

with all this. *Ergo*, our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest.”

Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle - could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C - better think at once, of the whole alphabet - has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don't you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic [made of interrelated causes and effects] Universe are past our understanding.

Every transgression in the private life of a mortal, is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory (...).

“He that is without sin among you, let him first cast a stone” - at the guilty [*John* viii, 7]. These words appear to have been said in vain, as even Christian law sneers at their practical application.

“Heathen” Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: “And Jesus said unto her, Neither do I condemn thee; go and sin no more” [*ibid.*, viii, 11]; and alone, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment.

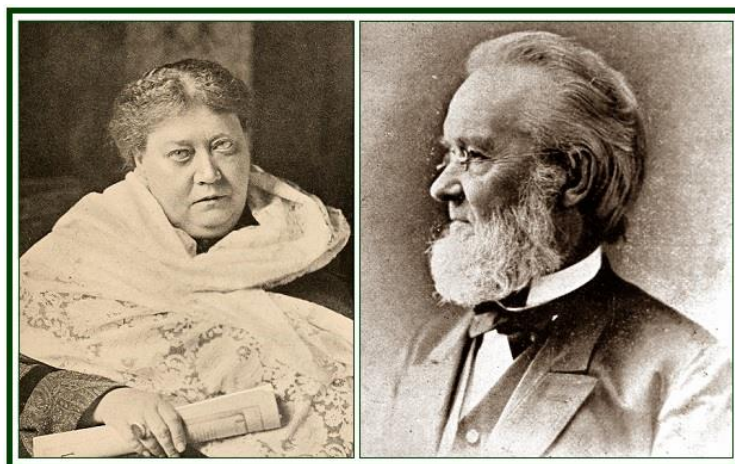
[From “**Collected Writings**”, H.P. Blavatsky, TPH, USA, volume XII, pp. 384-385.]

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Buchanan, on Moral Education

Excerpts From a Book Recommended by Helena Blavatsky



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Jambunada's Wedding Feast

The Story of a Spiritual Marriage in the East



Jambunada's one great wish was to invite the Blessed One to his wedding feast. When Buddha one day passed that way, he sensed the bridegroom's desire and, followed by his many disciples, entered his house. The rooms were small, yet there was room for everybody and to spare. The food was limited, but Jambunada offered it to his lord and begged:

“Eat, lord, partake of this modest food, you and your many sons.”

Although each ate heartily, the food did not seem to diminish, and the bridegroom thought to himself: ‘Had I invited my friends and relatives, they too would have had their fill.’ Scarcely had this thought passed through his mind than friends and relatives appeared in their scores; yet it seemed as though there were room for many more. All were fed, and all were satisfied.

When the Blessed One saw so many people happily forgathered, he spoke to gladden their hearts:

“Truly, marriage is a great solace and happiness in life, for it unites two hearts in bliss. Still more wonderful is to be wedded to truth, for when death severs even the sweetest of earthly ties, nothing can afflict him who is wedded to truth. And so I say unto you, be wedded to truth. He who desires everlasting union with his wife must be as true to her as truth itself. And she who desires everlasting union with her husband must be as true to him as truth itself. So he will be a true comfort to her, and she to him, for verily, both are wedded to truth. Your children will be like jewels in a crown and will adorn your hearts with bliss; they will become like their fathers and mothers and testify to their happiness. Verily, verily, I say unto you, let every man and every woman be joined in holy wedlock to truth, and let none remain single. When death comes to separate you and the body is overtaken by dissolution, you will live eternally in truth, for truth is immortal and endures forever.”

When the guests heard these blessed words, their hearts rejoiced and each embraced a life of righteousness and truth.

[Reproduced from “**Self-Reliance Through Yoga**”, a book by Selvarajan Yesudian, Unwin Paperbacks, London, Wellington, Sidney, 222 pp., 1990 edition, see p. 185.]

Dalai Lama Worked With the CIA

Yet the Use of the So-Called Tibetan Buddhism by the CIA Should Be No Surprise



Truth is not always pleasant: let us see an example.

If one can accept well-established facts, it is necessary to admit that the XIV Dalai Lama and the so-called Tibetan Buddhism do not limit themselves to having a significant collaboration and many things in common with a number of Hollywood artists. The Dalai Lama and his Buddhism are also known for their close cooperation with the CIA, the U.S. government Agency that has been used to fabricate lucrative wars and military coups around the world.

For these and other reasons, Tibetan Buddhism, having become in part North-American, has scarcely anything to do with *classic Theosophy*.

The relations of the Dalai Lama with the CIA - monetary and otherwise - are well documented and unquestionable. Nobody has to “denounce” them, for they are public. Nobody denies them. This video summarizes the facts:

<https://www.youtube.com/watch?v=kffbalXTTLo>

However, the cooperation between “Tibetan” Buddhism and the agency in charge of fabricating and sustaining wars around the world cannot come as a big surprise for students of Theosophy - for Helena Blavatsky wrote in 1888:

“There are good and bad priests in Buddhism, just as there are among the Christians. I detest the sacerdotal *caste*, and always distrust it, but I have absolutely nothing against the single individuals who compose it. It is the *whole system* for which I have a horror, just as every honest man has, who is not a hypocrite or a blind fanatic. The majority are prudent and keep silent; as for me, having the courage of my opinions, I speak and declare exactly what I think.” [1]

There was never a good reason for theosophists to see Tibetan monks as real sages, for Blavatsky wrote that most of them are actually ignorant and foolish people.

She said:

“There is beyond the Himalayas a nucleus of Adepts, of various nationalities, and the Teshu [Panchen] Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas - who are ignorant and fools mostly.” [2]

This is not Blavatsky’s personal testimony only. In the Mahatma Letters, a Master of the Wisdom describes the long religious ceremonies of which he had to personally participate every year, and says they are but “glittering bubbles to amuse the babes with”. Due to such ceremonies, which unfolded during various days, he admitted: “I will be busy night and day, morning, noon, and evening.” [3]

Realism is part of that necessary respect for truth which one must have, in order to avoid living in a paradise of fools. The theosophical movement must get rid of its attachments to ritualism, to outward forms, and to blind obedience regarding “famous” personalities. Theosophists have the high privilege of being able to renew themselves and the movement by acknowledging the centrality of ethics, of decency, of moderation, and by choosing the anonymous building of a meaningful life. Each honest person is a center of renewal for humanity. The future of mankind is luminous, and it has its seeds in the heart and mind of millions of persons of good will.

(CCA)

NOTES:

[1] “Collected Writings”, Helena P. Blavatsky, TPH, USA, vol. IX, 394-395. This is part of the article “Reply to Abbé Roca”.

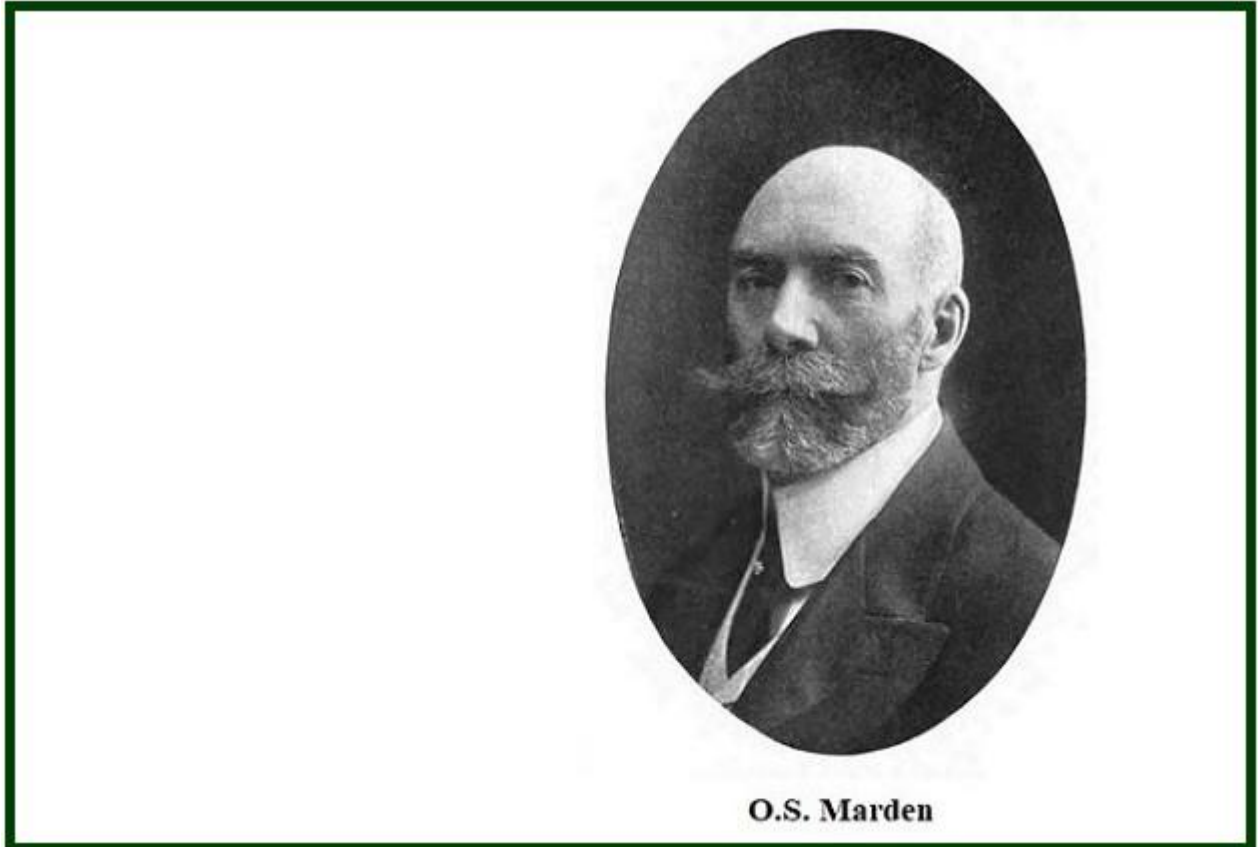
[2] Quoted in “HPB - The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement”, by Sylvia Cranston, A Jeremy P. Tarcher/Putnam book published by G.P. Putnam’s Sons, New York, copyright 1993, 648 pp.; see part 3, chapter 6, page 83. The passage is on page 107 of the Brazilian edition of the book.

[3] “[The Mahatma Letters](#)”, Letter XVI, lower half of p. 116.

Our Oneness With Infinite Life

In Spite of Our Failures and Blunders, The Nations Are Coming Closer Together

O. S. Marden



He lives best and most who gives God his greatest opportunity in him. If we only knew how to live and move and have our being in Him, to be conscious of this every instant, we should then know what true living means. We should be satisfied, for we should then awake in His likeness.

“Deep within every heart that has not dulled the sense of its inner vision is the belief that we are one with some great unknown, unseen power; and that we are somehow inseparably connected with the Infinite Consciousness.”

It is a mental law that thoughts and convictions can only attract their kind. A hatred thought is a hatred magnet and the longer we harbor it, the more steadily we contemplate it, focus our minds upon it, the larger and more powerful the hatred magnet becomes.

In the early days of the great European war a Jewish soldier, in the first line of a Russian battalion, engaged in a man to man fight with an Austrian in the opposing battalion. In their

desperate encounter the Russian Jew drove his bayonet through the breast of his opponent. As the latter, an Austrian Jew, fell mortally wounded, with his dying breath he gasped the Hebrew prayer, which begins, "Hear, O Israel". The Russian, realizing that he had killed a brother Jew, overcome with horror, fell fainting on the battlefield. When he regained consciousness he was a raving lunatic.

When will men realize that we are all brothers; that we are all members of the same great human family, children of the same great Father-Mother-God. When will we see that though oceans and continents divide us, though we may speak different tongues, may differ in race, color and creed, yet we are so closely related in thought and motive that our deepest, most vital interests are identical.

Time and again despite all outward differences has that invisible bond of union which binds mankind into one great family manifested itself even on the battlefield. There men who have sabered or shot at and wounded each other have become fast friends and learned to feel their brotherhood. Many and many a time has it happened that soldiers who had been bitter enemies in battle and had tried in every way to kill each other, have found while convalescing side by side that they were really one in sympathy and feeling, brothers at heart and did not know it. If these men had known and seen into one another's soul before the battle as they had afterwards in the hospital they never could have been induced to fire at or to try to injure one another.

In spite of our failures, our blunders, our crimes, the nations are coming closer and closer together. Scientific discoveries, marvelous inventions, the extended use of steam and electricity, the conquest of the air, all these are fast welding the interests of mankind and bringing into close and intimate relation the most distant countries of the globe. The Occident and the Orient are no longer at the ends of the earth. They are beginning to know and to respect each other, and to learn each from the other. They are beginning to realize in its largest sense the truth of Kipling's utterance:

*"But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the ends of the earth."*

Scientists are piling up proof after proof of the unity, not only of mankind, but of everything in the universe, of the oneness of all life. They are demonstrating that there is but one substance, one eternal force or essence in the universe, and that all we see is but a varying expression of it. Everything about us is merely a modification, a change of form of this universal substance, just as electricity is a manifestation of force in various forms - in its unchained power in rending giant trees and destroying huge buildings, and as harnessed by man in moving trains, in lighting our homes, in furnishing heat for cooking and in many other domestic and industrial devices.

The lesson of lessons for us to learn from this is our inseparable union with the Creator of life, that everlasting, eternal unity of spirit, that oneness with the Father which Christ came to teach.

"I and the Father are one." "I am the vine, ye are the branches." We are as closely united one to the other, and all to the Father as are the branches to the parent stem. When we are conscious of our union, of our co-partnership with the Infinite, we feel an added power, just as the branch feels the force of the life currents flowing into it from the vine. Severed from

the parent stem the same branch would not feel so confident. It would soon find that of itself it could do nothing; and in a short time it would wither and die.

The moment we pluck a flower from its stem it begins to wilt and fade because it is separated from the source of its life. Cut off from the great chemical laboratory of Nature, from the creative, miracle-working energy of the sun, the soil, and the atmosphere, it dies within a few hours.

The moment we are cut off from our Divine Source we begin to wither, shrivel and die. As long as we remain separate nothing can stop this fatal blighting process. When we are not fed from our Source we are like the branch severed from the parent vine, like the flower plucked from its mother stem.

My experience has shown that people who, from different causes, feel cut off from connection with the Divine Source of things suffer intensely from fear. They are filled with a vague, but overmastering terror which presses upon them with greater force because it is unseen, unknown. They dimly feel that like meteors in the sky which have passed beyond the controlling gravity governing the other heavenly bodies, they are separate, unrelated human atoms without assurance that they are under a protective, guiding, sustaining power.

Victims of extreme nervous diseases are often overwhelmed with a sense of utter isolation, of being cut off from every sustaining force, and they are terror stricken, just as a child who has lost its way, and knows not where to turn. Temporarily, and in a lesser degree, people who are terrified in a thunder storm and rush to a cellar, anywhere to hide themselves from threatened danger, suffer from this feeling of separation, of aloneness.

All who are affected in this way would be greatly benefited by dwelling on such Biblical passages as, "In Him we live and move and have our being", "The Father in me and I in the Father." These are strictly scientific truths. We could not live or move or have any being apart from the Power that made us, that sustains and supports us, and the consciousness of this gives a steady, buttressing sense of security and safety that nothing else can.

Our individual strength comes from our conscious oneness with Omnipotence, just as our national or corporate strength is derived from union with one another. Each human being is like a drop of water in the ocean. He is not independent. He cannot work alone. Consciously or unconsciously he is a part of the masses all around him. He is touched by other water drops on every side, and his existence, his success is largely dependent upon his union with the others. Even if a drop of the ocean could separate itself from the mass and should try to live its own life in its own way it would soon cease to exist as a drop. A man cannot accomplish much alone. His success depends on his union with other men. His dignity and strength are reinforced by the organization or association of which he is a unit, as a cable is reinforced by the sum of the strength of its separate wires.

"Nature", says Humboldt, "is Unity in diversity of manifestation, one stupendous whole, animated by the breath of life." When we come into conscious realization of the truth that we are a part, the most important part, of the stupendous whole created by God, and that we are working in cooperation with Him, we will come into possession of a power and dignity which will make our lives sublime.

The greatest minds of all ages have drawn their strength from the invisible Source, from their vital connection with the Power which creates, and works through every one of us. They have also believed in the great mission of the race; believed in a divine plan running through the universe which works for righteousness, and shapes the destiny of the race. This faith in the Godward movement of the great human current has characterized even those who did not openly profess any religious faith. Their belief in the divinity of humanity has been a strong factor in their character, and the root source of their power.

This same faith, this unquestioned confidence in the divine cosmic Intelligence, has given more comfort, has brought more peace of mind, and happiness to vast multitudes of human beings than any other thing. Indeed it is the only thing that can bring us true peace, enduring happiness.

There is something besides brain force needed to make a man a real constructive power in the world, and that is his divine connection, his being in the current which runs Godward.

Without this essential, notwithstanding all that the mind and the body can do for us, we feel a void in our being, a great lack, a longing, a yearning for something, we know not what. Without this, even though we have the most complete physical and mental equipment, we are like a new electric car, ready for service, thoroughly equipped in every detail, except the trolley pole, which makes the connection with the electric current. Completion, satisfaction, divine energy can only come from attuning ourselves to something beyond the physical and the mental plane. We must put up our trolley pole and tap the infinite Source of Power or else we are, so far as true progress is concerned, in the position of the car that is not connected with the motor force that alone gives it power to move forward. We must tap the divine current running Godward through contemplation, through prayer, through noble deeds, unselfish service, honest endeavor to live up to our best. We cannot make connection with Divine Power through any selfish cause, any greedy deed.

It is a strange thing that human beings will take the chances of cutting themselves off from this mighty current which runs truthward, justiceward, and Godward, and try to make a substitute of their own puny strength.

Yet every time we consciously do wrong, every time we depart from the truth, every time we commit a dishonest, unworthy act, do a mean, contemptible thing, we separate ourselves from this current and lessen the omnipotent grip upon us. We break our connection and become a prey to all sorts of fears and doubts.

Someone has truly said that “when a man has committed an evil act he has attached himself to sorrow.” Because of the unity of all life, he has established relationship between himself and the whole human current of vicious influences; he has made connection with all the forces in the universe that conspire to drag him down, to draw him still further away from the Creator and Inspirer of all good.

The converse is equally true. Let a man do a good deed, commit himself to a noble work, and all the creative, uplifting forces will rush to his aid. He will be reinforced by the added power of all others working in the same spirit, on the same plane.

All good things vibrate in unison; they belong to the same family. So all bad things vibrate in unison, and belong to one family. Attract one of them and you attract all the others because they are on the same plane.

A discouraged, despondent mood, for example, makes connection with the whole discouraged and despondent family, the whole failure army, and when we make this connection our entire being is adjusted to the gloomy, discouraged vibration. If we harbor the poverty thought, the fear of coming to want we unite ourselves with all the poverty vibrations in the universe, and whatever has an affinity with poverty rushes toward us through the current we have established.

On the same principle, let one think cheerful, optimistic thoughts, let him make connections with the current of opulence, of the generous, overflowing abundance supply of the Creator and he allies himself with all the helpful, productive, creative forces in existence.

At one time it was thought that we could get no knowledge or impressions excepting through the five senses, but we know now that there are many other avenues by which we communicate with one another. There is a mental, a spiritual communication which is more intimate, more real than any we can make by physical contact or expression. We can sit beside those who are in sympathy with us for hours without touching them, without a word being spoken, without a look, and yet enjoy the sweetest and most delightful converse. We are conscious that our minds are intercommunicating in a deeper, more subtle, satisfying manner than is possible by means of physical contact or through the senses.

In fact, there are many occasions in life so sacred that we feel mere words would profane, distress, disturb rather than help or comfort. We are aware that they are too coarse to convey the finest sentiments, that they are too bungling, too awkward to carry the expressions of sympathy, of love back and forth from soul to soul that are in tune with each other.

The message of love teaches that the “love of life is a single heart beating through God, and you and me.” “One life runs through all creation’s veins.”

The mind sees beauties which the physical eye never beholds. The mental ear hears harmonies, melodies which the auditory nerve is too gross to perceive. The soul through its closer union with God receives perceptions which even the mind cannot comprehend.

By means of this divine connection through the Great Within of ourselves we can accumulate power that will revolutionize our lives. Right here in our own being we can loose streams of energy infinitely more potent than any physical power.

We know that the great cosmic ether everywhere about us is filled with divine vibrations, charged with spiritual force, and omniscient intelligence which are always waiting to flood our minds when we make the right connections and are ready to receive them.

This cosmic ether or universal substance is the source of all supply, as well as of that divine power, which most people shut out of their lives because they do not know how to unite themselves with it. They resolutely shut their minds to the divine inflow by refusing to believe in anything that is not demonstrable through the senses.

Most of us are very skeptical of the reality of the unseen. We are doubting Thomases, who can be convinced only by the material, by that which we can see or feel.

If children could only be trained in a different atmosphere; if they could be made at the start to reach out mentally into the unseen realities and utilize them for their own purposes, just as we mold and fashion material things, there would be comparatively few failures in life.

It was intended that man should live in perpetual contact with the Power that created him, that would keep him in tune with all that is healthful and good and pure and true, but, unfortunately, we are constantly losing our connection and thus making ourselves impotent, weak, when we might be potent, strong, creative. To live in wireless communication with the divine current that runs through all creation is to be in touch with Divinity indeed, is to be divinely successful.

No power outside of ourselves can cut us off from communication with this current. Even the worst criminals, those who have been cut off from human society may still be one with their Source if they choose. The Creator has not cut them off, has not discarded them. They have broken the connection themselves. The Creator would not blast with a thunderbolt, would not crush with his wrath the most profane wretch that ever lived, even though he should curse Him for creating him. The great love of the Father would still sustain him, keep him alive, feed him, permit the same beautiful sun to shine upon him as upon the greatest saint. All the blessings of nature would still be there for his enjoyment, would be given as freely to him as to the most devoted worshiper.

If we could only grasp this superb truth, our oneness with the great creative principle of the universe it would transform the race. It would banish fear. It would bring peace and harmony into our lives. It would give us a sense of security and satisfaction and happiness such as we never before knew. Until we realize our unity with God and one another we can never grow to our full stature; we can never utilize the manifold powers at our command.

Nor shall we ever reach that glorified manhood which matches the Creator's pattern of the possible man until it is ingrained into every child's nature that he was not only created by his Father-Mother-God, but that he is forever after vitally connected with Him, that He is nearer to him than his own hands and feet, closer than his own heartbeat. This oneness of the child with his Maker is the principle which must ultimately mold the race into perfect beings.

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The above article reproduces chapter 16 of the book "**The Victorious Attitude**", by O.S. Marden. The volume was published in 1916 in the U.S.A. by Thomas Y. Crowell Company.

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Berdyayev and the Search for Truth

**There is a Price to Pay for
Removing Organized Delusion**

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Akasha and Astral Light

Two Basic Terms in Esoteric Philosophy

Helena P. Blavatsky



Astral Light - The same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's "*promise* and potency of every quality of life", but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The "grand magisterium" asserts itself in the phenomenon of mesmerism, in the "levitation" of human and inert objects; and may be called the ether from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as "immortal, luminous, and star-like". The root of this word may be found, perhaps, in the Scythic *aist-aer* - which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown God. As the great cause must always remain invisible and

imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which “fell down into generation and matter”, but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent-fount of all - the astral light. “The stars attract from us to themselves, and we again from them to us”, he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. “Magic is the philosophy of alchemy”, he says again.[1] Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

“As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg*; through the shell comes the air, and penetrates to the centre of the world.” The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day’s activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH.* A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate the temperature of his breath; but how to protect one’s self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *akasha*, a word which we will now explain.

Akasha

Literally the word Akasha means in Sanscrit *sky*, but in its mystic sense it signifies the *invisible* sky; or, as the Brahmans term it in the Soma-sacrifice (the *Gyotishtoma Agnishtoma*), the god Akasha, or god Sky. The language of the *Vedas* shows that the Hindus of fifty centuries ago ascribed to it the same properties as do the Thibetan lamas of the present day; that they regarded it as the source of life, the reservoir of all energy, and the propeller of every change of matter. In its latent state it tallies exactly with our idea of the universal ether; in its active state it became the Akasha, the all-directing and omnipotent god. In the Brahmanical sacrificial mysteries it plays the part of Sadasya, or superintendent over the magical effects of the religious performance, and it had its own appointed Hotar (or priest), who took its name. In India, as in other countries in ancient times, the priests are the representatives on earth of different gods; each taking the name of the deity in whose name he acts.

The Akasha is the indispensable agent of every *Kritya* (magical performance) either religious or profane. The Brahmanical expression “to stir up the Brahma” - *Brahma jinvati* - means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the Akasha or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. At the moment of the sacrifice, the latter becomes imbued with the spirit of Brahma, and so for the time being is Brahma himself. This is the evident origin of the Christian dogma of transubstantiation. As to the most general effects of the Akasha, the author of one of the most modern works on the occult philosophy, *Art-Magic*, gives for the first time to the world a most intelligible and interesting explanation of the Akasha in connection with the phenomena attributed to its influence by the fakirs and lamas.

NOTE:

[1] “*De Ente Spiritualis*”, lib. iv.; “*de Ente Astrorum*”, book i.; and *opera omnia*, vol. i., pp. 634 and 699.

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Reproduced from “[Isis Unveiled, Volume I](#)”, by Helena P. Blavatsky, pp. xxv-xxvii.

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Preparing the Omega Point When the Positive Lines of Karma Converge



In “Letters From the Masters of the Wisdom”, a Mahatma of the Himalayas refers to the “converging lines of karma” of those who share the theosophical effort.

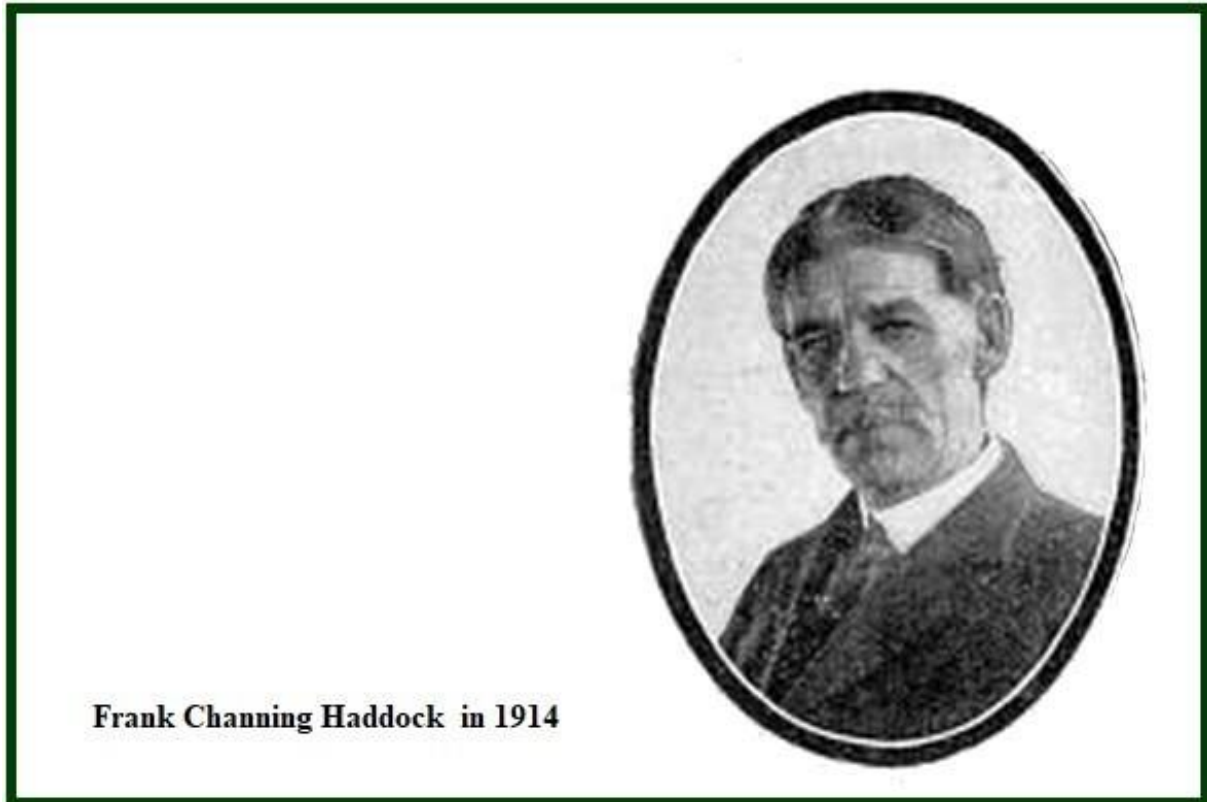
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Power of Will

A Statement of General Principles

Frank Channing Haddock



A 2024 Editorial Note

Haddock says that the purpose of human evolution is to develop psychic powers according to nature and to Ethics. Indeed, the third object of the theosophical movement is described as “The investigation of the unexplained laws of Nature and the psychical powers latent in man.”[1]

According to Haddock, persons act “behind the mask of body”. This is correct in theosophy. The physical world is mayavic. It is a mask, a tool, whose purpose is to serve the growth of the soul, as clarified by Patanjali in the Yoga Sutras. Human being is the pupil of the universal spirit present in his own consciousness. A combination of our ways of being and acting forms the lower or objective mental principle. Self-education includes the (unavoidable) education of our subconscious world. Haddock speaks of a “law of discontent”, which corresponds to dukkha, the first noble truth of Lord Buddha. The inner spirit seeks to transcend its prison in Maya.

Haddock mentions completeness. The pilgrim expands his completeness by transferring his Will and his sense of Self to higher levels of consciousness. He decides to obey the will of his own higher self, the Father in Heaven. He then starts to identify himself directly with the

higher level of perception, and not only follow it. In Matthew, 6: 39, Jesus renounces his personal self. He tells his own Father or Monad that things must occur “not as I will, but as You will.” And in Matthew, 6:42 he repeats: “May Your will be done.” And the will of the Lord or higher self is ultimately his own will. The autonomy of the learner is safeguarded always.

(CCA)

A Statement of General Principles

Frank Channing Haddock

One

- * **The goal of evolution is psychic person.**
- * **Person acts behind the mask of body.**
- * **The basic idea of person is self-determined unfoldment.**
- * **The central factor in such unfoldment is Will.**
- * **Will is a way person has of being and doing.**
- * **A certain complex of our ways of being and doing constitutes mind.**
- * **Mind operates on two levels: one on that of awareness, the other on that of the subconscious.**
- * **In the subconscious realm of person the evolutionary phases of heredity, habit, established processes, exhibit.**
- * **In the field of awareness the phase of variation, both by reason of external stimulus and by reason of psychic freedom, appears.**
- * **But organized person is inherently restless. The Will exhibits the law of discontent. Restlessness of organism develops Will.**
- * **Person unfolds by control and use of Will.**
- * **The Will must take itself in hand for greatest personal completeness.**

Two

- * **Personal life is a play between powers without and powers within the central function of Will.**
- * **Personal life ends in subjection to such external powers, or rises to mastery over them.**

Three

- * **The Will grows by directed exercise.**

* Exercise involves the use of its own instruments - body, mind, the world.

* The only method which can strengthen and ennoble Will is that which puts into action itself in conjunction with its furniture.

* This method, persistently followed, is certain to give to the Will mighty power, and to enlarge and enrich person.

NOTE:

[1] See [The True Objects of the Movement](#).

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Reproduced from the book “**Power of Will**”, by Frank Channing Haddock, Pelton Publishing Company, Meriden, Connecticut, USA, 1916, see pp. VII and VIII.

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A 3,000 Years Esoteric School **The Advanced Levels of the Search for Wisdom**

The relatively recent attempt by H. P. Blavatsky to create a visible Esoteric School, which took place in the 19th century, can only be understood in the larger context of the occult teachings transmitted since time immemorial to those who seek for eternal wisdom.

Esoteric teachings cannot be given to outward personalities. They are available to the *souls* of earnest students from all nations and every cultural tradition.

The true esoteric School is inner, invisible, and its antiquity cannot be easily described. It is as old as mankind, for human beings were never left alone in their spiritual learning and evolution. On the plane of cultural and historical evidences, this subtle school exists since some three thousand years ago, in the West as in the East.

Undetectable by one’s five senses, the School of Souls was active in ancient Greece and Egypt, and in some way or another it remains alive today in these and other countries. In India and China, it is alive today as it was many thousands of years ago. It is connected to the Himalayas. There is no reason for us to have a long and futile discussion about its “geographical location”, for it is not physically limited to this or that country. It is enough to say it has various physical ramifications, including the South American Andes, as H. P. Blavatsky clarifies in “The Secret Doctrine”. Being as old as mankind, it started to operate much earlier than the beginning of any civilization we can think of. And it is as alive and influential as ever in the 21st century.

[Click to Read the Entire Article](#)

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Thoughts Along the Road Stable Peace in Dangerous Times



* Just before the birth, there is a moment when the child cannot live comfortably any longer within the body of the mother. At the same time, the baby is not free from the placenta yet.

* There is a safe path to the next phase, when the child will be able to freely breathe and rest outside in open air and near his mother, but this is not even suspected. The baby's experience of feeling that an old pattern of vibrations is destroyed but no new pattern is available to harmonize the flow of life is similar to moments of great change in the history of civilizations.

* In societies, too, there are asphyxiating moments when the old world is dead already, the previous placenta is ruptured, institutions fail, social contract is forgotten, but the new world order and the future harmony of the nation are not structured yet. Most people can't even see that the birth labor has started already and points to something better.

* What should one do in such a case? The first task is to examine the situation with due care and avoid thoughtless actions. The priority is not to make things worse. The process of "chaos" must be observed in peace. Panic does not help. Self-delusion is better avoided. Being carried away by feelings of anger or fear does not help the mother, humanity. It also harms the baby - the future phase of civilization. One must remember: nature does not create problems it cannot solve. It is up to us to use our intelligence.

* Where should one find peace in critical times? Classical theosophy heals human soul by teaching the doctrine of the cycles. At any moment, each deep breath one may freely take contains in itself the complete miniature of a sacred cycle of 100 years, among others.

Everything in life is cyclic. There is no reason to worry if we strengthen our connection to that Detachment which is Plenitude, the pure space and time of calm intelligence, from which we naturally obtain a kind perception of things. Then confidence in Life emerges. We have nothing to lose, except our superficial attachment to outward forms.

* We can decide right now that we will stay away from the folly of those who act in haste not knowing what they do. It is a good idea to renew this decision regularly and make it stronger every day. Especially if we are subject to social pressure coming from the collective mechanisms of anxiety and fear. Theosophy says there are moral epidemics. It states that they lead to disaster, and tells us how to avoid them.

* As soon as we free ourselves from the blind waves of unstable feelings, we naturally start seeing other persons, different social groups, cities and nations which are also outside the feverish world of “active ignorance”. Time is a valuable natural resource. Those who are not anxious are lucid and can save it, using it in proper ways. The point is decisive if we confront the threat of social chaos and war. It has been said elsewhere:

* “Many worry about the danger of a third world war. In fact, it has started already and takes place as a battle of minds. The WW-III now raging is a long-standing, undeclared conflict, different from the previous ones. It is the most intelligent of wars, being largely subtle; it is the most stupid of them, for it is unnecessary. It does not take place on the physical realm: its main battlefield is located in the souls. There is no need therefore for it to provoke the destruction of present civilization, if love of life duly wins the day on human consciousness. In any sort of conflict, victory and defeat start in one’s thoughts.” [1]

* Right thinking is an ancient science. We all speak to ourselves all the time, and the conversation is often careless. Let us pay attention to what we say to ourselves, because every thought gets recorded in our subconscious and later its results come back to us in unsuspected ways.

* Be responsible for what you tell yourself. Teach your subconscious valuable things, and do this in an effective way. Speak to the child within you. Give your subconscious comfort, confidence, calm, and decide to help those who are helping mankind in the present birth.

* However important the external facts may seem to be, there is no need for you to get hypnotized by them. You can always declare to your own soul and write it down in your spirit:

* “I am not my present circumstances. I am my creative will. I am my will to do good. The will to do good is my real self.”

* Persevere in that view, while having pity on those who despise ethics. Open your eyes and you will start to *see* those who think like you. Thus victory is born.

Question and Answer

* We have within ourselves the resources to win the day. In the sixth century C.E., in the now Portuguese city of Braga, the monk Paschasius of Dumium translated from Greek to Latin the following fragment from the Fathers of the Church. “*A brother asked an old man: ‘Father, why are we thus attacked by demons?’ The old man answered: ‘Because we have thrown away our weapons; that is, our penitence, humility, obedience, and poverty’.*” [2]

(CCA)

NOTES:

[1] These are the opening lines in the article "[The World War in Our Minds](#)".

[2] "The Fathers of the Church", Iberian Fathers, Volume I, Martin of Braga, Paschasius of Dumium, Leander de Seville; Catholic University of America Press, Washington, D.C., copyright 1969, 261 pp., see p. 149.

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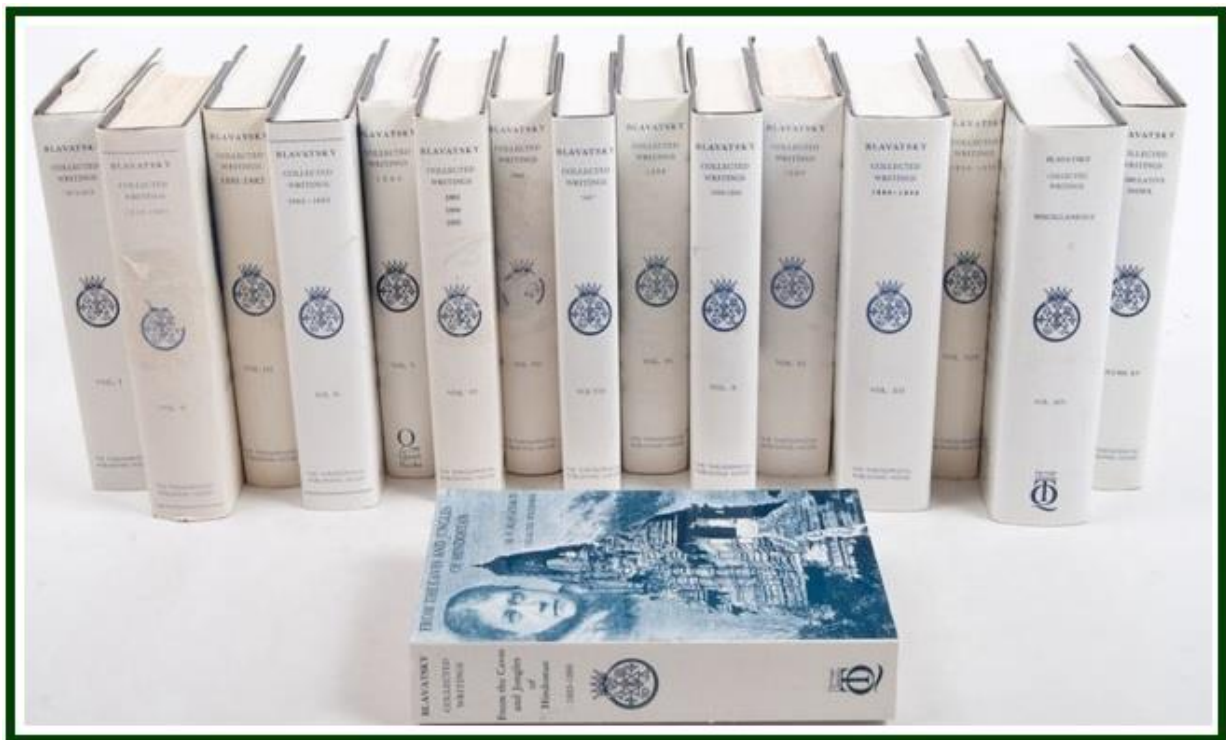
Read more:

* [The Fourfold Placenta](#).

* [The Cosmic Creation in Every Foetus](#).

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Regarding India: **A Sentence from HPB in the Collected Writings**



The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one. (Helena P. Blavatsky)

[From Volume XII, "**Collected Writings**", H. P. Blavatsky, p. 382.]

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THE UNIVERSAL RULE

The law is the same for every human group whose goal is noble. Join the study-group of the Independent Lodge in Google Groups: <https://groups.google.com/g/e-theosophy>.



Independent Lodge of Theosophists

“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.

H. P. Blavatsky

Image reproduced from the original manuscript of **Letter C (100)** in “**Letters of H. P. Blavatsky to A. P. Sinnett**”, TUP, Pasadena, California, USA, p. 222:

a group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

