



## INNOVATIVE VISION

**"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."** *The Voice of The Silence*

With an innovative vision has Nader Khalili revolutionized 21st Century space architecture. Near the Mojave desert in California lies a prototype of a lunar colony created from dust and water and shaped by fire and wind.

Not only are these Superadobe and Ceramic Houses beautiful to the eye, but they've also proven to be earthquake- and water-resistant, cool in the summer, warm in the winter and perhaps some of the most environmentally friendly buildings both on Earth and "abroad".

Khalili's source of inspiration is found in the deserts of Iran, the Middle East, and traditional cultures from the Native Americans and China, where **entire communities live in total harmony with the environment.**

One of Khalili's hopes includes producing affordable housing worldwide whose construction does not require steel or concrete. He believes that any family should be able to build itself a home by using the Earth's natural resources and simple techniques. **His philosophy of "working with nature" rather than conquering it** as well as the technique's low cost and efficient simplicity have made the United Nations see in Khalili's work the answer to emergency relief housing and to the third world's lack of proper shelter.

But the applications of Khalili's vision extend far beyond the boundaries of our planet. Khalili wanted to show that it is possible to erect buildings in space using the simplest of elements (dust, air, water and fire) based on the

knowledge he has developed of ancient earthen architecture techniques. His work began in February of 2000 with the construction of 6 individual buildings. His next goal was to complete a housing complex capable of hosting 100 people.

Published Sept. 15th, 2007 in [Science](#), [Space](#) and [Innovation](#).

<http://blogs.earthsky.org/aitanavargas/2007/09/15/in-other-planets-what-would-our-homes-look-like/>



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# AN ADVENTURE AMONG THE ROSICRUCIANS<sup>1</sup>

by a student of occultism<sup>2</sup>

A strange and original little story, charmingly fantastic, but full of poetic feeling and, what is more, of deep philosophical and occult truths, for those who can perceive the ground-work it is built upon. A fresh Eclogue of Virgil in its first part, descriptive of Alpine scenery in the Tyrol, where the author "dreamt" his adventure, with "shining glaciers glistening like vast mirrors in the light of the rising sun," deep ravines with rushing streams dancing between the cliffs, blue lakes slumbering among the meadows, and daisy-sprinkled valleys resting in the shadow of old pine forests.

Gradually as the hero of the "Adventure" ascended higher and higher, he began losing the sense of the world of the real, to pass unconsciously into the land of waking dreams.

In these solitudes there is nothing to remind one of the existence of man, except occasionally the sawed-off trunk of a tree, showing the destructive influence of human activity. In some old, rotten, and hollow trunks rain-water has collected, sparkling in the sun like little mirrors, such as may be used by water-nymphs, and around their edges mushrooms are growing, which our imagination transforms into chairs, tables, and baldachinos for elves and fairies. . . . . No sound could now be heard, except occasionally the note of a titmouse and the cry of a hawk who rose in long-drawn spiral motion high up into the air. . . . .

Throwing himself upon the moss, he begins watching the play of the water until it

<sup>1</sup> This is an abbreviated article from the one that appeared in Lucifer and has the same name as the book by Occult Publishing Co., Boston 1887. Paperback editions of it are available.

<sup>2</sup> This stands for Dr. Franz Hartmann (1838-1912), a remarkable German physician, philosopher and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of HPB. He was a great student of Paracelsus, and of mediaeval occultism in general.

becomes "alive with forms of the most singular shape," with super-mundane beings dancing in the spray, "shaking their heads in the sunshine and throwing off showers of liquid silver from their waving locks." . . .

....a dwarf appears in his stead... being a cretin, he laughingly invites him to his "Master."

The hero follows, and finds he is brought to a "theosophical monastery," in a hidden valley of the most gorgeous description. Therein he meets, to his surprise, with adepts of both sexes; for, as he learns later:—

What has intelligence to do with the sex of the body? Where the sexual instincts end, there ends the influence of the sex.

Meanwhile, he is brought into the presence of a male adept of majestic appearance, who welcomes and informs him that he is among "The Brothers of the Golden and Rosy Cross." He is invited to remain with them for some time, and see how they live. His permanent residence with them is, however, objected to.

Then follows a philosophical conversation on WILL, in which the latter, in individual man, is said to become the stronger if it only uses the universal Will-Power in Nature, itself remaining passive in the LAW. This sentence has to be well understood, lest it should lead the reader into the error of accepting pure mediumistic passivity as the best thing for spiritual and occult development. A phenomenon is produced on a passing cloud, into which apparent life is infused by the Master's hand, stretched towards it; this is again explained by showing that LIFE is universal and identical with WILL. Other phenomena till more wonderful follow; and they are all explained as being produced through natural laws, in which science will not believe. The thoughts of the student are read and answered as though his mind were an opened book.

...

The power of the imagination is yet too little known to mankind, else they would better beware of what they think. If a man thinks a good or an evil thought, that thought calls into existence a corresponding form or power which may assume density and become living . . . . . and live long after the physical body of the man who created it has died. It will accompany his

soul after death, because the creations are attracted to their creator.

Scattered hither and thither, through this little volume are pearls of wisdom. For that which is rendered in the shape of dialogue and monologue is the fruit gathered by the author during a long research in old forgotten and mouldy MSS. of the Rosicrucians, or mediaeval alchemists, and in the worm-eaten infolio of unrecognized, yet great adepts of every age.

Thus when the author approaches the subject of theosophical retreats or communities — a dream cherished by many a theosophist — he is answered by the "Adept" that "the true ascetic is he who lives in the world, surrounded by its temptations; he in whose soul the animal elements are still active, craving for the gratification of their desires and possessing the means for such gratification, but who by the superior power of his will conquers his animal self. Having attained that state he may retire from the world. . . . He expects no future reward in heaven; for what could heaven offer him except happiness which he already possesses? He desires no other good, but to create good for the world." . . . . Saith the Adept.

...No, it is not gold that we need; it is men who thirst after wisdom. There are thousands who desire knowledge, but few who desire wisdom. . . . Even many of your would-be Occultists . . . . . have taken up their investigations merely for the purpose of gratifying idle curiosity, while others desire to pry into the secrets of nature, to obtain knowledge which they desire to employ for the attainment of selfish ends. Give us men or women who desire nothing else but the truth, and we will take care of their needs. . . . .

And then having given a startlingly true picture of modern civilisation, and explained the occult side of certain things pertaining to knowledge, the Adept led on the student to his laboratory, where he left him for a few minutes alone. Then another adept, looking like a monk, joined him, and drew his attention to some powders, by the fumigations of which the Elementals, or "Spirits of Nature" could be made to appear. This provoked the student's curiosity. Sure of his invulnerability in the matter of tests and temptations, he begged to be allowed to see these creatures. . . .

Suddenly the room looked dim, and the walls of the laboratory disappeared. He felt he was in the water, light as a feather, dancing on the waves, with the full moon pouring torrents of light upon the ocean, and the beautiful Isle of Ceylon appearing in the distance. The melodious sound of female voices made him espy near to where he was three beautiful female beings. The Queen of the Undines, the most lovely of the three—for these were the longed-for Elementals—entices the unwary student to her submarine palace. He follows her, and, forgetting theosophical convents, Adepts and Occultism, succumbs to the temptation. . . .

.....

Was it but a dream? It would so appear. For he awakes on the mossy plot where he had lain to rest in the morning, and from whence he had followed the dwarf. But how comes it that he finds in his button-hole the exotic lily given to him by the adept lady, and in his pocket the piece of gold transmuted in his presence by the "Master"? He rushes home, and finds on the table of his hotel-room a promised work on "The Secret Symbols of the Rosicrucians," and on its fly-leaf a few words in pencil. They ran thus:—

"Friend, I regret . . . I cannot invite you to visit us again for the present. He who desires to remain in the peaceful valley must know how to resist all sensual attractions, even those of the Water Queen. Study . . . bring the circle into the square, mortify the metals. . . . When you have succeeded we shall meet again . . . . I shall be with you when you need me."

The work ends with the quotation from Paul's Second Epistle to the Corinthians, where the man caught up into Paradise (whether in the body or out of the body . . . God knoweth) "heard unspeakable words, which it is not lawful for a man to utter."

The "adventure" is more than worth perusal.

Extracts from Lucifer, Vol. I, No. 2, October, 1887, pp. 145-148

the complete article can be found at [http://tonh.net/theosofie/hpb\\_cw\\_online/articles/v8/y1887\\_024.htm](http://tonh.net/theosofie/hpb_cw_online/articles/v8/y1887_024.htm)

[In April 1888 The Theosophist followed this with a short review of Dr. Franz Hartmann's book of 1887. It is by an unknown author, possibly by H.P.Blavatsky – space allowing, it will be included in another edition of the AT. Ed.]

# JNANA YOGA

## PART II

Energy expended in the pursuit of knowledge is superior to ritualistic sacrifices, and above all is Jnana Yajna or wisdom-sacrifice, for He says:

"All actions in their entirety culminate in wisdom" (IV-33)<sup>1</sup>; and "As the burning fire reduces fuel to ashes, so does the fire of wisdom reduce all actions to ashes." (IV-37)

The constant enemy of the wise is *kama* (III-39), and your enemies in samsara are two, *kama* and *krodha*, pertaining to the senses (III-37), and unless and until these are vanquished, you cannot get dispassion. How will you do this? Sri Krishna says: "**Do your Karma as a matter of duty, renouncing the fruits of action**" (III-19). This is the negative aspect of sacrifice. The other aspect, or positive aspect of sacrifice, is to do Karma for the good of all, with an altruistic motive: "**Having an eye for the welfare of the world, thou shouldst perform action.**" (III-20). This, however, is attended with some danger, for it brings in its train a higher ambition, an aspiration for name or fame, glory or power; and so egoism still remains latent in a subtle form. This will only disappear when *karma* is performed as an offering to Bhagavan with the fire of devotion.

Sri Krishna says: "**Dedicate unto Me all actions, with thy mind fixed on the Supreme.**" (III-30). Thus, by means of Nishkama Karma, as well as Karma performed as Yajna or sacrifice to Bhagavan, the mind becomes purified, but *Kama* and *Krodha* (attachment and aversion), which still remain latent, can only be got rid of by concentration and meditation on Bhagavan as manifested deity (*Sakara Upasana*). And as the penetrative intellect is developed by deep study and profound meditation, you get to recognise the eternal verities, the truths relating to the real nature of the Self, the Paramatma, and of the Light of *Ishwara*. It is at this stage, that the devotee realizes the true greatness of the Guru and of Bhagavan. The brain then becomes the generator of great spiritual energy to be used for the good of all, and he (the

devotee) becomes Bhagavan's Warrior, so to say, for the emancipation of the struggling human souls, by dispelling darkness and removing ignorance. Thus, having cut asunder *Kama* and *Krodha* in the senses, mind and intellect, which are the secondary roots of Samsara, the aspirant has then to seek the Tatpada (Parabrahm), "**the goal whither having gone, none return.**" How? Sri Krishna says: "**Take refuge in the Primeval Purusha (who is Bhagavan from whom streams forth the current of evolution.**" (XV-4). By self-surrender and renunciation, aided by supreme devotion, the aspirant gets illumination with the help of the Guru and the compassion of Bhagavan, and reaches the goal. In the case of Arjuna, however, Bhagavan was the Guru as well as the Lord. But remember that both are necessary, viz., the Prasad of the Guru and Divine Grace, and the one cannot be secured without the other. For, says the Yoga Vasishtha:

"So long as the compassion of Parameshwara (the great Lord) is not secured by complete devotion, one does not get the real Guru and the true Shastra (Teaching)."

[*The Doctrine of the Bhagavad Gita* by Bhavani Shankar pp 71-72]



## MY MIND TO ME A KINGDOM IS

A Philosophical Poem of Four Centuries Ago

Sir Edward Dyer

My mind to me a kingdom is;  
Such perfect joy therein I find  
That it excels all other bliss  
Which God or nature hath assign'd.  
Though much I want that most would have,  
Yet still my mind forbids to crave.

<sup>1</sup> All references are to the Bhagavad Gita.

No princely port, nor wealthy store,  
 No force to win a victory,  
 No wily wit to salve a sore,  
 No shape to win a loving eye;  
 To none of these I yield as thrall,--  
 For why? my mind despise them all.

I see that plenty surfeit oft,  
 And hasty climbers soonest fall;  
 I see that such as are aloft  
 Mishap doth threaten most of all.  
 These get with toil and keep with fear;  
 Such cares my mind can never bear.

I press to bear no haughty sway,  
 I wish no more than may suffice,  
 I do no more than well I may,  
 Look, what I want my mind supplies.  
 Lo ! thus I triumph like a king,  
 My mind content with anything.

I laugh not at another's loss,  
 Nor grudge not at another's gain;  
 No worldly waves my mind can toss;  
 I brook that is another's bane.  
 I fear no foe, nor fawn on friend,  
 I loathe not life, nor dread mine end.

My wealth is health and perfect ease,  
 And conscience clear my chief defence;  
 I never seek by bribes to please,  
 Nor by desert to give offence.  
 Thus do I live, thus will I die,--  
 Would all did so as well as I!

- Sir Edward Dyer

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Sir Edward Dyer (1543-1607) was an English courtier and poet whose reputation – according to the “Encyclopaedia Britannica” (1967) – “rests on a small number of certainly ascribed lyrics of great dexterity and sweetness”.

It is said that Sir Edward was an alchemist. In her book “The Rosicrucian Enlightenment”, Chapter III, Ms. Frances Yates says he was a disciple of Jon Dee’s. A well-known occultist, John Dee is mentioned in “The Mahatma Letters to A. P. Sinnett”, Letter 1.

For four centuries now, “My mind to me a kingdom is” has been the best known of Sir Edward Dyer’s poems. (Thanks to CCA, Ed)

## Dalai Lama Quote of the Week



Buddhists take a vow of morality in the context of first taking refuge--in Buddha, in the states of realization, and in the spiritual community. Refuge is the foundation for the practice of morality. Buddha teaches us how to find refuge from suffering and limitation, but the chief refuge, or source of protection, is found in the states of realization achieved through practicing morality, concentrated meditation, and wisdom.

...A lama from the Drukpa Kagyu tradition and I were very close. We met frequently and always used to joke, teasing each other back and forth. On one occasion I asked him about his spiritual experience. He told me that when he was young, he was staying with his lama who had him perform the preliminary practice of making a hundred thousand prostrations to the Buddha, the doctrine, and the spiritual community.

Early in the morning and late in the evening he had to make prostrations on a low platform the length of his body. His lama was meditating in the dark in the next room; so to trick him into thinking he was making prostrations he would tap with his knuckles on the prostration platform. Years later, after his lama passed away, he was taking a meditation retreat in a cave, during which he recalled his lama’s great kindness over years of training him, and he wept and wept.

He almost fainted, but then experienced the clear light, which he continuously practiced. Subsequently, after successful meditations he occasionally would remember past lives in vivid reflections before him.

--from "**How to Practice: The Way to a Meaningful Life**" by His Holiness the Dalai Lama, translated and edited by Jeffrey Hopkins.

<http://www.snowlionpub.com/search.php?isbn=HOPRPA>



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## CORRESPONDENCE

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# A rare 'Solar Trilobite'

From: Odin

To: Reginald Atkinson ; Jerome Wheeler

Sent: Tuesday, September 25, 2007 7:01 AM

... the chief features of one's life are always in accordance with the "Constellation" one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhyan Chohan*, as in Asia, or an Archangel, as with the Greek and Latin churches.

In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. (SD 1:639)

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Science fiction writers sometimes see living creatures in the sun.

In his 1959 story *Out of the Sun*, Arthur C. Clarke wrote about a solar observatory on Mercury that made an incredible, unexpected observation:

We were looking at what seemed to be a translucent oval, its interior laced with a network of almost invisible lines. Where the lines crossed there appeared to be tiny, pulsing nodes of light...

What we were seeing was impossible, yet the evidence was there before our eyes. We were looking at life, where no life could exist.

The eruption had hurled the thing out of its normal environment, deep down in the flaming atmosphere of the sun...

Writer Stephen Baxter wrote in his 1994 novel *Ring* about photino birds, creatures that lived within suns, and could even fly between them:

She descended into the Sun, through the ... flock of photino birds. The birds soared past and around her, tiny planets of dark matter racing through their tight solar orbits.

The birds continually nudged toward or away from each other, like a horde of satellites manoeuvring for docking. Many of the transient clusters they formed ... seemed immensely complex. There had to be a reason for all this activity...

(From *Ring*, published 1994)

Last week, solar physicists met in Boulder, Colorado and watched a magnetogram - a movie that tracked the magnetic flux of sunspot 10926 as it broke through the surface of the sun. An object as large as a planet materialized; it looked like a giant trilobite swimming to the surface.

(Solar Trilobite - sunspot 10926)

### To add

Still photographs don't do the phenomenon justice; take a look at the [video of a solar trilobite](#) on Science@NASA.

[http://science.nasa.gov/headlines/y2007/18sep\\_trilobite.htm](http://science.nasa.gov/headlines/y2007/18sep_trilobite.htm)

It is remarkable how inorganic phenomena can give the appearance of life. Take a look at this article on solar tadpoles for another example.

Via [Science@NASA](mailto:Science@NASA); thanks to Fred for the tip. Scroll down for more stories in the same category.

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## BOOK REVIEWS

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“THE EMOTIONAL LIVES OF ANIMALS” by Marc Bekoff, New World Library, \$23.95

[Furthering the important work of recognising that animals are sentient, have emotional feelings, and are entitled to our respect and their right to life.

If we don't look after the animals, whose monadic kingdom we all passed through, why should we expect help from those best fitted to give it, our elder brothers? Ed]

“ . . . animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.”

H. P. Blavatsky, Article: *Have Animals Souls?*

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It is commonplace for pet-owners to ascribe emotions to their animals. Dogs seem happy when they wag their tails and cats look sad when they crouch. However, in the cold-blooded empirical world of scientists, attributing human emotions to non-human creatures is still considered to be a cardinal sin.

He turns the question of non-existence of emotions in animals on its head by placing a counter question: "If it is acceptable for humans to believe that fellow humans share the varied sensations that betray their state of mind, what prevents us from applying the same logic to animals?" According to him, it is just as important for students of ethology to apply common sense to conclude how and why sentient creatures behave the way they do.

Bekoff points out that there is a strange reservation in recognizing the very existence of emotions in animals because that would radically alter the way we treat them: "Recognizing animals have emotions is important because animal feelings matter," states Bekoff. It

matters not only in case of pets but also for those creatures that are routinely slaughtered for food.

Jane Goodall praises Bekoff for withstanding "the vicious criticism of his peers that has been levelled at him throughout most of his professional life" and appreciates his meticulous combination of "scientific methodology with intuition".

Bekoff provides some moving examples of animals displaying human traits. He describes how a couple of his pet llamas mourned the death of their mates. The animals' behaviour led him to acknowledge that animals experience emotional states akin to what we go through ourselves.

Bekoff's exploration of moral choices in animals also leads one to think of the widely-held notion of Homo sapiens having exclusive rights on morality. He also challenges the conventional notions of morality. Urging the reader to look "at the front page of the newspaper", Bekoff pricks human vanity that finds murder unacceptable, but war justifiable.

extracts from review by Shubhobroto Ghosh

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Michael Behe on ***THE EDGE OF EVOLUTION***

review by Paul Comstock September 24th, 2007

**Michael Behe** is a Professor of Biological Science at Lehigh University in Pennsylvania. He argued in his 1996 book, *Darwin's Black Box* that the cell structures of living organisms are "irreducibly complex" and cannot be explained by Darwin's Theory of natural selection. This concept launched the intelligent design movement. His latest book is *The Edge of Evolution: The Search for the Limits of Darwinism*.

**Can you summarize the thesis of your new book?**

The book is called *The Edge of Evolution* and the gist is to find reasonable estimates for the limits of what Darwin's theory — natural selection acting on random mutations — can actually accomplish. Clearly Darwin's process can account for some small changes in biological systems, such as antibiotic resistance.

But can it account for more complex systems, such as the intricate molecular machinery that science has discovered in the cell? Up until recently that question was impossible to answer because the molecular mutations underlying biological changes were unknown, and also because we couldn't examine really vast numbers of organisms.

But in the past ten years all that has changed. As I detail in the book, the molecular changes underlying resistance to malaria by humans, resistance to antibiotics by the malarial parasite, and other well-studied systems show that random mutation is incoherent — that is, a series of mutations usually has little to do with each other, and doesn't add up to a new molecular machine. What's more, most evolutionary changes are ones which either break or degrade genes — and these are the helpful mutations! But you can't build new molecular machinery by breaking genes. I conclude that Darwinian processes account for little of the machinery of life, and that most positive evolution must be nonrandom — guided somehow — and I argue that result fits well with the fine-tuning of the universe discovered by physics.

...

**Why is intelligent design science? Isn't it just giving up on finding a scientific explanation for something that we don't yet fully understand?**

Intelligent design is science because it is based completely on physical data — the molecular machinery of cells — plus ordinary logic. Whenever we see systems in our everyday world of a certain degree and kind of complexity (like clocks), we always have found them to be designed. Now, much to our surprise, science has discovered similar systems in the cell. I see no reason to withhold the conclusion of design for cellular components. So the design of cellular machinery is an inductive argument based on physical evidence — a scientific conclusion.

When the motions of the galaxies away from the earth was first observed in the 1930s, that led to the Big Bang hypothesis. Many scientists of that time hated the idea of a beginning to nature, because it seemed to have theistic overtones. What if they had said that the Big Bang hypothesis was simply giving up on finding a scientific explanation for something

that we don't fully understand yet? If they had, physics would have missed out on a lot of progress. Science has to follow the evidence wherever it leads, or it ceases to be science. Right now the biological evidence is leading to the conclusion of design.

**But that's how they might have phrased it - "a beginning to nature" not "a designer got things started." Do you appreciate the concern that many people have about introducing a "designer" into science textbooks?**

Yes, I do appreciate people's concerns about explicitly talking of a "designer" in textbooks. Nonetheless, science is supposed to be a no-holds-barred search for the truth. Throughout the history of science we've had to get used to a lot of ideas that people thought were odd. There's no reason to shy away from the concept of a designer just because it makes some people uneasy.

*Paul Comstock is the Editor of the California Literary Review.*

<http://calitreview.com/2007/09/24/michael-behe-on-the-edge-of-evolution/>

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"The fact is, that only the partial truth of many of the secondary "laws" of Darwinism is beyond question." (SDii662)

"Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for."

"In the creation of new species, departing sometimes very widely from the Parent stock, as in the great variety of the genus Felis—like the lynx, the tiger, the cat, etc.—it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments..."

"For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a differentiated sum of qualities and attributes, it is in virtue of that alone conditioned and imperfect." (SDii732-3)

[the two book reviews were taken from emails from Odin Townley, who has the thanks of the Editors.]



## ADEPTS AND SIDDHIS IN THE WEST

Epimenides, the Orphikos, was renowned for his "sacred and marvelous nature," and for the faculty his soul possessed of quitting its body "as long and as often as it pleased." The ancient philosophers who have testified to this ability may be reckoned by dozens.

Apollonius left his body at a moment's notice, but it must be remembered Apollonius was an adept — a "magician." [See *Isis Unveiled* i 437-8.] Had he been simply a medium, he could not have performed such feats at will. Empedocles of Agrigentum, the Pythagorean thaumaturgist, required no conditions to arrest a waterspout which had broken over the city.

Neither did he need any to recall a woman to life, as he did. Apollonius used no darkened room in which to perform his æthrobatic feats. Vanishing suddenly in the air before the eyes of Domitian and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of akasa about it, he could walk off unperceived to some secure retreat in the neighborhood, and an hour after his astral form appear at Puteoli to his friends, and seem to be the man himself.

No more did Simon Magus wait to be entranced to fly off in the air before the apostles and crowds of witnesses. "It requires no conjuration and ceremonies; circle-making and incensing are mere nonsense and juggling," says

Paracelsus. The human spirit "is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also is the mind of man. If we rightly understood its powers, nothing would be impossible to us on earth. The imagination is strengthened and developed through faith in our will. Faith must confirm the imagination, for faith establishes the will."

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"An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. We have seen one do this, in full day, while his hands and feet were being held by a skeptical friend whom he wished to surprise.<sup>1</sup> Little by little the whole astral body oozed out like a vapory cloud, until before us stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

The medium need not exercise any will-power. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why "the materialized form sometimes knows more than the medium,"<sup>2</sup> for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed,

<sup>1</sup> The Boulogne (France) correspondent of an English journal says that he knows of a gentleman who has had an arm amputated at the shoulder, "who is certain that he has a spiritual arm, which he sees and actually feels with his other hand. He can touch anything, and even pull up things with the spiritual or phantom arm and hand." The party knows nothing of spiritualism. We give this as we get it, without verification, but it merely corroborates what we have seen in the case of an Eastern adept. This eminent scholar and practical kabalist can at will project his astral arm, and with the hand take up, move, and carry objects, even at a considerable distance from where he may be sitting or standing. We have often seen him thus minister to the wants of a favorite elephant.

<sup>2</sup> Answer to a question at "The National Association of Spiritualists," May 14th, 1877.

and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

But, while it is our firm belief that most of the physical manifestations, i.e., those which neither need nor show intelligence nor great discrimination, are produced mechanically by the scin-lecca (double) of the medium, as a person in sound sleep will when apparently awake do things of which he will retain no remembrance. The purely subjective phenomena are but in a very small proportion of cases due to the action of the personal astral body. They are mostly, and according to the moral, intellectual, and physical purity of the medium, the work of either the elementary, or sometimes very pure human spirits. Elementals have naught to do with subjective manifestations. In rare cases it is the divine spirit of the medium himself that guides and produces them.

As Baboo Peary Chand Mittra says, in a letter to the President of the National Association of Spiritualists, Mr. Alexander Calder, "a spirit is an essence or power, and has no form. . . . The very idea of form implies 'materialism.' The spirits [astral souls, we should say] . . . can assume forms for a time, but form is not their permanent state. The more material is our soul, the more material is our conception of spirits."

[Isis Unveiled ii 596 et seq.]

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## WESTERN OCCULTISM

All progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things.

With the right attitude we would not realize our own advance, while it would be perfectly patent to others - this, because we are aware of defects which probably look more important to us than they really are.

Defects - not being valuable - are not important. Their absence is. Therefore our thought should be in regard to those qualifications which replace them. If we were newly furnishing a

house, we would not be thinking of the old furniture, but of the new, which was to take its place.

There is no question of sin or sinner. There is only the question: Are you working for yourself as you understand yourself, or are you working for the Self as you *ought* to understand you really are. If you want nothing for yourself, but think only to do for others, what is needed *comes* under the law of the very force you make attraction for. Support comes in every direction.

Service for ourselves is a creation which ties us fast to wrong conditions. We may strive for better bodies, better positions, for possessions of all kinds, better qualities, better understanding *on one condition only* - that the motive be to make ourselves the better able to help and teach others.

**He who follows the true Path is not drawn away from his fellow-men. His fellow-men are more to him than they every were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man.**

He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men shall know the Truth.

**I used to look calmly and dispassionately at the very worst picture I could conjure up, as happening to myself, and found it very helpful in getting rid of the "fear of consequences." I mentally took account of the very worst, saw myself in it, with all that it entailed, went through it in all its parts, leaving myself *alone* dishonored, stripped of everything.**

Those very things happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it, I would not be where I am today.

But you know all this, and it may seem like cold comfort. I would that I could give you more.

Can we question Master's hand in everything done in his name? The circumstances may not smile at us, but it is not their favor that is sought. We ought to *know* by this time that seeming evil is very often - we might say, always - turned to good. For it is "that Great Initiate of All, Who keeps this whole Movement in being."

May you have all power, health, and  
courage, externally, internally - and eternally.

[Collation from the letters of Robert Crosbie, from  
page 537 of Volume XVI *Theosophy Magazine*.]

## WISDOM IN ACTION



### “The era of Western Occultism”

This is the era of Western Occultism. We are now to stand shoulder to shoulder in the U.S. to present it and enlarge it in view of coming cussedness— attacks which will be in the line of trying to impose solely Eastern disciples on us. The Masters are not Eastern nor Western, but universal.

I shall be glad to give you any information possible respecting Theosophy and the Theosophical Society, but I think you err in supposing that the purpose of either is to encourage the study of what is known as the Occult Arts. Knowledge concerning, and control of, the finer forces of nature are not things which should be sought after at our elementary stage of progress; nor would such attainment be appropriate, even if possible, to anyone who had not thoroughly mastered the principles of Theosophy itself.

**Mere desire for powers is a form of selfishness, and receives no encouragement from our Teachers. Mme. Blavatsky stated this matter very clearly indeed in an article published in Lucifer, entitled “Occultism versus the Occult Arts.”**

When persons without a large preliminary training in the real Wisdom-Religion seek knowledge on the Occult plane, they are very apt, from inexperience and inadequate culture, to drift into black magic. I have no power to put you into communication with any adept to guide you in a course of Occult study, nor would it be a service to you if the thing were possible.

The Theosophical Society was not established for any such purpose, nor could anyone receive instructions from an adept until he was ripe for it. In other words, he must undergo a long preliminary training in

knowledge, self-control, and the subjugation of the lower nature before he would be in any way fit for instruction on the higher planes. What I recommend you to do is to **study the elementary principles of Theosophy, and gain some idea of your own nature as a human being and as an individual, but drop entirely all ambition for knowledge of powers** which would be inappropriate to your present stage, and to correct your whole conception of Theosophy and Occultism.

No Branch should depend on one person, for if so, it will slump, sure; nor on two or three either. Here they depended on me for a long time, and my bad health in voice for a year was a good thing as it made the others come forward. \_\_\_\_\_ is right enough in his way, but certainly he ought to be fitting himself for something in addition to speaking, as the T.S. has to have a head as well as a tongue; and if a man knows he is bad at business, he should mortify himself by making himself learn it, and thus get good discipline.

Theosophy can best be presented in a simple form by one who has mastered the elements as well as “the nature of the Absolute.”

It is just this floating in the clouds which sometimes prevents a Branch from getting on. And I fully agree, also, that if the policy I have referred to should result temporarily in throwing off some few persons it would be a benefit, for you would find others coming to take their places. And I can agree with you, furthermore, out of actual experience.

from W.Q.Judge's "Letters That Have Helped Me"  
pp 108 - 109

[these selections from Robert Crosbie and W.Q.Judge may stimulate ideas of how intended 'Western Occultism' to be understood and practiced. Ed]

**Next month:**

**‘On Masters’**



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[See programme for Sunday Meetings](#)

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