



JUDGMENT, INTUITION AND PSYCHIC ENTITIES

[First printed in the 2004 Winter issue of *Fohat* magazine as an answer to those accusing the editors of *Fohat* as being judgmental in their defense of H. P. Blavatsky.]

As Fohat has been accused of judging others, it might be a good idea to look at this whole contentious issue. There was an implication in the pages of Fohat that the members of Adyar/Wheaton may have been under the influence of certain Adyar/Wheaton forces. It could also be said that academics may be influenced by the forces of academia. What are these forces and how do they affect decision making?

As theosophists, we understand that thoughts are things. For the past century Adyar and Wheaton have been feeding psychic entities with the ideas that Blavatsky and Judge are frauds. These entities, like any living thing, want to continue their existence, so they have to be fed. To that end, they will color the thoughts of all who come into contact with them to create the thought energies they need. We all live in worlds of this nature and must continually be on guard lest we fall prey to these entities which appeal to our psychic animal natures.

The editor of *The Letters of H. P. Blavatsky* had to decide what went into the book and what did not. Some letters were unambiguous, with the originals still existing and being in Blavatsky's style. They were judged to be legitimate. These letters became an undisputed fact in the body of letters written by Blavatsky. For other letters there were no originals, Blavatsky's style is not in evidence, and the contents do not agree with a Blavatsky of integrity. Such letters are an entirely different fact than those first unambiguous letters, they are letters with

a story. If such a letter is put into the book without its story, the book becomes *The Letters Both Probable and Improbable of H. P. Blavatsky*. However, that is not the book we are given, we are given *The Letters of H. P. Blavatsky*. Such a letter without its story becomes a judgment, among other things, on the integrity of Blavatsky. Many see Blavatsky's integrity as identical with the integrity of certain Theosophical Societies and with themselves. Consequently, there will be those who will react to this attack as an attack upon their own integrity. Did the editors of *The Letters of H.P. Blavatsky* ever believe it would be otherwise? Make no mistake about it, the inclusion of the Solovyoff letters, without their story, is a judgment on the integrity of HPB.

Let us discriminate between the judgement by the editors of *The Letters of H. P. Blavatsky* on the integrity of HPB, and the discernment on the part of Fohat that the editors judged HPB a liar and why they may have done so. It is clear that she must be a liar when she is made to say in *The Letters*, "I am a 'spiritist' and 'spiritualist' in the full significance of these two terms" (p.45) and in *Collected*

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Writings (VI, 289) she writes, "I say again, I never was a Spiritualist." How do the editors propose to reconcile these two statements without claiming that Blavatsky lied? Clearly they cannot. I assume that the editors of *The Letters* are not in the habit of accusing others of lying on the basis of flimsy evidence, consequently for them to do so in this case demonstrates a belief that she lied, presumably on good evidence or a clouding of their reason. To discern this to be the case is not a judgment on the motives of the editors. To say that certain thought entities clouded their judgment is also not a judgment of their motives, but rather the pointing out of a possible cause. If there is another cause for their poor judgment, let's hear it.

Academics frequently judge the motives of people from the past. Why? One answer might be that the world of academia deals in relative truth. Everything is reduced to a point of view, and as long as a body of facts can be taken and a coherent argument produced, one is rewarded for making that argument. What about spiritual Truth you ask, is this not accounted for? It is accounted for by being placed as another relative truth. Some people believe in a spiritual reality with Truths that supersede relative truths, and this belief becomes one more relative truth to the academic. Honesty, integrity, etc., become relative principles to be argued for. A person slandered or libeled while alive is legally wronged (unless it is cleverly done). Slander or libel after they have died is simply history. Academics believe in the pursuit of truth without any fixed moral compass. These are the two worlds that have collided in *The Letters of H. P. Blavatsky* and in *The Masters Revealed*. Because Theosophists identify with the integrity of H. P. Blavatsky they are dubbed true believers and contemptuously dismissed. What was done was right according to the relative

world of academic ethics, and wrong according to the absolute reality that gives rise to a spiritual ethic. If it can be proven that H. P. Blavatsky is a fraud, then ethically there might be a case, otherwise the lie is being put forth (whether consciously or unconsciously — one must assume the latter) that Blavatsky lacks integrity.

Academic ethics embody another of these thought entities that some allow themselves to be swayed by. It is real and gives the green light to academia to tear down the world of morality and replace it with the world of pleasure and pain. If it gives you pleasure to be moral then that is good. What is also equally good is if you take pleasure in indulging in man's animal nature. According to the world of relativism, there is no difference between the two. Because academia will not accept anything that it cannot see, hear, touch, taste, or smell, it must reject the existence of a spiritual reality and is consequently trapped in a world of relativism. This is the trap that scholars must eventually come to terms with. The five senses define the world of the animal, the mind defines man. Scholars will eventually be forced to develop their minds.



WHAT AM I?

Dr. Ian Stevenson, M.D.

WHEN I¹ was a boy my mother, who was wise in these things, used to stop me from making rash statements about myself such as “I am sick” or “I am weak.” She would tell me to say simply “I am I” and thereby to learn to separate my Self from all those thoughts which float onto the screens of our minds. I do not think I adequately understood what she was trying to do in those days. But since then I have often thought about the distinction she tried to make. My studies in psychology and my work with patients as a psychiatrist have convinced me of its value.

Often when someone loses his temper and says or does something harmful he afterwards regrets it and says “I did not mean to do that.” In saying this he speaks a half-truth. Because some element within him did mean to do what he did, but his enduring Self did not. Or a person may awake in the morning and report “I had a dreadful dream last night.” He may then go on to describe how he committed some frightful, perhaps murderous act in the dream. He may roundly condemn himself for the dream as if he had actually committed the act; or he may say, “It was only a dream” and thus dismiss the experience. Both of these responses to the dream miss something important. For the dream is a part of the mental contents of the person who dreamed it. He therefore must experience

whatever effects may occur from having such thoughts just as one must take the consequences of inviting thieves and robbers into one's home. At the same time the dream is not the same as the Self who watched the dream.

The confusion illustrated by the little examples above occurs very commonly and especially, I think, in the troubled people who come for help to psychiatrists. I say this because these persons almost invariably show perplexity about who they are and what they should do. They often exhibit what psychiatrists call “confusion of identity.” Of course they know their names and all the circumstances of their situation in the physical world. But they are disoriented in the psychological world. Above all, they are full of destructive generalizations about themselves. In the early interviews with them such statements as “I am a mess,” “I am an alcoholic,” “I am just a neurotic,” and “I am a failure” flow from their lips or, if not spoken, can be seen in their hearts. They take a fragment of their experiences and use it as a label for

themselves like a name. They practice *synecdoche*, the rhetorical trick of referring to a whole by a part, against themselves. Much of the work of modern psychotherapy consists in helping patients examine such statements about themselves. By scrutinizing the evidence for them, psychotherapists help the patients to cast them off and fill their minds with other thoughts about themselves. But what thoughts? If the patient gives up identifying himself with his thoughts, what does he think of himself?

MOST patients fail to carry their studies of themselves far enough to reach ultimate conclusions about their real nature. They are mostly content to rid themselves of their irrational fears and resume a life of “adjustment,” although at

¹ Ian Stevenson, M.D., a psychiatrist on the staff of the University of Virginia Hospital, Charlottesville, discusses the relationship between man's reactions toward his experiences and his concept of himself. This article was first published in 1957 by Vedanta Society of Southern California in the pamphlet #127. You might ask if this is the same Ian Stevenson who is quite famous for his studies regarding reincarnation. Yes he is. The living vitality of his thought is quite apparent even 50 years ago! — ED., A.T.

a slightly higher level of satisfaction, to the society in which they live. They resume their lives in the world of sense-objects with renewed pleasure. Content with this, they often consider they have achieved much more than I am willing to concede.

Many modern psychologists and psychiatrists say that their work consists in helping the patients "to strengthen their egos." By this they mean that the thoughts and acts of the patient take on more firmness and coherence and this permits the patient to conduct his life in a more consistent and constructive manner. To that extent the assistance given helps the patient. But our work should not stop there when we can persuade the patient to continue. For there are further levels to which a psychotherapist can help his patients, levels beyond the thoughts and acts of the ego.

At one of these levels the patient begins to distinguish all those thoughts, dreams, and acts which he observes but which are not the real Self, although observed by that Self. And the suffering which many of these thoughts and acts bring is not, the suffering of the real Self, but is also observed by that Self. In this connection I am reminded of the delightful metaphor of Swami Brahmananda, who when asked about some physical suffering of his body compared himself to two birds sitting on the same branch of a tree. One bird sang and the other watched and heard. And in the same way, the Swami said, he could detach himself from the suffering of his body.

This process of separating out the underlying Self from the surface thoughts the Swiss psychiatrist Jung has called "individuation." In this process, which the exploration of the patient's thoughts, fantasies, and dreams facilitates, the patient ceases to identify himself with

these images (known collectively as the "objective psyche") and sees himself to consist of much more, or rather of something quite different. The process of individuation inevitably brings increased strength because it brings increased detachment from the vicissitudes of the contents of the objective psyche. Jung alone of all modern notable psychiatrists has been able to discard the worthless aspects of many religious creeds while preserving the value of genuine religious experiences. And he has recognized the essential identity of the psychotherapeutic process of individuation with the progress towards self-realization of yoga and of other mystical strivings and experiences.

Yet I do not think that Jung chose the best word for the process he described. For individuation implies a greater sense of separateness in the person developing it. I do not believe that was what Jung meant or that this is what happens in this experience. The word certainly suits insofar as the patient or person does learn to distinguish a solid core within his psyche, an individual center which endures beyond the fleeting thoughts which occupy its attention successively. But this awareness also leads to a new sense of unity with other persons and ultimately with all things. The person who becomes detached from his ego finds that he was all the time a part of God. One cannot give up the worldly sense of "I" without discovering the heavenly sense of "I." This is why we capitalize our spelling of the Self. So the psychotherapeutic process of individuation ultimately follows the same path which leads the Vedantist to the realization of the unity of Atman and Brahman. The physicist Schrodinger in his little book *What is Life?* examines the question which forms my title. To the query "What am I?" he could find no other rational answer than the response "I am God Almighty."

The literature of mysticism abounds in descriptions of the passage through a sense of heightened individuality towards a sense of unity with all things. But we do not find such descriptions only in the writings of professional contemplatives. The poet Tennyson has provided us with an excellent example which I quote from his son's memoir of him:

.. a kind of waking trance I have often had, quite from boyhood, when I have been all alone. This has generally come upon me by repeating my own name two or three times to myself silently, till all at once, out of the intensity of individuality, the individual itself seemed to dissolve and fade away into boundless being; and this is not a confused state, but the clearest of the clearest....¹

WE PSYCHOTHERAPISTS have in the past been too concerned with undoing the harmful effects of past experiences on our patients. We have failed to realize enough and to help our patients realize that no experience can have harmful effects except through the attitude towards it adopted by the person passing through it. An event only becomes stressful because of the meaning we give it. And this meaning inevitably depends upon the concept we have of ourselves. There can be no frustration without desire and no desire without a felt need. But our needs depend upon what we think of ourselves. If we believe ourselves to be incomplete without status or possessions, we shall need them, strive for them, and suffer the consequences of deprivation. If we can find and accept a completeness within ourselves our needs and our frustrations become instantly reduced. This is indeed "having all things, yet possessing none." But we can never attain this sense of completeness within so long as we identify ourselves with the

whirlpool of thoughts in our minds. For that completeness only belongs to the Self, which is the eternal stuff on which these thoughts are spread.

Men have come to this great truth in many improbable situations. But one would hardly expect its discovery in concentration camps. Surely these camps seem far removed from what we may think we need for separation of the eternal "I" from the transient thoughts of the ego. When humans descend or are forced to the level of animals one would not hope for them to discover the divine. And yet just this happened, at least to some of the inmates of these camps. Several sensitive psychiatrists who became prisoners themselves in these camps have left moving records of their experiences. Dr. Bruno Bettelheim wrote an account of his ordeal in which he described how he set himself the task of passing through the brutalities and other horrors without psychological scarring. He would not, he vowed to himself, emerge with a debased character. He would not yield to infection from the barbarous men who surrounded him. And in this he succeeded.

In Suffering we *succumb* or *transform*: there is no neutrality.

Dr. Viktor Frankl, a Viennese psychiatrist, has written a more detailed analysis of what can happen under such circumstances. Dr. Frankl, in his book *A Psychologist in a Concentration Camp*, describes the total divestment of the prisoner of all status and property. He was stripped of his psychological clothes and, as if to symbolize this more forcefully, even of his physical clothes. Reduced to utter nakedness physically and psychologically, the prisoner now found before him two courses. He could subside to a level of human behavior which one could call bestial except that it surpasses anything seen among the beasts. Or he could use the last and always

¹ *Alfred, Lord Tennyson, A Memoir by His Son*, Hallam Tennyson, published by Macmillan & co., Ltd., and St. Martin's Press.

inviolable freedom of human beings, the freedom of thought. And with this freedom he could adopt a new mental attitude towards the ordeal of the camp life. One fact became clear. No one could remain spiritually neutral in such a setting as one may do so easily in suburbia. The impact of repeated cruelties struck so forcefully that the prisoners had either to succumb, as it were, or to transform themselves. And surprisingly perhaps, many prisoners did transform themselves. Shorn of everything else, they discovered that the brutal guards could not take away from them the capacity for morally high behavior. These prisoners withdrew themselves into an inner world from which they looked with more or less detachment upon the suffering around them including their own physical suffering. They came to regard it as if it were happening to someone else. And in a sense it was happening to someone else. It was happening to the body, but not to the spirit. Dr. Frankl notes that prisoners with a previously rich spiritual life found this turning inward easier. It also happened that those who thus separated a part of themselves from the suffering were less injured by it and actually suffered less physically. Because they thought of themselves differently, the events in which they were immersed had a different and less stressful meaning than they had for those who continued to long for the status or possessions they had left behind. And so Dr. Frankl observed the paradox that persons of seemingly delicate constitutions survived these horrors more easily than persons apparently more robust. The concentration camps therefore furnished a remarkable proof of the mystic's claim. These most dreadful ordeals of the prisoners remind us that the worldly "I" can be injured, but the spiritual "I" cannot.

MEN have known for centuries about the psychophysical relationship between attitude and suffering which the prisoners in concentration camps demonstrated again. For example, certain psychological states such as the condition of hypnosis can confer relief from pain. Analgesia¹ may also accompany hysteria and certain yogic states. In hysteria analgesia comes as an involuntary effect of that condition and in yoga it comes as an incidental effect of the yogi's aspiration and exercises.

Torture can be applied but Suffering cannot be inflicted

The Jesuit missionaries killed by the North American Indians provided some further examples. Many persons have marveled at the ability of these men to endure the suffering which was inflicted upon them. But it is more likely that they suffered rather little, and indeed the contemporary records would have it so. For torture can be applied, but suffering cannot be inflicted. Suffering occurs within the psychophysical organism and depends upon the attitude adopted towards the occasion. From all accounts the Jesuit missionaries genuinely believed that their gruesome martyrdom contributed to the work of God and believing so, they suffered less or not at all.

For skeptics who would say that such stories as those of the concentration camps and Jesuit missionaries have been written by the credulous for the gullible, some more objective observations have recently been provided by Dr. Henry Beecher of Boston, an anesthesiologist and student of pain. For many years physicians have known that the reactions of different persons to sensations of pain differed greatly even when the pain sensations were, as nearly as could be

¹ Relief from pain.

known, of comparable severity. It was thought, however, that the actual sensations of pain were similar or identical in different persons undergoing the same amounts of damage to tissues. Dr. Beecher began to doubt this and made inquiries among two groups of patients. In the first group were wounded soldiers who were being evacuated out of Italy, out of the war, and homeward. In the second group were civilian patients of a civilian hospital who had undergone elective surgery. Dr. Beecher thought the members of the two groups compared satisfactorily with regard to the amount of tissue damage produced by their wounds. He made careful inquiries of each group concerning the amount of pain sensed and the need for relief with analgesic drugs such as morphine. He found that the soldiers experienced little or no pain. They asked for and received little morphine. In contrast, the civilians experienced much pain and required much medication for its relief. Dr. Beecher related these differences in the sensation of pain to different attitudes towards their wounds shown by the members of the two groups. To a soldier a wound meant first that he had not been killed, and secondly that for him the war had ended. He would be evacuated home. To a soldier a wound paradoxically brought more security than he had hitherto expected. The civilian patient, in contrast, lacked such consolations. For him a wound signified disability, loss of in-come, and perhaps later difficulty in working gainfully. So to one group a wound brought easement, to the other it brought anxiety. And the sensations of pain corresponded to the attitudes towards the wound. We could not find a more convincing demonstration of the importance of attitudes for our experiences.

By exertion everyone is free to change his Attitude

FORTUNATELY, as the prisoners in the concentration camps and religious persons everywhere have demonstrated,

our attitudes may be changed not only by outer circumstances, such as helped the wounded soldiers, but also by inner exertions. I am prepared to believe that the psychophysiological mechanism which reduces the sensation of pain is identical in all the various states I have mentioned: hysteria, hypnosis, yoga, and the modifications of attitude in the face of the Iroquois' fire or the storm trooper's rage. The abnormal and the supernormal paths to the reduction of suffering lie beyond the attainment of most of us. But everyone is free to change his attitude. Dr. Frankl in the book I mentioned above, quotes Dostoevsky's remark: "I am afraid of only one thing: that I may be unworthy of my suffering." And I think what this means is that we need constant vigilance to preserve the correct attitude towards any suffering which may come to us. And this in turn means a correct attitude towards ourselves and a constant remembrance of what we really are. In the words of Meister Eckhart: "People should think less about what they ought to do and more about what they ought to be. If only their being were good, their works would shine forth brightly. Do not imagine that you can ground your salvation upon actions; it must rest upon what you are."

What Sri Krishna in the *Bhagavad-Gita* calls "the breaking of contact with pain" depends then upon a steady recollection of the levels of existence. To quote his words further: "The senses are said to be higher than the sense-objects. The mind is higher than the senses. The intelligent will is higher than the mind. What is higher than the intelligent will? The Atman itself."

This wisdom is for the profit of God, but it returns to benefit each who remembers it. I can be hurt if the ego becomes my sole identity, but as soon as my Self detaches itself from the ego and becomes an *observer* of events, no injury

can occur. And even this needs restating slightly. For only the ego can act in such a way as to bring injury, and only the ego can suffer. For what I really am — a part of the divine Self — is imperishable and invulnerable.



THE PERCEIVER

A collation on Who We Really Are,
Always Have Been And Always Will Be¹

THIS which is seeking is THAT which is
sought, and
THAT which is sought is THIS which is
seeking.

What is non-objective relation?
Wherever there are others there is a self,
Wherever there are no others there can be no self,
Wherever there is no self there are no others,
Because in the absence of self I am all others.
That is non-objective relation.

(Wei Wu Wei)

The substratum, or support, for the whole cosmos, is the presiding spirit and all the various changes in life, whether of a material nature or solely in mental states, are cognizable because the presiding spirit within is not modifiable. Were it otherwise, then we would have no memory, for with each passing event, we — becoming merged in it — could not remember anything, that is, we would see no changes. There must therefore be something eternally persisting, which is the witness and perceiver of every passing change, itself unchangeable. All objects, and all states of what Western philosophers call mind, are modifications, for in order to be seen or known by us, there must be some change, either partial or total, from a precedent state. The perceiver of these changes is the inner man—Arjuna-Krishna. This leads us to

the conviction that there must be a universal presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna holds that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, IT formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the divine Idea was gradually expanded, coming forth into objectivity; while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself—as a cover, so to speak—the human body and thus, being in essence unmodified. It has the capacity to perceive all the changes going on around the body. This Self must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge. (*Notes on the Bhagavad-Gita, 24-25*)

But," says Krishna, "there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible". This is the Divine Spark of Spirit, Life, and Consciousness in every form and being. In Man it is called the "Perceiver", That which sees, learns and knows, apart from all objects, circumstances or conditions through which It passes. (*Ibid.*, p. 150)

¹ Notes on a talk given in Los Angeles, Aug 15, 2005.

Doubt and fear belong only to the personal consciousness; the real Perceiver, the Higher Ego has neither. (*The Friendly Philosopher*, p. 8)

W. Q. J. speaks of "The great illusion produced by nature in causing 'us' to see objects as different from Spirit." And in the Gita — "As a single sun illuminateth the whole world, even so doth the one Spirit illumine every body." If this means anything, it means that in everybody there is the One Spirit, the Perceiver, the Knower, the Experiencer; it spells unity throughout. (*Ibid.*, p. 23)

As to the "we," there is but one "we," or perceiver, who perceives on any plane through the sheaths evolved by him on each plane; His perceptions on any plane will depend on the quality of the sheath or vehicle. Atma (spirit) or consciousness alone, is what remains after the subtraction of the sheaths. It is the ONLY witness — a synthesizing unity. On this plane — and this means during waking consciousness or its dream effects — the perceiver knows only what it knows on this plane (generally speaking), and through the ignorance of the Real, involves itself in the cause and effect of physical nature, identifying itself with body and sensations, and looking at other human beings in the same light. This is a wrong attitude of mind. The "we," at this end, is the identification of the perceiver with this plane's perceptions — a misconception of the perceiver, a dream — a play—in which the perceiver is so involved as to have lost sight and memory of his real life.

The mind is both "carrier" and "translator" of both lower and higher self; the attitude determines the quality and kind of action, for one will act according to the attitude of mind firmly held. The great and incalculable value of acting for and as the Supreme is that there is nothing higher in the way of attitude, and

this endeavor must by its very nature bring about the best results.

What moves the "mind" this way or that is usually desire for the attractions of matter, and self-interest in them; these then move and control the mind through the brain "We," The Perceiver, do not perceive anything but the "ideas" which the senses and organs present. He is not wholly awake on this plane; sometimes he gets partly wakened, but drops off to sleep again, lulled by the sounds and memories of his dream; sometimes "bad dreams"¹ awake him; sometimes he is awakened by the voices of those who are awake. The "Real" and the "unreal," the "fleeting" and the "ever lasting" are terms which will be more fully understood if looked at from the point of view of the Perceiver. This is the attitude of mind we should hold. (*Ibid.*, p. 48-49)

There is only one Perceiver; the sights are modified by the channels through which the Perceiver looks. It is the same Soul in any and all modifications. The power of seeing is the Soul; the power of the Soul goes into the seeing, hence what It "sees" is to It real because seen. As sights each is a reality; but the nature of Soul is different from any and all "sights." The nature of Soul as unmodifiable must be grasped; then, each sight is perceived as a relativity and there is no more identification than we assume when we see the many thousands of things that are about us every day, unaffected, unless we concentrate upon them. We concentrate upon some things, automatically, through habitude. This automatic habit has to be gradually changed, and control substituted. It is to be effected by trying to do it, by keeping at it. The Mind as at present constituted is attracted or repelled by externalities, and

¹ As, for instance, "the concentration camp" phenomena mentioned by Ian Stevens in the "lead" article. — Ed. A.7.

the power of the Soul flows in the direction of concentration, be that long or short. Through the Mind, the Soul determines bad, good, better, best, on this or any plane. Mind has to be adjusted by knowledge of essential nature, of causes, and by analogies and correspondence. The views held in regard to existence constitute the Mind and direct the Soul's energy in that relation. (*Ibid.*, p. 50)

The fact that the Perceiver is One and Impartite, and that the "seeing" is looking directly on Ideas, is the basis of consideration. No idea is real, for on "looking" at it, motion is caused which spells "change." The change is not so much in the object of vision, as in the mode of seeing. We are so liable to imagine that the change is external, and endeavor to adjust externalities to internal change — an eternal and ineffectual struggle. We seek one of the pair of opposites, instead of finding the basis of their unity, because of our desires. (51)

"What is the Perceiver?" is asked. I do not see how any definition can be made. What is sight? Sight cannot see itself, yet it sees all things. It cannot be defined or described, yet with out it nothing can be seen; it is not changed though it receive millions of impressions, nor can a limit be assigned to its action. Apply this to Consciousness, or the Perceiver, and there is apparent the changeless, inexhaustible, unprovable Spirit. Reality Is, and cannot be proved by changing unrealities. Space is not proved by the number of things in it, insofar as its infinitude is concerned; yet a realization of the impossibility of a beginning or ending to space can exist. (57)

Do not all the senses resolve themselves into what may be called "feeling" — the residuum of all perceptions, the resolution into the one sense-perception? If I do not *feel* any

perception there is none for me; also there are grades of feeling, deep or superficial, more or less transient in effect. We often say "I see" when we really do not mean what we call sight, but comprehension, which to my way of thinking means a feeling in regard to the matter. We may rightly call this "one sense" seeing, if that implies the grasp of all the characteristics of the subject.

It seems to me that the true body of man could be well considered as a set of trained "mirrors" these as conscious lives have their own "seeing" and "memory," but man's seeing and memory would not be theirs nor his feeling, either. "The eyes of the Highest see through the eyes of the lowest," but the "lowest" does not see what the "Highest" does. In each case the seeing is related to the area of vision. The Perceiver may be universally perceptive without relation, or may be particularly related by focalization — which would mean a shutting out of all perceptions but those upon which feeling was concentrated. In such latter case, the various "mirrors" thus cut off from contemplation would have their own seeing, which might or might not be stored and regained by the Perceiver in accordance with the training given them by the individualized being. "*Kutastha*, he who standeth on high, unaffected. But there is another spirit designated as the Supreme Spirit — Paramatma — which permeates and sustains the three worlds." The former could be taken as the Perceiver, the latter as Consciousness *per Se*. (60-61)

To the perceiver on any plane, perceptions are objective to him: on a higher plane than this, would they not be his "physics," although metaphysical to us? From our plane, that which is metaphysical becomes physical when embodied. (78)

The eight-fold division of my nature is inferior," even though it includes Manas, Buddhi, and Ahankara; these divisions are inferior because they are divisions, conditioned aspects, progressively changeable, hence non-eternal. The superior nature is different because eternal and unchangeable — the origin, nature and basis of all beings. While all these conditioned aspects exist, that which perceives in them all is the Self; there is nothing but the Self. Take ourselves: what perceives in waking; what in dream: what in Sushupti; what in Manas; what in Buddhi; is it not the same consciousness *per se* under varying conditions? This consciousness is not one of the aspects or conditions, nor all of them put together, but is the cause of all evolution of matter and form, and the perceiver and knower in all. It is said that the universe is embodied consciousness. Consciousness must be the Knower of all embodiments and superior to any embodiment or conditioned aspect of perception. Our bodies are made up of innumerable and varying small lives, through which we obtain contact with this plane.. Our conditioned aspect of consciousness is so by reason of this contact and attraction of lives; their aspect is expanded; and both are consciousness differently conditioned. We might consider it this way: All is Consciousness, either Unconditioned or conditioned in innumerable degrees, and yet that consciousness is One — the power to perceive. The more any aspect expands, the more the sense of Oneness in it — "the Self in all things and all things in the Self." It cannot be explained, but it may be felt. The conditioned has its origin, basis and being in the Unconditioned, but the conditioned is not the Unconditioned. (100)

What you say about Consciousness is right, as I see it. There is consciousness and its perceptions, the latter becoming more and more objective

creations on different planes of matter on account of the Creative, Preservative and Destructive powers inherent in Consciousness, or, more properly, the Self. "Whatever state of consciousness the Perceiver may be in, the things of that plane are for the time being his only realities." It is all relativity and here is where the knowledge of the Real and the Unreal frees from bondage. The whole universe exists only for purposes of Soul. Soul is individualization of Being; we, as self-conscious beings, have to remain in the bondage of matter long enough to give lower segregated entities the necessary impetus toward self-consciousness. The majority do this work unconsciously, partly right and partly wrong. It is possible to do it consciously and free from attachment, as well as rightly. (135)

The Perceiver having to be understood as changeless troubles a good many. This is because we identify that which perceives with its perceptions. Each person has what he calls his mind, but many think that the present attitude of mind is the Perceiver, although he had other attitudes at one time, and will have still others because He changes his mind as He perceives need for such change. The mind is therefore only his instrument for comprehending things and natures on the plane upon which it is used. That instrument can be strengthened and improved; it is and must be something permanent which uses, strengthens, and improves the instrument. The mind might be likened to a telescope in use by the Man, the Perceiver, in order to be able to perceive the nature of the things about him. He can act only in accordance with what He perceives through the telescope. If the telescope is not properly adjusted or out of focus, the perception will be out of true, and wrong action will follow. The Perceiver must therefore learn, by experience and through the experience of others like himself with similar instruments, the proper adjustment and

focusing of the instrument upon which right perception and action depend. If he became any particular perception or perceptions gained through his instrument, he would immediately lose all relation with other possible attitudes to be obtained, together with those that have been obtained. (143)

If it is remembered that the real Man is the Perceiver of all states, the different states will simply mean his perceptions on different planes. When he finally leaves his lower principles or instruments, he has no further perceptions of those sorts, but has others of a higher sort. He never ceases to perceive, while in manifestation, on any plane; he simply changes the direction of perception. While occupying a body and during waking hours, he is affected by the stimuli received through the body; after the body sleeps, he is affected by the repetition of the stimuli more or less during the dream; these die out and he is free as Ego on a still higher plane. At death these have a wider range, each of the lower principles beginning to disintegrate immediately upon the death of the body, for it was the field of their operation. (144-145)

The Upanishads say that this "real knowledge is not to be gained by the mind, but by the subtle sight of the subtle — sighted" — the Perceiver.

What is your confusion about Mind? The Self only eternally Is. Now what are all the rest? Perceptions, I think; some permanent, being related to the Self, or of the Self; others, perceptions of perceptions and impermanent in that they are in constant change. The two classes or bundles of perceptions in individuals would be Higher and Lower Mind. Perhaps Higher and Lower Self would be better, but no set terms can give anything but approximations of differences of perceptions. We may call what is

perceived "matter," or "prakriti," that basis by which action may take place. It would seem that this basis is the general result of the interpenetration, interblending, and interaction of the perceptions of multitudinous classes of beings.

The "mind" with which we work is just a bundle of perceptions of this physical plane wherein every idea held has a physical basis. Can such a "bundle" include or solve that which is the cause, or sustaining power itself? Each plane has its own mode or "mind and the only way by which we in lower manas can approximate the inner is by rising to that plane where the perception and the mode is different. Can it be wondered at that all attempts to solve by brain-mind must be temporary hypotheses, one after the other discarded as we see its futility? Yet the *very* exasperation induced sometimes opens a door to us. (157-158)

There must be that Mind or Power to Perceive which takes in primal causes as well as subsequent effects; also that other circumscribed action which deals with minor causes and effects. Mind is the power to perceive, residing in the Perceiver, its manifold perceptions and possibilities presenting kinds of mind and separate ideas and actions. All spiritual beings are the same in kind, differing only in degree. Terms are confusing, but ideas may be had out of the confusion, if we adhere to the One Reality — which is both Being and Non-Being. Each has his own way of seeing and translating what he sees. (159) The unitary idea in the septenary nature is to be had from the conception of Consciousness, or the Perceiver, using different vehicles for expression and reception on different planes. It is not waking nor sleeping nor Deep sleep, nor Sushupti, nor Turya, but just Consciousness acting in these various ways and conditions. We are That which perceives in these various ways.

Consciousness is One — the ways are various. The Seer is unitary, but has many ways and directions of seeing. "Man" is not any of his principles, but they are "his" instruments. These principles or sheaths are made up of the "lives" of various kinds of different planes. The unitary idea is consciousness with power to perceive in every direction through appropriate evolved instruments. (164)

I think that the word "Perceiver" connotes both individuality and that power of perception which is infinite. As individual, or as Ego, it connotes all the experience of the immense past. It is also Ishwara and Paramatma, for that which perceives has no limitations to its possible field. The Perceiver rests in the Infinite and is always behind and above any and all expansions of perceptions. "Man" is greater than any mind he may have, for he is constantly changing it — and remains. The Soul looks directly on ideas; nothing comes to it but ideas, obtained through its various evolved sheaths. We can *have* no experience whatever, whether from the bodily organs, or by suggestion, unless an idea is presented. Ideas may come from objects, from words written or spoken, but our only real perception of them is in "idea." We classify ideas because of an assumption of separateness, but that is not the true way, and the effort should be made to realize that the Soul is vision itself, and that it looks directly upon ideas. (163-164)

You ask about the sentence in Patanjali: "The mind is a factor without which concentration cannot be obtained." The question is "Why?" It is not easy to say what the "mind" is: it must be basic as well as selective; it can be withdrawn from one object and placed upon another; without "mind" nothing is done. We regard all actions as being mind operation. Thought is the plane of action; so to get at the basis we have to assume a

Perceiver, who from his perceptions is the cause and effect in action. Prakriti is said to be that which produces cause and effect in actions, being the basis in which any action inheres. The Perceiver acts upon many planes; his perceptions as adopted by him on any plane might be called his "mind" on that plane. Concentration of perception on any desirable point is necessary to full knowledge. (186)

We cannot understand nature, other beings and ourselves, by going outside to any conceivable being. The growth of knowledge must be within the perceiver, the thinker himself. All his observation and experience bring him knowledge which he relates to himself in connection with others. Each stands in the vast assemblage of beings, seeing them all, understanding what he may of them all, but himself the only one who sees; all the rest are seen. All others are the same as he is in their essential nature; all are endowed with the same qualities, the same perfections and imperfections; all are copies of every other, differing only in the predominance of one or another quality. But the thinker is the Self — the only Self, so far as he is concerned — the One Life, the One Consciousness, the One Power. As action proceeds from that basis, the greater the powers which flow from that spiritual quality, the greater the increase of knowledge. (212)

That which sustains man, garners all experience, retains it, carries it forward, and propels evolution, is the One changeless, eternal, immortal Self — the real perceiver, the real knower, the real experiencer in every body, in every form. (218) 7

We speak of ourselves, of our identity. We say, "I was a child; when I was a young man or woman; when I was middle-aged; as I am today; as I will be in the future." Now, what is That, itself

unchanged, which is going through all those changes? The same "I," the same identity. That does not change. The body changes, the ideas — the mind — change, the surroundings change. But the Man himself, the identity, remains unchanged through all these changes of body, scene and circumstance.

Again, take the power of seeing: we all have that power, and no matter how much we *exercise* it, it still remains the power to perceive. It is not changed by what *we see*. And we may consider this: change cannot see change. Only that which is permanent can see change. So there is that in us which is permanent, which is Real, which is of the highest, which is a ray from and one with the Supreme, the universal Principle or Power, the creator, the sustainer, the regenerator of all that was, is, or ever shall be. We have to realize That — each one for himself — first by recognizing that IT IS, omnipresent, eternal, boundless and immutable; second, by divesting ourselves of those things we thought It to be: that It is this body, this mind, these circumstances. All these are changing things, things seen; but that which is the Real, the Supreme, our very Self and the Self of all things is not subject to change; It is changeless; It cannot be seen, for It is the Perceiver. (227-228)

The Real Man we are is the Man that was, that is, and that ever shall be, for whom the hour will never strike— Man, the thinker; Man, the perceiver— always thinking, continually acting. (237)

If one doubts the existence of anything greater than mind, he has but to see that the very fact of doubting — the expression of doubt — shows an act and purpose beyond the idea. We could utterly refuse to think, and still exist. We must look deeper for ourselves than the mind and the body. Both are but instruments which WE use. Then, what

can we he? There is that in us which lives, which thinks, which is life itself, which garners all experience, which itself changes not at all. It is smaller than the small, as the ancients said; it is greater than the great. It can not be weighed nor measured. We can not say where it is and where it is not; and yet it is the one thing in us — our very selves — which enables us to have any experience, any idea or combination of ideas. Call it Spirit, if you will. Call it Life. Call it Consciousness; for we well know that we can not have any experience unless we are conscious of it. The ancients said: "The Soul is the Perceiver, is Vision itself, pure and simple, and looks directly on ideas." (249-250)

There is something in each of us which enters the state called dreams, the state called sleep, and the state called death. No understanding whatever can be had of the states into which we pass and from which we emerge save under the idea that there is an Ego, a thinker, a perceiver, a knower, an experiencer, who enters the states and re-emerges there from, and that this Ego, the real man, retains his integrity throughout them all. We are more than any of the states we enter into, no matter how highly we may have considered any of those states. Even if we imagine that we have reached, or can reach, the highest state of intelligence and action — that which we call the divine — it is we who enter it. So an understanding of the states into which we go cannot be had until we recognize that there is That in us which goes through them all; then we must try to understand what that something is, and in this endeavor begin right where we now are; we cannot start from any other place or position than where we are at any time. (257-258)]

We are a continuing identity. We have passed through many changes from birth up to now, but our identity has not changed, no matter through what changes

it may have passed, or may pass. When we get this fact firmly fixed in our minds we will have reached the point of understanding that there is an immortal nature in each of us; that it is divine in its essence, not subject to change; for It is changeless. (259)

This idea presents the fact that the real Man in whatever condition he may be existing, whether asleep or awake, whether in a physical body during his lifetime, or whether in another form of body after death or before birth, or before the existence of this planet or this solar system — that this real Man was the same Perceiver, then as now, the same Soul all the time; the Creator of all the conditions that have arisen; the intelligent Creator of this universe, in connection with all the beings below him and all the beings above him. Man thus forms part of one great Brotherhood, and this bond of brotherhood extends throughout, from the lowest being to the very highest. (343)

The Spirit in man, the Perceiver, is "untouched by troubles, works, fruits of works, or desires." It seems to me that the clearest comprehension, if not understanding, of all this comes from dwelling on the idea of the Perceiver as looking into one or another of his "sheaths" and finding there the record of the actions in any or all of them. (399)

There is just "Consciousness" and its "states," which are conditioned consciousness. We speculate on conditions; we cannot on Consciousness itself, for we are that. We cannot find Ourselves in any kind or number of conditions, which are but pictures in the mind. "It is of this stairway that thou art the mirror and faithful climber" might mean climbing beyond conditions; is not that the "awakening of the Self" which the Upanishads speak of? A man in a dark room is conditioned by the darkness; in

the open he is conditioned in other ways; but he is the same man. We must have knowledge in order to use power rightly, but we must know that we are neither knowledge nor power; they are ours; to imagine that we are any given knowledge or power is illusion. It might be said that there are two kinds of knowledge—knowledge of any and all conditions, and knowledge of the Self. Knowledge of the Self is beyond relativity; relativity cannot be known by relativity, but only by that which is beyond all relativity. "To blend thy Mind and Soul" is to make the Mind subservient to the purposes of Soul, an instrument for use, not a cage of relativities in which to imprison ourselves. (50-51)

The unitary idea in the septenary nature is to be had from the conception of Consciousness, or the Perceiver, using different vehicles for expression and reception on different planes. It is not waking nor sleeping nor Deep sleep, nor Sushupti, nor Turya, but just Consciousness acting in these various ways and conditions. We are That which perceives in these various ways. Consciousness is One — the ways are various. The Seer is unitary, but has many ways and directions of seeing. "Man" is not any of his principles, but they are "his" instruments. These principles or sheaths are made up of the "lives" of various kinds of different planes. The unitary idea is consciousness with power to perceive in every direction through appropriate evolved instruments. Like the God of the Bible, "Man" cannot be found out, for darkness surrounds his pavilion. "He" is ever behind every manifestation and expression, and is also Paramatma, the Highest Soul. Unity cannot be stepped down. IT ever is; IT is to be realized. Of course, it is a consideration of processes that is confusing with our present perceptions; but it is not so difficult to have a working generalization sufficient for our present

purpose. The thing to be realized is Unity — the One, not separate in its manifold appearances. That Thou Art, O Svetaketu." I think that the word "Perceiver" connotes both individuality and that power of perception which is infinite. As individual, or as Ego, it connotes all the experience of the immense past. It is also Ishwara and Paramatma, for that which perceives has no limitations to its possible field. The Perceiver rests in the Infinite and is always behind and above any and all expansions of perceptions. "Man" is greater than any mind he may have, for he is constantly changing it — and remains. The Soul looks directly on ideas; nothing comes to it but ideas, obtained through its various evolved sheaths. We can have no experience whatever, whether from the bodily organs, or by suggestion, unless an idea is presented. Ideas may come from objects, from words written or spoken, but our only real perception of them is in "idea." We classify ideas because of an assumption of separateness, but that is not the true way, and the effort should be made to realize that the Soul is vision itself, and that it looks directly upon ideas. (164-165)

When the first state of consciousness arises there is the Unmanifested *viewed* as a whole." It would sound better to me to say that the Unmanifested precludes any "state," but represents "Be-ness" or Consciousness *per Se*; differentiation brings states of being or perception. If we take the simple and well known analogy of sleeping and waking, and call waking the "manifested" and sleeping the "unmanifested," we see that what transpires in consciousness during sleep is the "unmanifested" to the waking state, while what to us in this state appears as unmanifested is but a higher kind of manifestation. May not this be equally true in regard even to that which we call Universal Pralaya? We speak of "consciousness" and mean

thereby our present relative and restricted modes of perception, but we get no idea of what the consciousness of our own Higher Ego is. We have the feeling which arises from our present incomplete state; but what do we know of the feeling that comes from a higher state? (185)

We fail to see that it is the finite which constitutes our experience; it is the Infinite which has the experience. Each one of us is both the finite and the Infinite. As the perceiver, we are the Infinite; we are forever unchanging. Each one of us can perfectly well answer that our experience constantly augments; there is no end to the growth of Soul, if we use the word "Soul" in the meaning of experience. What is the highest form of experience? Self-realization. The time must come, then, when a man realizes that in him and in everything else are both the finite and the Infinite, and that all finite or manifested existence has but one object — an ever — increasing realization of the nature of the Infinite, which is All. (Point out the Way, 15)

We are one single man, yet we can set a thousand activities afloat, and in whatever direction we are active, we present, even from that single point of view, two aspects: the active aspect of ourselves, and our infinite capacity for further and other activities. Now, make an analogy of that — we can see that Manas is the active aspect of Buddhi in any individual form. Manas is the same principle that we speak of as Buddhi and as Atma. What is Atma? Well, we can use a thousand words, but it is self-consciousness without any qualification or relation whatever. What is Atma-Buddhi? It is the same self-consciousness we are all dwelling in — it is accumulated experience, and what is Manas? It is the identical Atma-Buddhi, but limited still more to individual experience — yours, mine, any other man's. We think of Manas as different from Atma, and of

Buddhi as different from Atma. Yet it is all one and the same thing in three different relations. Atman is the man, or self-consciousness asleep to manifestation; what else could it be? Atma-Buddhi is the same self-consciousness awake to the spiritual harvest of all universal experiences. Manas is that same Self in action. It can all be put into one phrase: Manas is the perception of differentiated existence; Buddhi is the perception of homogeneous existence; Atma is the perceiver of both differentiated and homogeneous existence. (91)

Since Manas is the individualized perceiver, the natural motion of Manas is the act of perception exercised in whatever direction. (103)

When a man is in the state called in our books "meditation," he can't think — he is beyond the state called thought. He has risen beyond the native habitat of the human race, and when a man is in the state pure and simple, the highest of all, that the books call Atman — that is, the Knower, the Perceiver — then he is outside of the circle of manifested existence, which is in him, but he is not in it.

Everyone of us is a Perceiver, just as much a Perceiver as we ever were or ever will be. So is every atom of our body the perceiver. But we look directly upon ideas; the lives below man look directly upon sensation. We say, waking, dreaming, sleeping because our attention has not been directed to the state of nature beyond life or man as immortal. But there are other names for these states of consciousness. Think of the mineral kingdom as a state of consciousness. Just as with us, we know that sleeping is a state, or dreaming is a state, or waking is a state. Think of the vegetable kingdom as meaning life in a given state of consciousness, and the forms built in that

state. Think of the animal kingdom as life in a given state of consciousness with the appropriate forms built in them.

Now we — in the state called the Thinker, which is our natural state — are not any the less the Perceiver, because we are also at the same time the Thinker, and the being which feels. But neither are we the Thinker pure and simple, nor are we the creature that is the experiencer of effects pure and simple — nor are we the Perceiver pure and simple. It is impossible to dissociate the three. If a man were in the state called the Perceiver, and if he were in that state pure and simple, all this that is a mystery to us would be just as objective in the spiritual sense as we here and now are objective to each other in the "sense use" of the term. (110)

Q.—If the Real in us never changes, in what way does the Ego acquire knowledge?

Ans. — That which perceives changes not at all — that is the real being. That which is perceived changes as soon as the Perceiver shifts his vision from one thing to another. So all change is in perception not in the Perceiver. But as soon as the Perceiver identifies himself with what he sees, then he is thrown into confusion. As the Gita says, at the time of birth all beings fall into error by reason of the delusion which springs from the pairs of opposites.

The phrase, "pairs of opposites," is only a way of rendering a problem philosophers have had in all ages. Something in them tells them that there could not be two Absolutes, for that would be a contradiction in terms. There must be one source for everything, and yet the universe is manifestly a duality. This is what throws our philosophers and ourselves into confusion.

How does the Self experience? Only through being that which we experience. When we have learned that we are not the experience, then the same self is prepared for a new being — that is, a new experience. It is only through being — that is, becoming what we perceive for the time — that any realization in any degree is obtainable. (127-128)

Q.—If the Perceiver, as said by Patanjali, looks directly on ideas, how could we see anything save as we see it in idea? In external sight, wouldn't we have to have an idea in regard to things seen to see them actually?

Ans. — What do we *see*? Space? No. *We see* something in idea and we name that idea "Space." Do we see matter? No; we perceive forms with our physical senses, and we see them in idea, and then we name them "matter." To any being the entire universe is his idea of it. In fact, our idea of the universe is what is meant by the term "human being." There is no relation whatever between the universe here and now as we see it and experience it, and this identical universe as an anima] sees and experiences it, or as a plant sees and experience or as a mineral sees and experiences it—or as a genuine chela sees and experiences it. (151)

Another way of looking at it is this: If we take the highest possible conception of Self, it is of Self as the seer, as the perceiver. The moment we take the conception of Self, "I am that which sees," then, what is it that I see? That is Self in the opposite hypostasis. That is why The Secret Doctrine says that Spirit and Matter ought not to be conceived as separate realities; they are but the opposed phases or aspects of one and the same reality. The moment we postulate a seer, then we postulate the seen. Spirit is nothing but a collective term to designate

the perceiver, the seer; matter is nothing but a collective term to designate that which is seen.

What is it that sees? It is Self, which we name Spirit. What is it that is seen? Self, which we name Matter; and the Seventh Chapter of the Gita calls the Self which is seen the inferior nature; and the Self which sees and knows, the superior nature. Why is that? Because the Self, the Knower never changes; but Self, the seen changes all the time as we change direction of our vision. That's why the changing Self is inferior and the unchanging Self — the Perceiver — is superior.

Q. — Does the changing Self become the unchanging Self?

Ans. — Never. Does the unchanging Self become the changing Self? Never if the changing Self could be turned into the unchanging Self, in all the eternities of the past that would have happened, and there would be no evolution. If the unchanging Self could by any possibility turn into the changing Self, in the course of time there would not be any unchanging Self left. We have to see that all this merely means the opposed aspects of one and the same Reality, and that is the Second Fundamental—Self which sees and Self which is seen; Self which acts and Self which is acted upon; Self which manifests and Self which is unmanifested. It is in alternation that action and rest occur. Remember that when we enter the body and are subject to its vicissitudes, we remain just the same as when we were in the highest heaven. The only difference is that we aren't looking at the same things, we aren't feeling the same things.

Q.—Then who is the creator of this phantasmagorical world, the changing Self?

Ans.—We are: all the manifested universe exists only in the consciousness of Self, the Perceiver; Self, the Creator. (171-172)



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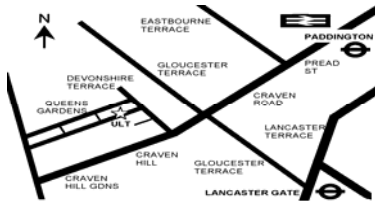
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Universal Theosophy by Robert Crosbie

8:00 — 8:45 P.M.

Study, read, question, discuss, discover,
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IN:

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May 11 "The Moral Law of Compensation"
May 18 "Karmic Agents"
May 25 "The Cause of Sorrow"

June 1 "A league of Humanity"
June 8 Why do we sleep and dream?"
June 15 "The Creative Will"

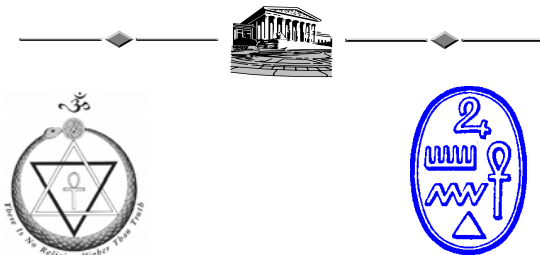
Friday May 6 at 7:30 "White Lotus Day"
Sunday June 19 at 7:00 "U.L.T. Day"

Sunday Evening — 7:00 to 8:00 PM
Isis Unveiled by H. P. Blavatsky

For the Summer we will be studying the *Key to Theosophy* on Wednesday evening — 7:30 to 8:45 PM

There will be no other meeting for the summer.

Email contact: Laura Gray at
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Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share.

Master's letter to Mr. Judge

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What is the Origin of Spin?¹

By

Nassim Hamein²

Ask the question, "What is the origin of the rotation or spin of all objects from galaxies, suns and planets to atoms and subatomic particles?" — and you may get the answer that it originates at the big bang as an initial impulse (moment) and that it has been spinning since then in a frictionless environment. From this response, now you may have two additional questions: is a frictionless environment a good representation of our observation, and where did the energy come from initially? To the first one, our universe is comprised of not only space, but matter/energy—all of which is interacting in plasma dynamics of galaxies, solar systems (solar winds), and so on. Even in the intergalactic vacuum, which is the largest vacuum we've observed, molecules are only centimeters apart. All of this stuff interacting

¹ Reprinted by permission of Nassim Hamein

² Author of: *The Origin of Spin: A Consideration of Torque and Coriolis Forces in Einstein's Field Equations and Grand Unification Theory*

does not make for an ideal frictionless environment. In fact, this idealization further standardizes the spinning object as a solid with no viscosity difference of spin. A good experiment that you can perform is to boil an egg and after the egg is completely cooled, try to spin it on your desk. It will spin in a uniform manner and you can imagine that if it was in a frictionless environment it could spin forever. Now perform the same experiment with a non-boiled egg; you will observe that the egg will slow down rapidly due to its viscous core. Now envision the viscous magma inside our planet — it certainly is not spinning in a frictionless environment. In fact, our Earth's center is thought to act as a dynamo to generate our magnetic field; however, it takes torque to spin the dynamo! Currently there are elaborate thermal and magnetic models that attempt to explain the inner spin of the core of our planet; however, none explain where the impulse moment initially comes from. Where is the force coming from? The same dilemma applies for the spin of all objects — our sun, galaxies, atoms, subatomic particles, and so on, which brings us back to the second part of our question above concerning the origin of the energy of spin. The origin of the energy is unknown, and at the quantum level of subatomic particles causation is not addressed!

Yet, without spin/rotation none of reality can come to exist. All things spin! Even things that appear not to! You may say, "a tree doesn't spin," but in fact every atom in that tree spins, and that tree is on a planet that is spinning, and this planet is in a solar system that is spinning inside a galactic disk and so on. So we could say that spin is fundamental to creation, and objects that appear to be inanimate exist solely because spinning atoms within allow the objects to radiate, and hence, appear in our reality. So an important endeavor of physics would be to find the fundamental forces necessary to generate spin since, if those were known, we would ultimately know the foundations of reality. That is a valuable thing to know — never mind the fact that it could provide very important clues about energy and

gravity, which can have huge impacts on our current state of technology and ecology. Yet, in all of the intricacies of both quantum theory and relativistic equations (and I assure you that these complexities are not trivial), no equations, no concepts, no fundamental theories have to date been postulated to describe the origin of spin.

This deficiency in our understanding of the dynamics of spin/rotation is what led prominent Nobel-prize laureate C. N. Yang (of the famous Yang-Mills equation) to comment that, "Einstein's general relativity theory, though profoundly beautiful, is likely to be amended..." and that amendment, "somehow entangles spin and rotation." Although Dr. Rauscher and I were unaware of Dr. Yang's most accurate statement, we believe that our recently completed paper entitled, "The Origin of Spin: A Consideration of Torque and Coriolis Forces in Einstein's Field Equations and Grand Unification Theory" addresses this very issue. As you can deduce from the title, we imbued Einsteinian spacetime with a torque and Coriolis term that becomes the cause and origin of all spins. We then solved the equation and related the solution to a modified GUT Theory (Grand Unification Theory) for the electromagnetic and subatomic particle scale of reality. In doing so we have arrived at a true Unification view, for we have bridged the macro and the micro. Sure, there is much more math to be worked out; however, this amendment to Einstein's Field Equations — we believe — becomes a landmark foundation from which a new level of physics can be written that generates a more accurate and complete picture of not only galactic formations and solar system structures, but as well planetary plasma mechanics, and atomic and subatomic dynamics. Although the math involved may seem quite complex, the concepts are quite simple. Einstein,

with his beautiful field equations, showed that gravity is not a force resulting from objects themselves (as in Newtonian views), but that gravity is a force resulting from the curvature of spacetime in the presence of matter/energy. Imagine a ball placed in the center of a flexible surface such as a trampoline. The ball would curve the surface of the trampoline (spacetime) around it so that any other ball on the surface of that trampoline would be attracted to it. That is the standard simplified view of the result of Einstein's Field Equations describing gravity. Those field equations have their basis in earlier equations that are known as the LaPlace-Poisson Equations, which describe gradients (in this case, gradient densities), making spacetime curve more or less depending on the density/mass of the object. Now what we have done is that we have added a term to Einstein's equations which accounts for a fundamental force in spacetime generating torque, which is forcing the spacetime manifold to spin — just as the engine of your car must apply the force of torque to the wheels of your car in order for them to rotate. One may ask, "But where is the spacetime torque coming from?" *i.e.*, "Where is the engine?" The answer is, just as we think of the spacetime curvature generating gravity as a density increase in the presence of matter energy, we can think of the torque force of the curvature of space as increasing as density increases. Thus, the torque comes from a change in density (or gradient) in the geometry of spacetime.

To give you a mental picture, replace the surface of the trampoline we were discussing earlier with the surface tension of water as it goes down the drain of your bathtub. The change of density between the air in the drain of your tub and the water makes the water surface curve towards the drain, but significantly, the surface is no longer a smooth curve (as in the trampoline example), but now it

curls as the water goes down and as the air spins out. Another way to look at this is to analyze the dynamics of weather patterns on Earth (note that in this example the same could be said for water currents). Take, for example, a hurricane. As a result of a relatively small difference in density/temperature in the atmosphere, immense currents gather large quantities (tons and tons) of water orbiting in a highly defined structure — sometimes hundreds of kilometers — resulting in huge energy events that include enormous electromagnetic discharges, high velocity winds, and sometimes funnel tornadoes. Now compare those dynamics to the ones of spiral arm galaxies with their spiraling galactic discs. The similarities are obvious, however in our equation the change in density is not in the air of a planet, but in the plasma gases of our universe. For instance, recall that the density of the relative vacuum between galaxies — although being the largest vacuum observed and millions of times more vacuum than that of our solar system — has its atoms only a few centimeters apart. Yet the vacuum density inside our galaxy is much greater. The difference in densities in this case, just as with the differences in densities in air currents of our atmosphere creating hurricanes, is what generates spacetime torquing matter/energy, and spinning it into the observed topology of a galactic disc with its galactic halos and galactic polar jets. Further, as in the case for a hurricane, Coriolis forces dictate very specific structures that are related to a torus (donut structure) or more specifically to a dual torus bubble, because the Coriolis forces manifest in two opposite rotational patterns (go to www.theresonanceproject.org/research/torus.htm to view the dual torus animation).

We named this amendment to Einstein's Field Equations the Hamein-

Rauscher solution. We believe that it will more accurately predict the observed dynamics of our universe, including its galactic clusters, galactic structures and planetary plasma dynamics. This solution may as well be able to describe galactic structures and universal behavior without the need for exotic inclusions such as dark matter and dark energy.

Another interesting result from this amendment is that we have found a topological (geometric) relationship between the dual torus spacetime manifold of our solution and the structure of subatomic particles described by group theoretical models, typically used to describe subatomic particle interactions. The relationship involves a very specific geometric structure called a cubeoctahedron, or in other cases a vector equilibrium, which can be constructed from eight (8) edge-bounded tetrahedrons generating twelve (12) radiating vectors and twenty-four (24) edge vectors. This group theoretical model relationship then allows us to unify the atomic scale forces to the macro cosmological scale objects, and thus generate a Unified Field Theory. Furthermore, the twelve radiating topological cubeoctahedral vectors generating a dual torus field are the base vectors of a 3D fractal structure I had discovered many years ago and concluded to be the foundation geometry of creation at all scales (to view this unique fractal model at its 64 tetrahedron iteration, go to www.theresonanceproject.org/graphics/3d.htm). You could imagine the same dual torus bubble¹ and cubeoctahedron occurring at all scales, driven by the torque forces of spacetime as the density increases towards the microscopic scale of the atom, and along the way, spinning everything into existence.

In a work-in-progress, we are writing a balance equation between the gravitational torque forces of spacetime and the electromagnetic repulsive forces. In this view, then, the Universe seems to be spinning in perpetual motion in a frictionless environment only due to the exchange between the torque of spacetime and the electromagnetic entropy, where the torque overcomes the shearing friction viscosity of the Universe's plasma dynamics to generate billions of years of rotation in a seemingly frictionless manner at all scales. This brings us to a deeper view of black hole dynamics where the black holes are no longer only absorbing material/information, but radiating this information back out in the form of electromagnetic radiation, and the feedback between the two generates the topology of the dual torus structure of the Hamein-Rauscher solution driven by spacetime. Now the black hole is no longer black since its exterior event horizon radiates, which is what I have been calling the white hole portion. Here the black hole/white hole are concentric to each other, where the black hole is inside and the white hole is concentrically structured outside and activates the plasma dynamics and Coriolis forces of the ergosphere of the black hole, which I coined the black-white whole.

Dr. Stephen Hawking, who for nearly thirty years insisted that black holes could not radiate information, in a recent announcement has now made a complete 180 degree turn in his views (much to his credit), predicting that black holes may be able to radiate information. This has been a fundamental contingency of this unification view for almost twenty years, and I am excited to see these views now being embraced by others. Interestingly, I arrived to these conclusions long before confirming these relationships with standard mathematics. I did so by using pure logic, a keen observation of nature and geometric

¹ Use this link to go immediately to the Dual Torus Bubble.
<http://www.theresonanceproject.org/research/torus.htm>

extrapolations, some resulting from in-depth studies of ancient symbols and esoteric schools of thought, such as the Pythagorean schools and ancient Hebraic and Egyptian texts. In many respects, I unknowingly followed a similar path of investigation as Sir Isaac Newton, who had spent a significant part of his adult life deeply immersed in the study of ancient texts and monuments before arriving at his fundamental laws of nature. But I am getting ahead of myself — this is all for a future article, on the seemingly ancient profound understandings of the geometry of nature to what that means in our technological modern era.



CORRESPONDENCE

Interchange between Dallas TenBroeck and Jerry Heija Ekins recommended by one of our subscribers:

DTB: — As I wrote, we (or at least I) are not seeking to identify differences, we are seeking for the TRUTH -- all of us. In metallurgy (or old alchemy) we might say we are seeking for the highest known value: "gold."

JHE As for TRUTH, if you mean an ultimate Truth, its very existence is a matter of debate.

DTB: — Who debated it? Why ?

Are Minds incapable of encompassing and assimilating it?

I thought "Manas" was described as a fragment of MAHAT — the Universal Mind

— the "soul" and the "intellectual understanding" as a manifested reflection of "All-Wisdom," and the first aspect of Parabrahm, and Pradhana [S D II 81, 230, 378 ; S D I 75, 110, 256, 335, 373, 420, 451, 572]

Our globe is said to be a progeny of Mahat S D I 260 — and we, the "Manasa-putras" are its "sons" [S D II 58-9, 103, 167, 230]

JHE: — Certain Evangelical faith based groups advocate the existence of absolute Truth, and argue that they are the only means to it. Personally, I don't believe that the question is answerable one way or the other-- rather, it is a matter of faith. So, I don't concern myself with that question one way or the other. Rather, I am interested in those relative truths (knowledge) which can lead to transcendent truths (realization).

DTB: — Lets then agree to look at it your way.

I have always abhorred "faith" which to me signifies: an improvable blind belief" and why should I take anything important as "true" without verification ? How do I know the assertion is AUTHORITATIVE ?

Who then ultimately bears the cost of time effort and money?

How many flit from "faith" to faith?"

Is that under the impulse of Manas or of indecisive and thoughtless, mindless Kama ? I thought we were supposed, at this period in the great cycle, to be ridding ourselves of "belief" and entering the realm of logic, reason and proof?

The "Fifth Race" is due to develop mind as a faculty, and abandon frivolous and selfish "passions and desires."

A sense of cooperative and interactive brotherhood under impersonal and universal Law, would certainly tend to give a reasonable assurance of veracity to any proposition placed before it ?

Is that not the tacit basis for all legislation and legal procedures

— and we may see this operating throughout the world? Why should philosophy forego that advantage? What does "common sense" say?

Where are the "relative truths" emanating from? (knowledge of detail or measurement of differences and separateness) .

If we have access to a knowledge of the "ultimate units of time" and "space," we might be able to determine (approximately) what some of the "relative (mayavic) truths" are. But at present our instruments and faculties are filtered through "physical gross matter ?" And that is said to alter constantly, by both Science and Theosophy -- also, both use the (mind) concept of the eternity and unalterable qualities of the "atoms."

Both accept the reign of universal law that governs the physical qualities and interactions of substances. And we are beginning to suspect and contact the realm of invisible and intangible substances -- [the electro-and magneto-spheres associated with all objects in whatever state].

But inasmuch as forms continually vary from moment to moment (under the law of the astral electro-magnetic life-fields) as atoms and sub-atoms of LIFE come and go, (can we assume this is done individually and invariably under Universal LAW or Karma?) stability is almost unobtainable from the point of view of our physical plane observation -- am I right? Apparently the electro-magnetic (place, location, time) fields are stronger than mere physical bonding. And what are they? How do they come into existence? [How does the body heal itself?]

Apparently Nature (the Living Universe) has her own plans and methods and those have been in place since before we were born -- how far back we don't know — supersede ours. They could be the actual rules and order of all evolution — from within to the without.

So any physical measurement we may make, now or hereafter, has to depend on "memory." For us stone, or one of the inert metals (like Titanium) appears to be such a long-lasting record. But even those have limits and we can hardly be sure of myths and traditions that are over 7,000 years in age.

How old are the Pyramids built by 3rd and 4th Race Initiates [S D II 353; S D I 314-5] ?

How stable is our (human) memory? Are we yet able to penetrate to that plane of indelible eternity (Akasa) where those records are inscribed by the Lipika [S D I 103-5, 126-131, ? (or even to the records in the "astral light?" (S D I 59, 63). I assume the "Lipika" are actually one of the highest functions of the living atoms of life themselves -- all immortals!

I can see, if this is a correct procedure, that "relative truths (knowledge)" which can lead to "transcendent truths (realization)"

means:

the "relative truths" gives evidence but no absolute detail about underlying "transcendent truths" — which 'the epoptai-Initiates may secure as a vision by "realization." Since this faculty is under development, and is not yet a common property or means of inter-communication, there will be room for inaccuracy and speculation at present. Is this not the method of KAMA-MANAS ?

JHE: — As for the gold metaphor: I think that the manner of one's search depends upon one's mining techniques. I prefer an historical approach to understanding (but also like to use others too). Some prefer a phenomenological approach. Others, an essentialist approach and, still others, a post-modern approach etc. It appears that you prefer the essentialist approach. That seems to work for you. The historical approach works for me.

DTB: — I did not mean mining techniques or molding methods. I allegorized GOLD for TRUTH.

All the methods of "approach" you mention will fall under your "relative truths (knowledge)" category — to which my synthetic comments apply.

One gets lost in detail and as you suspect my "essentialist approach" is one that strives to use the pure BUDDHI-MANAS and not the KAMA-MANAS.

If BUDDHI approaches the closest to ATMA, then why not use it as best we can if we can secure some concept of its actuality and methods. [I found Patanjali's YOGA SUTRAS very helpful in this.]

I am curious about the "historical method" you use? Can you share ?

I have labored over years, reviewing the writings and ideas that those who have succeeded HPB in writing on THEOSOPHY have recorded. I find (for me) that they obscure more often than enlighten. Judge is an exception as a writer, as he never assumes to correct or "know better than" either the Masters or HPB. I am essentially independent and test everything I reads with common sense and a sense of the orderliness and purpose of the Universe, World, Humans, and atoms.

I think universal CONSCIOUSNESS — "to know itself" -- periodically (but under UNIVERSAL Karma) splits cyclically into countless fragments, each a "potency" and a "mirror" of that ONE, SOLE and ever UNKNOWNABLE — and in the administration of harmony, purpose and equality for all, each Monad develops an independent yet cooperative Mind, which voluntarily abides by the rules and regulations of the UNIVERSAL LAW (without surrendering its individuality and potential of individual action) -- thus we all eventually develop the ATMA-BUDDHI-MANAS Spiritual Entity within ourselves and thus become Mahatmas individually. I may be wrong on this, but I suspect I am more right than wrong.

DTB: — Original minted gold coins have been counterfeited after that first casting time for ages. But modern science enables us to assay them for their alloys and impurities to the extent that a trained assayer can determine from a sample the probable age and era of the casting of any coin. He discovers when it was most likely cast, and whether the mix (impurities, other metals, etc.) has been altered.

JHE: — This is all news to me. I have an interest in ancient coins, and have a small collection of them. From all of my reading, they classify, date and identify fakes purely

by their appearance. I never heard of anyone taking a valuable gold coin, and assay it (which would deface or destroy the coin) in order to determine this information.

DTB: — From what I have read [from texts on Gemology and Precious Metals] only a very minute quantity is used and the integrity and value of the coin is not impaired.

DTB: — I also would say that every human is a Mind and a Free Thinker.

JHE: — Some seem to be freer than others.

DTB: — If you will concede me this as a fair basis or "source" then, maybe we can proceed to details that I think are valid.

JHE: — Yes, I gladly concede to you that you have created an excellent summary of the source teachings according to your tradition.

DTB: — There we go again: You assume I have adopted a "tradition." I say I am independent, but use any "tradition," to the extent that it is fair, free of bias, and true to reason and logic.

For example: I have been in life an editor of scientific material for may years, and privately, a philosopher. The two are not incompatible to me.

THEOSOPHY seems to be the most balanced, all-inclusive and eclectic system so far made available to us. It needs to be carefully studied so that each student assures himself of its value. So, having found it the most useful and truest so far, I defend it and its proponents.

Let me ask:

In what way is "your tradition (mine)" different from yours, or any other ?

SOURCE and BASIS ought to coincide? If they are fair and logical and true?

NO ? Possibly words make some difference, but not to the originals, surely?

Is it the ORIGINALS you are unsure of?

Do you mean HPB did not bring Masters' message in full? [In spite of what They "the Masters" say and demonstrate ?]

JHE: — Can you give a summary of yours for comparison?

DTB: — As I wrote, we (or at least I) are not seeking to identify differences, we are seeking for the TRUTH — all of us. In metallurgy (or old alchemy) we might say we are seeking for the highest known value: "gold."

What are the rules and laws established by Nature — to run our Universe, our world and our physical and conscious existence, and mental presence? Are they not the "gold" of the entire system?

Are they not, since antiquity, set in place for our support, life and well-being? [Not only ours, but that of all other beings, atoms, galaxies, etc.]

Where and how did they evolve? Who guided, devised and set them going? Are they impossible to discover?

Do not Science and Philosophy endeavour to solve those mysteries?

In mathematics, the rules of arithmetic may be seen as the source, foundation and basics of the whole system of enumeration -- the enormous complexity and measurement (in engineering, chemistry, physics, astronomy, etc...) of detail that calculus expresses, is based on UNITY (the ONE) and that in turn, may be imagined to radiate or emanate (?) from the indescribable ZERO (0) that some denominate THE ABSOLUTE.

We recognize intellectually this ONE [that to us is quite indistinct (for it is either too large or too small) and, to many, it appears to be devoid of qualities] when "manifested into objectivity," becomes the TWO (2).

This has been designated a symbol for the countless indivisible (strings — ?) of ATMA-BUDDHI "monads." The symbolic analogy then proceeds to THREE (3) that includes the PERCEIVER or MIND. [ATMA-BUDDHI-MANAS]

Suppose we were numismatists — coin collectors. Then, we might seek to find true and authentic old coins for our collection. Let us take the rarest: GOLD.

Original minted gold coins have been counterfeited after that first casting time for ages. But modern science enables us to assay them for their alloys and impurities to the extent that a trained assayer can determine from a sample the probable age and era of the casting of any coin. He discovers when it was most likely cast, and whether the mix (impurities, other metals, etc.) has been altered. It is a genuine science and records have been kept and are available to the experts and the students. As time passes a regular table in time has been created that gives the assayer an idea of when and where a casting has taken place.

Counterfeiters will often make a mold of a truly old coin, then use "modern refined" gold to cast a facsimile of it. Then they age it superficially, and then endeavor to sell it as a genuine antique. But the actual material used (alloys with other metals, and impurities common to the actual time and place of origin) have been detected and recorded.

Unless this more thorough type of assay is used, he can be fooled.

He may however decide to trust on "faith" and "belief" in the honesty and veracity of the seller. The result is as all may expect.

Each seeker after TRUTH has to employ their own mind, trained to some degree, so that he alone knows how much he can trust that. Very often our desires and emotions try to make us decide in haste (and repent at leisure ?) without using the tedious kind of study needed to ensure accuracy and logical reasons for conclusions offered. Then we find (as we have nowadays) a number of concurrent dogmatic and authoritarian religions, opinions and pronouncements — and, perhaps, "traditions ?" — and I have noticed that indoctrination of the young proceeds all over the world. No alternatives are offered!

The search for TRUTH leads any dedicated seeker (and, whether we know this or not, all of us are such) day after day, and life after life, to acquire a precise knowledge of the Universe we live in, and which has long been established as a common and secure basis for all co-existent and pre-existent beings. [As an example at

hand, take the meticulous fabrication of computers and the software that enables a "user" Mind — as well as many trained "programmer" Minds — to run them with accuracy and trust. There — is constant verification with concurrent usage.

Observe the continual war between virus and anti-virus. Who are the "bad-guys?"]

I think you will find these to be fair analogies to the general "search for TRUTH" that many of us are engaged in. Dare we foist our findings on others? Can we make any claims for "authority?" I would say NOT.

In my esteem, "traditions" count for very little unless they can be demonstrated to be invariably true on testing, to the basic composition and running laws of our UNIVERSE. THEOSOPHY clams to be an exposition of this.

You may say that our minds and emotions make us fallible, and I would agree But why trust me? Consider the following:

1 If idealism and altruism resides in SPIRIT, and if this is ubiquitous, then an aspect (ray, spark, etc.) of THAT is interiorly resident in every being, monad, life-atom, human, — and grain of sand — each is potentially, over an enormous period of time and experience, a human mind-being. I know this is asking a lot because the implication is that all Monads are immortals. We interiorly, are as monads, immortals.

Hence, the brotherhood of ALL, and the evolution of individual intelligence by means of reincarnation and karma are needed, essential, basic and actual facts.

2 Shall we agree that all beings are united in that FACT of a common LIFE — ever together? Physical, emotional and mental environments are largely shared by us all, regardless of physical distance.

3 Differences (form, emotion, feeling, desires, mind, experience in this life) are passing phases of the embodied consciousness — of memories and of appearances, and they are continually changing as the laws of progress and continual interaction, demand that the Monads (each being an eternal being having individually, some degree of progress) continually move and alter within the parameters of the astral

(electro-magnetic) framework that underlies the presence and the environment of any and all physical and non-physical forms. Thus the descriptive concept of "Maya" (illusion) is used for our present physical matter knowledge, situation, condition and universe. The forms change constantly, our knowledge is continually changing and expanding, while the interior ONE SPIRITUAL ENTITY is forever the SAME individual.

4 The "Eternal Pilgrim" [BUDDHI-MANAS] is the "Monad." The Monad is described as SPIRIT-MATTER conjoined (sounds somewhat like the "String Theory"). It is a duality and requires a coexistent MIND to serve as a PERCEIVER and a link between these two extremes. Thus the "Duad" in manifestation, is in our reality, always a "TRIAD."

5 It is ATMA-BUDDHI-MANAS [a Triad] in us which is the eternal and changeless Perceiver and the ruler of our Lower (embodied brain — Mind) and emotions. In the Kosmos it is MAHAT or the UNIVERSAL MIND.

[Have a look at what is said in the SECRET DOCTRINE, Vol. II, p. 167 (see below) about a resident Tutor assisting the development of each independent Mind being. I find there is a correlation to this as expressed by HPB in TRANSACTIONS OF THE BLAVATSKY LODGE, pp. 64-5 (below)

If you will concede me this as a fair basis or "source" then, maybe we can proceed to details that I think are valid.

I prefer using HPB's The SECRET DOCTRINE, The VOICE OF THE SILENCE and The KEY TO THEOSOPHY as basic source explanations for the details THEOSOPHY teaches. I do not feel I need an intermediary to explain them. I have time and can use a dictionary and an encyclopedia when needed, "Google" is a great help to secure source materials for study.

But every one is free to choose their own "Path," and, spend as much time as is needed to eventually achieve SUPREME PERFECTION.

I also would say that every human is a Mind and a Free Thinker.

Best wishes,

Dallas =====