that the result is very important, because the elemental has no conscience and obtains

¹ Âkâsa in the mysticism of the Esoteric Philosophy is, properly speaking, the female "Holy Ghost;" "Sound" or speech being the Logos — the manifested Verbum of the unmanifested Mother. See "Sânkhyasâra," Preface, page 33, et seq.

its constitution and direction from the thought it may from time to time carry.

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

This is the origin of the popular saying that "curses, like chickens, come home to roost," and has its root in the laws governing magnetic affinity.

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man — who is conscious of them — by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus molded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

The Astral Light by its inherent action both evolves and destroys forms. It is the universal register. Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or "mediator" between man and his Deity — his higher spirit.

Theosophy also tells of the origin, history, development and destiny of mankind.

Upon the subject of Man it teaches:

- First. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.
- Second. That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets of our chain, and accumulating the experiences of each incarnation towards its perfection.
- Third. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, called Devachan — the soul being therein prepared for its next advent into material life.

The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul and spirit. These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

The state of spiritual but comparative rest known as Devachan is not an eternal

one, and so is not the same as the eternal heaven of Christianity. Nor does “hell” correspond to the state known to Theosophical writers as Avitchi.

All such painful states are transitory and purificatory states. When those are passed the individual goes into Devachan.

“Hell” and Avitchi are thus not the same. Avitchi is the same as the “second death,” as it is in fact annihilation that only comes to the “black Magician” or spiritually wicked, as will be seen further on.

The nature of each incarnation depends upon the balance as struck of the merit and demerit of the previous life or lives — upon the way in which the man has lived and thought; and this law is inflexible and wholly just.

“Karma” — a term signifying two things, the law of ethical causation (Whatever a man soweth, that shall he also reap); and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what we call “luck” is in reality “desert” — desert acquired in past existence.

Karma is not all exhausted in a single life, nor is a person necessarily in this life experiencing the effect of all his previous Karma; for some may be held back by various causes. The principle cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in and by which the meditation or thoughts of previous lives can have their effect and be ripened. Hence it is held that there is a mysterious power in the man’s thoughts during a life, sure to bring about its results, in either an immediately succeeding life or in one many lives distant; that is, in whatever life the Ego obtains a body capable of being the focus, apparatus, or instrument for the ripening of past Karma. There is also a swaying or diverging power in Karma in its effects upon the soul, for a certain course of life — or thought — will influence the soul in that

direction for sometimes three lives, before the beneficial or bad effect of any other sort of Karma can be felt. Nor does it follow that every minute portion of Karma must be felt in the same detail as when produced, for several sorts of Karma may come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component part. This may be known as the nullification of the postulated effect of the classes of Karma involved.

The process of evolution up to reunion with the Divine is and includes successive elevation from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishis, Brothers, Masters. Their great function being the preservation at all times, and when cyclic laws permit, the extension of spiritual knowledge and influence.

When union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the process of spiritual development, Theosophy teaches:

- First. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man’s nature.
- Second. That this is attained along four lines, among others, —
 - (a.) The entire eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in, and effort for the good of others.
 - (b.) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patanjali, *i. e.*, incessant striving to an ideal end.

(c.) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(d.) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

Third. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual and spiritual, by which the internal faculties are first aroused and then developed.

Fourth. That an extension of this process is reached in Adeptship, Mahât-mâship, or the states of Rishis, Sages and Dhyân Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the rationale of spiritual development it asserts:

First. That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.

Second. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the supreme source of all strength.

As to the degree of advancement in incarnations it holds:

First. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

Second. That still more is gained by a career of duty, piety and beneficence.

Third. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

Fourth. That every race and individual of it reaches in evolution a period known as "the moment of choice," when they decide for themselves their future destiny by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards its dissolution. A few individuals of it will have out-stripped its progress and attained Adeptship or Mahât-

mâship. The main body, who have chosen aright, but who have not attained salvation, pass into the subjective condition, there to await the influx of the human life wave into the next globe, which they are the first souls to people; the deliberate choosers of evil, whose lives are passed in great spiritual wickedness (for evil done for the sheer love of evil per se), sever the connection with the Divine Spirit, or the Monad, which forever abandons the human Ego. Such Egos pass into the misery of the eighth sphere, as far as we understand, there to remain until the separation between what they had thus cultivated and the personal Ishwara or divine spark is complete. But this tenet has never been explained to us by the Masters, who have always refused to answer and to explain it conclusively. At the next Manvantara that Divine Spark will probably begin again the long evolutionary journey, being cast into the stream of life at the source and passing upward again through all the lower forms.

So long as the connection with the Divine Monad is not severed, this annihilation of personality cannot take place. Something of that personality will always remain attached to the immortal Ego. Even after such severance the human being may live on, a man among men — a soulless being. This disappointment, so to call it, of the Divine Spark by depriving it of its chosen vehicle constitutes the “sin against the Holy Ghost,” which its very nature forbade it to pardon, because it cannot continue an association with principles which have become degraded and vitiated in the absolute sense, so that they no longer respond to cyclic or evolutionary impulses, but, weighted by their own nature, sink to the lowest depths of matter. The connection, once wholly broken, cannot in the nature of Being be re-

sumed. But innumerable opportunities for return offer themselves throughout the dissolving process, which lasts thousands of years.

There is also a fate that comes to even Adepts of the Good Law which is somewhat similar to a loss of “heaven” after its enjoyment for incalculable periods of time. When the Adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call, a “Deva” — or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life “in the bosom of the Father,” but has to pass down into matter at the next new “creation,” performing certain functions that could not now be made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into Avitchi. And again between the two he can choose the middle state and become a Nirmânakâya — one who gives up the bliss of Nirvâna and remains in conscious existence outside of his body after its death: in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the moment of choice, after which his rate of progress is greatly intensified.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

First. The object, use, and inhabitation of other planets than this earth, which planets serve to complete and prolong the evolutionary course, and to fill the required measure of the universal experience of souls.

Second. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the

occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilizations; the differences, physical and internal, between the various races of men; the line of future development.

Third. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

Fourth. The existence of evil, of suffering, and of sorrow — a hopeless puzzle to the mere philanthropist or theologian.

Fifth. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune and untimely death — all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.

Sixth. The possession by individuals of psychic powers — clairvoyance, clairaudience, etc., as well as the phenomena of psychometry and statuvolism.

Seventh. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

Eighth. The failure of conventional religions to greatly extend their areas, reform abuses, reorganize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.



UNITED LODGE OF THEOSOPHISTS



Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists, whose Declaration is printed in full in "Section 1" of this pamphlet.

Inquiries from those interested may be addressed to either of the following:¹

The United Lodge of Theosophists, 312 Broadway
Central Building, Los Angeles, California

The United Lodge of Theosophists, 502 California
Street, San Francisco, California.

¹ This pamphlet was published in 1911, and at that time ULT had only two lodges, one in San Francisco, and the other in Los Angeles. Both of the above addresses are long since out-of-date! — Compiler

Students interested in obtaining a clearer understanding of the actual Teachings known under the name of Theosophy are urged to study, in the order named, the following Books by the Two Messengers:

“The Key to Theosophy,” by H. P. Blavatsky.

“The Ocean of Theosophy,” by William Q. Judge.

For a complete synthesis of the philosophy and its teachings concerning the evolution of Worlds and sentient Beings, the origin, agreement and history of religions, sciences and philosophies of the past and present, the student is referred to the two great Treatises by Madame Blavatsky:

“Isis Unveiled,” two volumes.

“The Secret Doctrine,” two volumes and index.

Those who find the teachings expressive of their highest ideals and conformable to reason and experience, and who are desirous of entering the Path, are urged to read, ponder and assimilate to the utmost possible extent:

“The Voice of the Silence,” by H. P. Blavatsky.

“The Bhagavad-Gita,” rendered by William Q. Judge.

“Letters that Have Helped Me,” two volumes, by Jasper Niemand.

“The Yoga Aphorisms of Patanjali,” rendered by William Q. Judge.

“Light on the Path,” by M. C.

All of the foregoing may be obtained through any bookseller.¹



¹ In 1911 there was no facsimile *Secret Doctrine* available, so students had to use the altered ver-

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sion published by The Theosophical Society. The *original* edition was still available on the used-book market, so more serious students would avquire an original copy by which they could help the others in making corrections. — Compiler

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Our address is: 2700 S. Tamiami Trail Suite#11B, Sarasota, Florida 34239 and our phone number is: 941-312-9494.

<http://www.theosophyusa.com>

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

United Lodge of Theosophists

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United Lodge of Theosophists

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London W23AH, UK

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MEETINGS ON SUNDAYS 7 PM

Dec 5 Cosmic and Human Hierarchies (talk)
The Microcosm and the Macrocosm – Man, inseparable from Great Nature

Dec 12 Kali Yuga and the Present Age
The Dark Age is the last and shortest of the four yugas or racial cycles

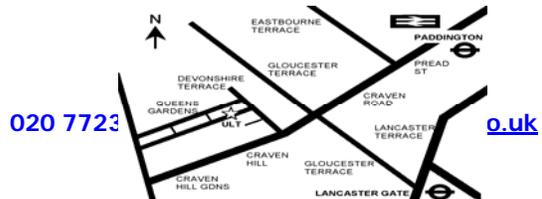
Dec 19 The Light of the Logos (talk)
The "Mother" - the noumenal root of Nature as an aspect of the Absolute

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Act I

*Hermes and Hephaestus
discuss the condition
of Man as they look
down upon the Earth.*

Hermes:

Greetings Hephaestus, son of the Goddess Hera,
I've been sent to this remote region of the heavens
to decide with you if this race of Man
should survive or not.

As you well know,
I guide those seeking the divine,
but I've turned to busy myself elsewhere
for there are far too few
from this chaotic place
who have sought my aid..

Now I wonder
if we share in some of the blame
since we both left this place
to fend for itself and
now look at the mess.
Is it not the most dreadful sight?

Hephaestus:

It is good that you have come,
Kabeiroi brothers we are both.
You, Hermes, dearest to men among the gods,
with the golden staff that reawakens,
here is the place that, above all others
is in the most desperate need of your Art.

Like you I was sent here to see
if we could do anything with what is here.
But I let my other priorities
fill all my time and
I ignored what should have been my priority.

There is nothing like working, for
it keeps the mind from wondering
whether the work should be done at all.
So what do you think? Can we stave off
the destructive fury that
has swept through this tiny planet
with this noble art of yours?

Hermes:

In this all-embracing universe
there is no galaxy or whirling planet
with intelligent beings where
I haven't succeeded with my art.
I thought I knew all the ways
that life manifests itself,
but here some strange force
has unleashed a power
frightening to behold,

enough to make all tremble.
 No need to spend any time here,
 I can see it all in a mere glance.
 Beyond all number
 are the terrifying dramas
 that play themselves out here.
 Has our neglect reaped this?

Hephaestus:
 Nothing is to blame for decay and rot,
 neither Nature nor the Heavens,
 since it is a part of the flow of Nature
 and Nature obeys Heaven's laws.
 Has your grief turned you to look for blame?
 We cannot fall so low as to blame ourselves.
 Greed for power and power from greed
 is what is responsible for all this chaos,
 nothing more, nothing less.

Hermes:
 Sure enough, we have seen this before.
 The outline is clear, the details are obvious,
 some insidious belief may be at work that
 captures their souls and frustrates them
 from changing what they know needs changing,
 but have we seen what it is that
 binds them to this folly?
 Just notice the logic behind this utter foolishness.
 They all say the same old thing that
 "You must seize what's there today and
 let tomorrow take care of itself".
 "Let no law block our right
 to seize and exploit what lies unprotected."
 They believe if they don't seize
 some opportunity and act on it quickly that
 their competitors will steal it and bury them.
 The opportunity they see is always short lived
 and entails some future damage that
 sooner or later falls upon themselves.
 Closing their eyes to the consequences of their acts,
 having gutted law and any sense of justice,
 they know if they don't act they will drown in failure
 and they know if they do act that
 with any success they may reap
 pollution and ecological disasters fall on the many...

They know this logic of opportunity
 bids them to exploit any danger for the moment's
 profit.
 Without the rewards from exploitation, fraud, and
 deception
 they fear they will become obsolete themselves.
 No law they will allow to curtail their folly
 for they fear if they do not dominate others
 they themselves will be dominated.
 Simply, the mess they are in cannot allow justice to
 reign
 so they close off even reflecting upon this chaotic
 mess
 and hope the final collapse won't come
 until after they are dead and gone.

Hephaestus:
 True, they see it all.
 No one needs to tell them what they know.
 They all know that when their highest aspirations
 are only for more they become nothing more.
 The logic of folly plays out its consequences.
 The later stages of folly are terminal,
 perhaps, the earlier may have been reversed.

Hermes:
 But, what say you,
 is there really no remedy
 to the anguish. to the emptiness of their lives,
 and to the suffering they cause one another?

Hephaestus:
 No need to look for some deep cause.
 This race of men contentedly lives with their faults;
 their piteous cries are not for help.
 In their darkest rage and most bitter fury
 they cry for revenge not for help.

Without this desire for change
 or the need to create anew,
 my skills lie dormant.
 Workers work for others,
 helpers help those who ask for help, and
 when there is no request we remain idle.

How can there be blame or fault
 when these below us ask us for nothing?
 Since they can't even imagine asking us for help,
 there was no need for us to be here.
 No fixing will mend their souls
 because they nurse a sullen fury
 of whatthey can't even guess.
 Humans are now beyond repair.

Hermes:
 You, Hephaestus, arrived here before me,
 so please share what has forced you
 to this terrible and final conclusion.
 You do say that they are beyond all hope.

Hephaestus:
 Nowhere but here will you find a species that
 has blinded themselves so completely.
 They have become like cannibals in a frenzy
 furiously devouring one another;
 in their madness they delight
 in feasting upon themselves
 so indifferent are they to what's right.

The face of starvation and
 disease is everywhere,
 yet by furious reproducing
 and blindly consuming for themselves
 they think they will somehow manage to survive.

They crown the most vicious
 among them as kings
 and scurry and bow down
 before images of might.

Suffering injustices and weeping tears
as they see those they love engulfed in flames
they only pray for vengeance
to balance their books of hate.
In the wake of their ruinous fury
the cycle of revenge makes the Earth a corpse.

Hermes:

It was not always like this, Hephaestus.
The race of Man had fell into ruin before and
was saved by that theft
of far seeing Prometheus.
The theft became a gift for Man
and once Man accepted it,
they survived and flourished and
that mightiest power of the heavens
had to allow what he couldn't block.
However, Man once again faces extinction,
so tell me straight, is Man at fault or
shall the gifts of Prometheus be blamed?

Hephaestus:

The gifts, as noble as they were,
could not be reconciled
with the mad arrogance of Man.
You can see it everywhere
the stupid teach and convince others that
true knowing is beyond them so
like so many impotent lovers they settle
for a life of petting their pets.

For those locked into unshakable patterns,
no change is possible, only doom awaits them,
for what they have done they'll do once again.
A mindless game lets none escape;
the entire species shows no sign of change.
Here on this planet is the worst:
mankind is a reincarnating species
moving from one host-planet to another
leaving burned out husks in their wake.

To one another they show extreme bestiality;
their indifference and inability to stop
the exploitation of the earth and their fellow man
brings the judgment that it is better for all
that this human race be brought to an end.
For as parasites that kill their host, Earth,
it would be folly to give Man another chance.

Our task is simple:

Let us tell those who sent us
that with the death of the planet Earth
any future experiment with Man should end
and the final curtain should fall
on this drama of Man.

Hermes:

You would put an end to what we abandoned?
What if they have, unknowingly,
turned from truth and
we, knowingly, neglected
what we should have helped?
Have you exhausted all that you can do?

Have you, the maker and fixer of all,
found something you can't fix;
some predicament beyond your skills?
Surely, we have been bequeathed
a mystery, have we not?

Can we reverse an effect
without seeing into the cause?

Hephaestus:

I have had the thought that
just maybe there might be more to this
than I am seeing, Hermes.
You were always one to look
for deeper causes to mysteries that
I put aside for some later day.
The race of Man is a dieing breed and
if you seek a cause call it arrogance and greed.

Hermes:

Are you, Hephaestus, putting
a shroud over a mystery?
Could there be something more dangerous that
might be lurking behind our making this decision?
Are you wondering as I have if
we are here to settle an old score in a game
we have not yet grasped as we should?
And, we know there was that other player
who had a major role in this drama,
who had an excessive love of mankind,
who tried to rescue Man from ruinous destruction.
Prometheus' name comes up again.

Hephaestus:

True, and we should not forget
that this forlorn planet is favored by Themis,
the mother of that savior of mankind.

Hermes:

She has many names, and
one of them, I recall, is Earth.

Hephaestus:

You are reminding me
that caution is a wise counsel,
and haste an enemy to avoid.

Hermes:

Behind this assignment,
there might be a vicious plot
that could sweep us up
and toss us about as
in the middle of a stormy sea.

Hephaestus:

Could it be that what I have taken
for reality is mere appearance?
Could all this be the effects of some singular cause?
Have I been led to believe that the Arts
stolen along with fire
were too great a burden for Man?

Hermes:

Let's review a few things:

we were sent here to report on this mess and
to fix what seems can't be fixed.
Tell me what you have come to know
about this place and of Man.
But wait, let me be sure
of what you see as the real problem,
for there is good reason to be cautious.
Hasty judgments need not be added to neglect.

Hephaestus:
It has been painful for me
to even look down at all this.
Nearly all is broken and in disarray.
What need is there to review
what can be seen as
the worst plight of any species
anywhere in our limitless cosmos?
I would urge the end of this species;
they are a cancer, a destructive species
both to themselves and
every planet they have occupied.

Hermes:
Shall we consider their plight?
Is what is here really that
much different from all else?

Hephaestus:
Not on any other planet
to the furthestmost reach of the galaxies
are there living beings in a worse condition
than what you find right here.
Look yourself, right there and there.
See right there. Look there.
Surely, you see everywhere
man in misery and
suffering a dreadful punishment.
See they are just like prisoners
who have created their own chains
and fettered themselves from their youth
in a dungeon that they have created
out of their own minds.

Hermes:
Yes, that is dreadful even to see.
But, for what terrible crime are they
suffering that dreadful punishment?

Hephaestus:
You question my simile,
that's good.

My rhetoric may have carried me
a bit away from the truth.
I do think you awakened me to
something I may have ignored:
if all this suffering is a punishment
what was the crime?

Hermes:
Then what cruel
and unjust destiny decries
this immeasurable suffering
for this whole race?

Here is punishment,
but we see no crime.
Who or what is at fault here?
Why has this place become a hell
beyond all belief?

Hephaestus:
You have finally found a
worthy puzzle to test your skill.

Hermes:
Let us hold to that simile and ask,
How could they have learned
to forge chains to enslave themselves?
Surely, if they suffer punishment,
we need to know for what crime.
Punishment, like hate, always falls
on some particular being.
Here we find a whole race condemned.
Even though there can be little doubt
that what they have done to one another
is horrible to see, we must ask,
is this the crime for which
they have to pay?"

Hephaestus:
What is worse is that
the most terrible thing of all is
that they don't see that they continue
this pattern of punishment through each generation.

Let me show you the scope of their terror:
in times of peace their leaders
find ways to slaughter
more of their own people
than all their enemies kill
during times of wars.

Hermes:
Dreadful it is what they do,
more dreadful it is that
they also allow it to be done to themselves.
See how it is,
at one time they are persecuted and
at another time they persecute others, yet
they learn nothing from playing both roles.
What hope is there for them?
How will they avoid the disaster they face?

Hephaestus:
Look down there and see
what you need to see.
Hope you look for in them
when they don't have any themselves.
You need to look into their faces
and see the depth of their folly and
the absurdity of their empty lives..

Hermes:
There is no doubt that we have seen
their madness, but I wonder
if we can see the cause.

Driven as they are by their unshakeable patterns,
 guided by their exploitive logic of opportunity,
 they relentlessly choose among themselves
 the worst to lead them and they crown them
 who chart the path to their doom.
 The mystery is not that they fail to see this
 rather it is that they cannot see any way to avoid it.
 For they seem to see it here and there,
 but fail to see its inevitable nature.

I need to see if there is any reason to hope that
 Man can grasp the cause of his calamity.
 I must see for myself and discover afresh
 what it is that binds fools together and
 what keeps them imprisoned and chained to their
 folly.

Hermes Leaves and Returns

Hermes:

I saw the dismal sights, Hephaestus,
 and saw their sorrow and empty smiles
 that hide the shallowness of their vision.
 But, for all that I did see
 in what they place their trust.
 Yet, for all my seeing
 I have still failed to see
 why they cling so desperately
 to the beliefs that bring them to despair.

Hephaestus:

Share with me what you found.

Hermes:

Well, I saw what I wanted to see.
 Their belief binds them
 to the folly of their leaders.
 The unshakeable pattern of belief
 behind all their kinds of belief
 has a logic that exploits
 the believer's loyalty;
 for believers are unable to oppose
 those who take literally
 what they themselves believe
 without rejecting what they believe.
 So they tolerate the extreme measures
 of their most unbalanced leaders
 who can only understand literally
 the symbols of their faith.

Hephaestus:

Interesting it is.
 Where and how did you see it
 because I saw but didn't see it?

Hermes:

Recall that I sought to discover what keeps believers
 believing what they prefer not to believe.

I wanted to see how the most despicable of men
 is not only invisible to his followers,
 but is an object of envy and undying support.
 I watched the process take place and
 I can tell you that it is an invariable pattern.

The tyrant in every circle of believers
 cloaks himself in the drapery of religious belief and
 this conceals from believers the injustice he commits.
 The many cannot see behind the pretense of holiness
 without seeing the hollowness of their own belief
 so they are unable to unmask another
 without having to admit that
 they are always persuaded
 by those who wear the same mask.

Hephaestus:

Then it was the question you had
 that focused your seeing, good.

Then, you say you recognized in what you saw
 this strange process going on again and again?
 Where and how did you see it
 because I saw but didn't see it?

Hermes:

Well, once I saw it
 I saw it everywhere.
 It is the same thing that keeps repeating itself.
 You can see it throughout their history.
 They bind themselves together into tribes
 giving up their freedom
 to illusion-breeding priests,
 they dance around fires for
 momentary states of mind,
 and fail to see what should be seen.
 The tribes may mingle or they may not
 while each is different there is a oneness to them all.

There are the tribes that believe
 the forces of history will vindicate
 their visions of conquest, so they launch
 their terribly destructive wars
 annihilating cultures and people
 all the while they sing praises
 to the glory of their particular god.

Each of these tribes demand the same
 devotion and sacrifice
 and misguided belief rules them all.
 Clan like belief prevades them all
 sanctifying the profane as they create
 another altar to sacrifices upon.

Worse in blindness is that tribe that screams aloud
 that the only thing worthy of their devotion
 is the yellow metal they hoard.
 By undermining all cultural and spiritual values
 in an exploitative zeal to amass
 their pots of gold, having trust in nothing
 other than their yellow metal,
 they live off the suffering of many
 indifferent to their plight.

Hephaestus:

They trust that others
 won't wake up and recognize
 the absurdity of allowing them
 to control their fate.

Hermes:

How did they learn to be so passive,
to become less than themselves?
It must have been in their early life
that they learned these deadly lessons -
before reason gave birth to understanding.

Hephaestus:

Indeed, from what I have heard and
seen they are all driven by the folly
of doing unto others what
has been done unto them.
What else can account for
why they destroy one another?
For they do blindly marry those
like their fathers and mothers
and, so, they pass on cruel patterns of
humiliation and dread to make their children
in the image and likeness of their dreadful selves.

Hermes:

Yet, it is not at all clear to them
why they have to do this.
What am I doing raising these issues?
I am bringing to birth even
more perplexing problems
than I had seen before.

Hephaestus:

Yes, you and I see more rightly now,
I wonder since it is transmitted like a plague,
are the blameless too sick to be blamed
for what they never caused?
Or, is it a disease to be part of Nature?

Hermes:

A crime or a disease, you ask.
Well, let us ask what hideous crime
can a whole race be found guilty of?
Did they violate some divine ordinance
that even we do not know?

Hephaestus:

Your questions turn me around to face
what I preferred to ignore.
I ignored another thing, perhaps, as great.
I am sure it did not escape your notice that
down here many of these beings
believe that God has plotted
the wanton destruction of everything,
and will save only those
who call him by his proper name.
These there are, of course, who cannot imagine
that Justice can have no favorites,
nor that God can enter into pacts or alliances
to benefit some and destroy others.
The matter is simple,
Justice for all her glory
has not reached down to this place.

Hermes:

It baffles me to think

the rays of justice
could not have reached and
penetrated to this remote planet, for
they live under the cold shadow of death
like those living in underground caves.

I have seen it over and over again
how clever and unjust they are.
They pour their wealth into weapons that
can destroy the earth and
ignore the sad plight of penniless mothers
trying to sleep in the bare hostile street, but
kept awake by the cries of their hungry children.

If we can't find some solution or cure
for this maddening folly,
what shall we say
about the scope of justice?
Shall we boast that we found
a sickness of the soul
for which there is no remedy?
Shall we enjoy the praises of the heavens
And announce to all the Gods
that we are the true physicians of the soul
but we are unable to offer any remedy
for those who are most in need of curing?

What we need to discover is whether or not
they are capable of learning that most significant
kind of learning that can end their madness
and restore their long lost hope.

The ignorant cannot join
the cosmic journey along which
those who know are borne
throughout the heavens.
The question is do they know
they have exiled themselves from grandeur?

Hephaestus:

I can fix anything that has been broken,
but what was poorly designed
from the very beginning
it makes no sense to try to fix.

Even if I am the master maker of all,
to correct what was poorly designed
is to recreate and that is far beyond my skill.
And you, too, don't need to be reminded
that creating is far beyond
what you can claim for your Art.
We should forget all we have said
about being a tool in the hands
of some devious higher power.
Our first conclusion is fair,
so why delay any longer.
This race of man is beyond repair.

Hermes:

What puzzle do we have here?
Are we stumbling over the obvious?
The one we serve is known to be devious.
For we have both been sent here

to do mighty Zeus' bidding
yet without our knowing
that for the sake of which
he does what he does.

You are most akin to Prometheus,
the ancestor of the Kabeiroi,
for it is they who have carried
the blacksmith art throughout the earth.
So what is it that you can add
to what little we know?

Hephaestus:
Not so, for your likeness to Prometheus
is far greater than my own.

Hermes:
True, it was I who established the sacrifice
to the twelve Olympian gods.
It was I who invented
the means of kindling fire
but, unlike Prometheus,
I did neither for Man.

But it is true that
I once gained the distinction
of being the teacher of mankind;
however they have all but rejected my art
and I have no art or skill
to find another saving gift for Man.

Let us both heed caution.
Could it be that we are here because
we are like and unlike Man and Prometheus?
Consider, can we judge the destiny of man
without judging another God, Prometheus?
Doing the one is easy for us,
but the other is hazardous.
Sure, we have been told to do the one
but can we escape doing the other?
I need not remind you that
Prometheus alone has bested
mighty Zeus.

Hephaestus:
Prometheus gave Man
the possibility of a new destiny.
Shall we say the giver failed,
or did the taker fail the promise?
Pleading the case for man is futile.

Hermes:
True, there is a place for Man,
but Man cannot fill it so
he loses his right to exist.

Hephaestus :
Who can light the candle,
when the wax is gone?
Man is all but used up.
Man is a mere animal
caught in the web of Nature.

Hermes:
I catch a reservation in your words.

There is no doubt that Man must
face the dark night of extinction,
but would you say that
he has exhausted even hope?

Hephaestus:
Your questions disturb
what I had thought was simple and
now it brings me to face doubt
and, perhaps, in some curious way
it might even restore my hope.

Hermes:
Indeed, we need more time to reflect.
Why don't you review once more
everything that brought you
to your conclusions
so that I may see if I can agree with you about
the terrible thing that you have concluded?

Hephaestus:
It is not possible
to pass everything under review.
Would you have me bring
before you each case?
There are too many of them,
consider how many have lived,
are now living, and will live.
The most that I can offer
is to show you clearly
the way they really are
and the patterns behind all their doings.

Hermes:
True enough, we can't review
each and every one of them, can we?
But unless we describe and clearly see
the condition of their nature,
how can we really tell
what they truly are.
As far as I can see most of them act
as if they are only a part of Nature,
and if that is so it separates them
from all intelligible creatures.

Hephaestus, can you devise something
that will settle the matter,
once and for all,
something that might test
the limits of this creature, Man?

Hephaestus:
Very interesting.
That idea is clearly not without its merit.
But consider this:
I could do more than that.
From an allegory well known in Heaven
I can build a model of the mind.
It could present in a dramatic way
all the struggles the soul encounters
from the depths to the highest heaven.

Hermes:
It won't work;

not enough of them have such goals.
 They have given up on the idea of loftier goals
 and only strive with all their might for practical
 goals.
 They take their cave-like existence
 as if it were the only reality, so that allegory,
 as profound as it is, will fall on deaf ears.

Hephaestus:
 The depth of their ignorance is clear
 since few they are that can separate
 understanding from knowledge and
 fewer still can say what test there is
 for their claim to precious understanding.
 Do you have anything to offer?

Hermes:
 I like the point about understanding.
 I know they love to call it common sense
 even though it is neither common
 nor linked to the senses.
 Perhaps we can bait a trap with it
 and catch them unawares.
 Consider my plan.
 First, we need to awaken them
 to understand that
 what they have been persuaded of
 does not truly exist.
 But whatever we do
 we must be sure that
 it comes out of them,
 for then it will be theirs,
 but if it is our doing
 it will sooner or later be rejected
 as a thing dark and alien.
 Clearly, it must be through the understanding
 that we appeal, since that
 alone they cling to and call their own.
 They'll take the challenge and then
 we'll see what level of understanding
 they are capable of and how far its reach.

If they fail, they fail as a race.
 I say, let's make it into a game,
 for then when they hear of it,
 most will want to play.

Hephaestus:
 What's that?

Hermes:
 As you and I know,
 the mind is a friend to the soul and
 reveals to it what needs to be learned.
 It is Mind that presents dreams
 for Man to reflect upon,
 to wonder about, and to learn from.
 Dreams always point to what Man
 needs to learn about himself
 from his past, present, and future.
 We know this to be true though Man
 finds it all but impossible to believe.

All we need is to see
 how they understand their dreams and
 how they apply that understanding
 to the problems they have.
 Then, we will know
 what Man is capable of.

Hephaestus:
 How are you going to help them understand
 what they don't believe can be understood?
 And, do I understand you right?
 Are you planning on using what they reject
 as a way to test their understanding?

How will we learn what they dream?
 I can't make an eye to see their dreams.
 Can the bringer of dreams also
 make the dreamer understand the dream?

Hermes:
 No indeed.
 All we need do is to
 find a way to intensify a few of their dreams,
 add a vividness so that
 none can forget their dreams.
 This will drive them to talk and
 explore their dreams with others.
 Once they come to see that
 dreams are intelligible even those
 who have given up hope
 on finding meaning anywhere else
 will be brought to wonder at what they ignored.

Hephaestus:
 Go ahead.
 If you intensify their dreams,
 then I'll project that intensity into their dreams.
 And they'll respond to it
 from the very depths of their being.
 They'll take it as their reality as smoothly
 as the air they breathe.

Hermes:
 Good, then we can sit back and listen
 to what they comprehend of their dreams.

Hephaestus:
 I see already what else we need.
 We won't add anything to their dreams,
 we will merely magnify the images and
 it will dramatize the actions of the dream.
 All this we will do without disturbing
 the content of their dreams.

Are we ignoring something?
 With all this dreaming and talk
 how will we ever learn
 if they can be brought
 to understand their private world of dreams?
 How can we single out the more important dreams
 and then see the effort they put to understand them?
 Wait I see what you propose
 for in understanding their dreams

they will reach what we call understanding.
However, can they reach out for what they reject?

Hermes:

Good questions.

I do see a way of going.

Let's, then, add another feature to our plans.

In those who have lucid dreams,
who are awake in their dreams,
we will intensify every idea that
they have in their dreams that deals
with parties and festivals and the like.
For these few lucid dreamers are the ones
who are most likely to talk most
about their dreams and
in sharing them they will easily come
to their own idea of creating a dream festival.

After a short time, no place
will be without our Festival of Dreams.
It could be a glorious festival
of songs, dances, and prizes;
it will send echoes of joy to the heavens.
They will soon award wondrous prizes
for tellers of dreams and special prizes
for those who can demonstrate
the best understanding of these dreams.
We won't have to search where to look
since we can view it all from here.
While we pour our drinks of nectar and ambrosia,
we will sing and laugh through it all.
Truly, we will be able to see it all so well and
we'll learn what we need to know
through it all.

Hephaestus:

I'll add a luster to the prizes,
sparkle it all with an aura of charm.
It will add a missing dimension to it all.

Hermes:

They'll come to compete and
to sharpen their skills.
Some will seek out winners
to discover their edge and
that will lead others to shout out their praises.
Some will have beautiful and profound dreams that
will awaken the envy of them all and
it will surely cause the dreamer
to seek the meaning of their dreams.
Once they share such dreams
they will be lead to seek the meaning of their
dreams..
It will awaken a longing dimly felt that
we lift them above the rest and
from these the many can learn
to cast off their indifference to the mind.

Hephaestus:

True, the one who sees is better than many
if that one can be brought to help others see.

Hermes:

We may be going too fast.
It is not enough for us to see
if a few of the brightest should survive,
for we are concerned with whether or not
the race as a whole should survive.
So, only if the few are like the many
can we be confident of our judgment
of them all, but if not, not.

Hephaestus:

For if there are these few exceptional ones,
they would be so unlike the many
as to be a different race
yet, even that we should see.

Hermes:

True enough.

Now you know this place, Earth,
better than I, so tell me where
some still study their dreams
and of these choose one of those who
accepts students who are not likely to succeed
yet are most in need of meaningful change.
Then we can reflect on what
they do with what they see.
For whatever we find must apply to All.

Hephaestus:

Your art hasn't failed you.
On the island of Delos just south of here
there is a school we will need to see.
It's a place where dreams are still studied.
There we will find a few
who can be challenged
in the way that we most want to see.

I've watched a couple on Delos
that we can learn from,
since they are both clearly in need.
Each is stuck at a different and critical
stage in their development.
The man is rooted in the belief
that seeking after intense experiences
is all that one needs, while the woman,
Diotima, while serving others forgets herself,
believing that sacrifice is noble and best.

The man often follows the woman
but he, Apollodorus, ignores dreams,
whereas the woman started well but
after a while she was burnt out and
fled in fear from her study of dreams.
The kind of conflict she has, most have,
the kind of relationship she has, most have,
and her highest aspiration was blocked
by a stifling mediocrity that most have.
Since she has a kinship with prophecy,
let's awaken wonder in her through her dreams,
for that surely will force her to face herself.
The man is the more difficult kind since
he believes that only which
can be intensely felt as real.
Let's see if doubt can undermine

his trust in experience and
if wonder can awaken her
from her waking dream.

If we watch these two with care
we just might have a way to test
the very nature of their humanity.
If they both can be moved from their plight,
all heaven will quake in wonderment and delight.

Look there. There they are at Delos,
with Helen of Elea and Agathon of the Peiraeus.
Helen is well respected for her diligent study of
dreams
but she lacks that vital connection to what is real.
They are talking to two others and these,
I suspect, are the one's we should study with care.

Hephaestus:

Good.

Then it will be an easy thing for us
to conclude about the race of man.

If we have designed this well,
each should see their limitations and
be upset at what they see.
Good, now since that has been decided
you must intensify the dreams
of those lucid dreamers
so we can learn
if Man has any capability for
learning about a heaven
that is luminosity itself
or if his chains to Nature bind him
to the fate of other earth-bound creatures.

Hermes:

I'll highlight these festival dreams
as a mere background and
match it by intensifying the dream itself.

With this plan

we will appear so reasonable
that, while not all the other gods
may like our judgment,
no fault can be found in us,
if we are free of blunders and mistakes.
Our safety net lies in showing
whether or not this species
has the capability for a transcendent flight.

Hephaestus:

I wonder if capability will be enough.
Without my tools, capability is empty.

Hermes:

True enough.
Without a guide to reach that sacred goal,
neither tools nor Art is enough.
My own devices weren't enough either.
Tell me truly if learning to kindle fire and
to sacrifice to the Olympian Gods
was enough to bring a complete grasp
of each of the Olympian Gods?

That similarity with Prometheus
is marked by my own difference,
for he would save man while
I brought only a degree of harmony to the Gods.

Hephaestus:

What, then, do you say will be enough?
Would you bring to Man and the Gods
what is far seeing Zeus' alone?
As for Man could it be that
Hera, my mother, had her own designs
in mind when she pleaded
with Zeus to send me here?
She has sided with Man before.

Hermes:

And, wonder hasn't left me
since I arrived here.
Zeus knows all that is, so
why does he need our report?
Since Zeus knows in a general way,
why does he need the particulars of our report?
Are we at all clear
why he singles out Man to study?
What can the higher learn from the lower?
This thing we all treasure that
you call Understanding,
does it need both the particular and
the general and is one without the other
some kind of ignorance?

Hephaestus:

Now, that is troubling.
But if we report only conclusions,
the general and not the particulars,
how will he know what we know?
Only one thing we know
is that we are sent here as judges,
but we are not sure under what law
we are here to adjudicate Man.

Hermes:

Yes, since we are both Kabeiroi,
Gods before the Olympians,
primordial men are among our kind and both
Pratolaos, the first man, and Mitos, the seed,
are the forerunners of this human race.
Could it be that we are here to be judges and
to witness the alpha and omega of Man?

But they keep themselves
ignorant of both their beginning and
what seems to be their inevitable end,
and yet they may be capable of more than that.
It may be that they will never avoid disaster
unless they can discover the necessity
of their own existence and
the nature of our own Being.

Hephaestus:

Discover, you say.
Or, even Understand?
You know that the most profound of understandings

is no easy task even for the Gods.
Indeed, the range of understanding runs deep,
for even the fool should have enough understanding
to understand his own dreams.
So, in choosing dreams we have chosen well
since we know that
dreams are a mean that
can reach out towards the extremes.
So much for that
now let's listen in to the talk at Delos.

[TO BE CONTINUED]

THE COFFEE KLATCH



Coffee-Maker: Here comes Student. He's deep into his Plato studies. Student tell us about Plato.

Student: I shall, I shall. For Plato there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.¹

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [Νοῦς *Nous*, the Spirit] the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe — who is called by way of Preëminence and excellence, the Supreme Good, the God (ὁ θεός), “the God over all” (ὁ ἐπὶ πάνσι θεός)²

It is not difficult for a Theosophist to recognize in this “God” (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, “but the Father of it”; *i.e.*, the “Father” of the Lower Manas, our personal “brain-mind,” which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those

Quotable Quotes

The spectacle of divine Life, moving in the world of Forms, inflames us with love. But why is it that we are smitten with love? What exactly is love? Can any object, however beautiful, suffice to explain the love it inspires in us? “The soul could be attracted by things which are distant from her, and far inferior to her. But when she feels an intense love for them, it is not because they are what they are, but because they have taken on something from above, in addition to what they are by themselves” (VI 7, 21, 10-13)

The reason we feel love is that some indefinable element has been added to beauty: whether movement, life, or some kind of aura, it kindles our desire, and without it beauty remains cold and inert: “Even in this world, we must say that beauty consists less in symmetry than in the light that shines upon the symmetry, and this light is what is desirable. After all, why is it that the splendor of beauty shines more brightly upon a living face while only a trace of beauty appears on the face of a dead man? . . . Why is an ugly man, as long as he is alive, more beautiful than the beauty of a statue?” (VI 7, 22, 24-32).

PLOTINUS, or The Simplicity of Vision, Pierre Hadot, p. 49

who are not willfully obtuse.³

NOTE: The issue is many pages over its normal length, so the *Correspondence* column and several other items have been held over for the *Supplement* coming out in a week or so. — ED., A.T.

¹ Student's comments are an extract from “Old Philosophers and Modern Critics.” — ED., A.T.

² Cocker, *Christianity and Greek Philosophy*, xi. 377.

³ This “God” is the Universal Mind, Alaya, the source from which the “God” in each one of us has emanated.