



## Cycles in Eternity

**QUESTION:** — (2) Taking the middle of a period of activity between two pralayas, *i.e.*, of a manvantara — what I understand to happen is this. Atoms are polarized in the highest region of spiritual efflux from behind the veil of primitive cosmic matter. The magnetic impulse which has accomplished this result flits from one mineral form to another within the first sphere till having run the round of existence in that kingdom of the first sphere it descends in a current of attraction to the second sphere.

**ANSWER:** — (2) Polarize themselves during the process of motion and propelled by the irresistible Force at work. In Cosmogony and the work of nature the positive and the negative or the active and passive forces correspond to the male and female principles. Your “spiritual efflux” comes not from “behind the veil” but is the male seed falling *into* the veil of cosmic matter. The active is attracted by the passive principle and the Great Nag, the serpent emblem of the eternity, attracts its tail to its mouth forming thereby a circle (cycles in the eternity) in that incessant pursuit of the negative by the positive. Hence the emblem of the *lingam*, the *phallus* and the *kteis*. The one and chief attribute of the universal spiritual principle — the unconscious but ever active life-giver — is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together. (ML-13)



### ✱ HARMONY ✱

“...harmony can never become harmful, and it cannot be abused.”

H. P. Blavatsky, “What Is Theosophy”

“Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.”

— *Light On The Path*

Items from *Summing Up* section, Vol. I of *The Secret Doctrine*

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos. (p. 277)

The whole order of nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. ...What is called “unconscious Nature” is in reality an aggregate of forces manipulated by

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semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested verbum of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (277-78)

Real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands... (278)

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform... (p. 274)

“Man can neither propitiate nor command the Devas,” it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as “One of Us.” (p. 276)

Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on their plane the Spirit of Solidarity and perfect Harmony,<sup>1</sup> which reigns in every Hierarchy, must extend over him and protect him in every particular. (p. 276)

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism.... It is on the acceptance or rejection of the theory of the Unity of all in Nature, in its ultimate Essence, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead. (p. 276)

<sup>1</sup> All underlining has been *added*.



## *The Intelligence Of Harmony<sup>2</sup>*

Karen Douglas

**It has become my firm belief that the significance of the crop circle mystery lies within our experience of them and our interaction with them, more specifically, our ability to become sensitive enough to that process that we might, in turn, make some valid interpretation of them.**

I am also becoming increasingly aware that, perhaps, the only instruments that might be truly valid in this search for significance might be our own five senses. Plus maybe one other, which we currently know little of, but one which the crop circles could (by their very nature) be seen to be particularly designed to evoke.<sup>3</sup>

### **What is happening inside the crop formations?**

Crop circles have been occurring in large numbers since the late 1970s and in that time we have taken just about every measuring instrument known to man inside them to see if we can discover how they are made and where they might originate from. We have used electrostatic volt-meters, geiger counters, magnetometers and a plethora of other less than conventional equipment, including metal detectors! But, at the beginning of the 21st Century, for all our measuring, we still have very little clue as to what might be occurring.

Out of all that has been tried there is one instrument which has proved reliable in providing solid data; the simple and humble

<sup>2</sup> This article is being used by permission. If you have access to the internet, go to <http://www.temporarytemples.co.uk/default-artcl.html> There you will find a slide show of 40 among the hundreds of crop circles that have been recorded. It is an eloquent testimony to the “intelligence of harmony”!

<sup>3</sup> A theosophist would probably say Intuition is evoked, or, if we remember that the human body is a vast piano chorded with a double set of strings: *silver in one mode — catgut in another*, then the article becomes self-explanatory.

measuring tape. The amount of information about the size, dimensions, and proportions of crop circles that has been accumulated with this device is enormous. This modest apparatus has one major advantage over all its contemporaries in that it can not only provide us with material about construction and design, but also, more importantly, it can present us with a wealth of information about the possible meaning of these enigmatic shapes.

There is, however, another instrument of sorts that is extremely sensitive to the crop circles and has registered thousands of effects over the years. That instrument is the human being itself. How many times have we all heard the stories of people's experiences and impressions of the crop circles they have visited? In fact, there was an entire day conference devoted to the very subject last summer. Whilst it is obvious on one level that our experience of the crop circles is a very important one to us, on another level there is part of us which needs the rational physical explanation of those experiences and of the crop circles themselves.

#### **A change of mind**

I decided a couple of years ago that I would let that go for a while. My experience within the crop circles and their landscapes has been the very thing that has kept me enthused by this phenomenon for so long. It was also this kind of direct experience of a crop circle that stirred me so much many years ago and first inspired me to become involved on a deeper level with this subject

But, over those years, I have frequently found myself back at the same point; what is it about the circles, what is it that enables this to happen, that evokes these kinds of feelings within us? I think it was this line of thought that finally got me to the point of beginning to see crop circles as sacred spaces, or more specifically it was this feeling that evoked the 'temporary temples' analogy. I saw my experience of them as parallel to those of temples, cathedrals and

ancient stone circles (i.e.. sacred places/spaces).

I have commented extensively about geometry, looking at the underlying nature of number in all things and the direct relationship between number, shape, vibration and sound. I looked at the science of Cymatics (the science that links vibration, frequency, shape and sound) and came to the realisation that it was possible that the crop circles could have a direct vibrational effect on the human being. It was, therefore, the shapes of the crop circles themselves, their sizes, proportions and harmonies that could be in some way responsible for the experiences reported within them.

#### **Understanding the experience**

I feel that to understand the nature of the experiences which the crop circles evoke is to understand their significance for us. This understanding would perhaps also shed light on the importance of the entire phenomenon. I also feel that if I can understand the process by which this happens, I might be able to understand the reason for the interaction. In other words, why do we feel so compelled by this subject? If I am saying that crop circle shapes, by the nature of their design, mathematics, geometry and therefore their vibration, can directly influence the human being, I guess what I really need to know now is, how does this happen?

#### **Emotional engagement**

There is yet another important relation of this family; music. Music is a combination of tones and sounds that can also be numbers and shapes. They are all part of the same family group. Music evokes complex emotional responses from the human being, it can literally take us from the depth of despair to the heights of ecstasy, it can be a beautiful, mystical, and sometimes spiritual experience. The interaction between music and the listener is an involved one, whereby the listener becomes empathetic to the sounds he is hearing. It seems music has a way of transmitting itself into the emotional part of the listener. And whilst music can be an intellectual pursuit on many levels,

*ie.*, the technicality of the player or composer, its value lies very much in its ability to inspire us or convey to us something of the emotions or thoughts of the composer. In this way, the talent of the composer lies in his ability to be able to translate his feelings with some accuracy into sounds, sounds which when heard can be understood empathetically, and experienced as a feeling when heard by the listener. Musical harmonies are extremely pleasing to the ear, they evoke feelings of well-being and uplift, in other words, an emotional response. In turn, emotional feelings can then stimulate physical sensations, tingling, dizziness, tears, depending on how we feel.

### Empathy

Empathy is an interesting and little understood human ability. It is the ability to emotionally understand. It is not to be confused with sympathy, which is the ability to identify with another or their situation. To empathise is to translate what is being said or conveyed into a feeling which can then be understood. We all understand feelings. Joy, pain, rejection, jealousy are familiar to us all, we know what they feel like without any explanation, they are a universal experience, common to all human beings. In some ways feelings are a universal language amongst humans, which underlie most of our communications and interactions. Music appeals to this part of us, to the emotions, it identifies with a commonality amongst listeners, their ability to recognise and understand emotions, hence the universal attraction it has for us. It matters not the language of the opera singer, we can all feel the emotion of the music to which she sings and therefore understand implicitly the meaning of her story.

However, what is key here, is that it is not the notes (individually) which evoke the responses from us, rather it is their relationship to one another. More specifically, it is the harmonies that are created when notes are arranged and played together that evoke our emotional-self. The importance of the idea of *relationship* and *harmony* cannot be

underestimated. Alone, the notes are but notes, however, when woven together skillfully and with feeling, they create harmonious relationships, which appeal directly to the emotions. It is the difference between listening to random notes being played, and a skillfully-crafted symphony.

### Empathy, relationship and shape

Translate these ideas to the subject of shape and number and we can begin to see the significance of *relationship* and *harmony* to the crop circles. We find harmonious relationships in the geometry of the formations. For instance, we have seen the golden section or proportion used with regularity in crop circle design. The golden proportion divides a line so that the lesser is to the greater as the greater is to the whole. It is found everywhere in nature and throughout ancient architecture. What is so interesting about the golden proportion is that it is not just some irrational or arbitrary number, it is fundamentally a relationship, and more than that, it is a harmonious relationship. One length being to the other as the other is to the whole, not equality as we normally experience it, but a *harmonious* relationship between two lengths. Equality is in fact only one form of harmony.

When we begin to understand the role of relationships and harmonies and their effect on the human being, it is not much of a leap of imagination to see that shapes, sizes, proportions and harmonies of the crop circles can have much the same effect on us as music.

### The question is, why?

I think the human being has a unique ability to be empathetic to relationships and harmonies. The emotional response that we can have to music is a direct illustration of our ability to recognise harmonious relationships and to respond to them emotionally. It is, in fact, a sort of *intelligence of harmony*, it is the thing within us that creates our need for beauty, mystery and spirit in our lives. Harmony, as we have already discovered, can be a beautiful, mystical and spiritual experience, just like the crop circles.

**The Intelligence of Harmony**

So, why do harmonious relationships have this effect upon us? This is a more difficult question to answer, but my feeling is that it has to do with the very core of who we are as human beings. The answer could also partly lie back in the traditions of geometry, or more specifically, sacred geometry. The idea that there are certain proportions and harmonies that are considered sacred could give us a clue. Is it because the effect they have upon us engender a sense of the divine? The golden proportion in particular is illustrative of the profound mystery of life, it shows us in graphical form the way in which all living things grow and form. The golden proportion is at the centre of the design of life itself - all living things in fact contain this proportion. In the case of the golden proportion, the resonant feeling conveyed is of a distinctly spiritual nature rather than solely emotional. In truth, *relationship* and *harmony* are of a spiritual nature in themselves, they are the mechanisms by which all things are designed and woven together, in a grand design by the phenomenon of synchronicity, rather than random coincidence. Synchronicity is intimately related to *relationship* and *harmony*; it is the direct effect of these principles at work. In this sense the intelligence of harmony is the ability to recognise and respond to the spiritual. If this was simply a matter of responding on a solely emotional level, perhaps we would be talking about an intelligence of the heart, which I am sure also exists.

**The significance of experience**

The experience of our recognition of relationships and harmonies in the shapes, sizes and proportions of the crop circles puts us directly in touch with their meaning. The emotions they convey are there for us all to respond to. They create a resonance within us, by their number, geometry and vibration, which transcends our rational mind and speaks directly to the heart, or spirit. We can experience this phenomenon only because we have the unique gift of the *intelligence of harmony*; without it the message would be unheard, undetected, silent to our

ears. In this way, whatever the origin of the crop circles, their design specifically elicits this response from us, it calls into use our ability to recognise and respond to relationship and harmony. In many ways it almost seems as though the significance of the formations is to re-awaken this sleeping part of our being, by direct stimulation.

**Re-defining**

We have become so ignorant of this part of ourselves that we now experience it as strange effects, attributed to a crop circle energy, when, it is my belief, the answer is much closer to home. The shapes of the crop circles do not just transcribe information, they transmit it, directly in the hearts, minds and spirits of all those who interact with them.

In this way the mystery of the crop circles can never be an insular thing, it cannot be solely a matter of investigation and physical evidence. It is something much more wide reaching and requires of us an ever opening mind that is able to seek out new directions and possibilities; and a realisation that the crop circle is only the beginning, and where we go from there, is, as always, up to us.

*Karen Douglas*

<http://www.temporarytemples.co.uk/default-artcl.html>



# The Global Village

New Places for Spanish Study

EAST LOS ANGELES

Martes: 6:30 p.m. a 8:00 p.m.

6641 Easton Street, Este de Los Angeles, Ca.

90022

Entre Wittier Blvd. y Olympic cerca de, Garfield Ave.

Tel. (323) 264 4065 Llamar entre, 4:00 p.m. y

6:00 p.m.

LONG BEACH

Segundo y Ultimo Sábado del Mes; 5:30 p.m. a  
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3766 El Cajon Blvd  
San Diego, Ca 92105  
(619)283-0142  
E-Mail: jim2sal@aol.com

Sundays 10:45-12Noon  
\* The Right to Die Fe"29, 2004

Theosophical Book Center Wednesdays — 11a.m.-1p.m.

\* Near Death Experiences Fe"11, 2004  
\* Organic Gardening and Composting March 17, 2004

Regular Meetings:  
Sundays: 10:45 a.m. to Noon Karma and Reincarnation  
Wednesdays: 12 Noon to 1p.m. Psychotherapy of *BhagavadGita*  
Fridays: 7p.m. to 8:30 p.m. Basic Theosophy

## Sarasota, Florida Theosophy Group

Meets Weekly on:

WEDNESDAYS: — 7 - 8:15 P.M.

SUNDAYS — 11 AM – 12:30 PM

We are a very friendly group of students with various religious and philosophical backgrounds. Our goals are to discuss and understand the universal truths of Theosophy.

On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

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

<http://www.theosophyusa.com>

941-349-5151

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

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All welcome No collections

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Fax +(44) 20 7262 8639  
Contact us: [ult@ultlon.freeserve.co.uk](mailto:ult@ultlon.freeserve.co.uk)

### MEETINGS SEPT - DEC 04 ON SUNDAYS 7 PM

Sept 5 A Master's Letter  
*Our aim is to benefit all creatures and not to sink into a Nirvanic bliss*

Sept 12 Hypnotism – a Psychic Malpractice  
*Is Hypnosis a form of suggestibility, interfering with man's free will?*

Sept 19 Modern Apostles & Pseudo Messiahs  
*Reformers of abuses, slavery and legal tyrannies never pose as Messiahs*

Sept 26 Cycles  
*Cycles of light and darkness succeed each other as day does night*

Oct 3 "What is Truth?" (talk)  
*"Truth is that which explains" ~ Robert Crosbie, Founder ULT*

Oct 10 What are the Theosophists?  
*Theosophists are original and independent thinkers and seekers after Truth*

Oct 17 The Nature of Soul (talk)  
*We are composed of Body, Mind & the mysterious 'Soul' – more than one soul?*

Oct 24 The Tidal Wave  
*The tidal wave of deeper souls lift us unawares out of meaner cares*

Oct 31 How should we treat others? & on 'suffering'  
*Under karma can there ever be any unmerited suffering?*

Nov 7 The Middle Way (talk)  
*Between extremes of spiritualism and materialism are ethics and wisdom*

Nov 14 Theosophical Movement:  
Its Aim and Purpose (2 short talks)

Nov 21 Man Visible and Invisible  
*Why, philosophically, man must be both a mortal being and an immortal soul*

Nov 28 Universal Transmigration of Souls  
*Do human Ego souls reincarnate in lower animal forms?*

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

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

Dec 19 The Light of the Logos (talk)

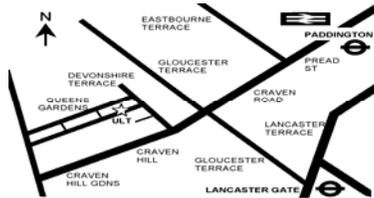
The "Mother" - the noumenal root of Nature as an aspect of the Absolute

Dec 26 Christmas – On the New Year  
The Astral Light is young and strong between Christmas and Easter

Meetings are free and open to all – travel to Paddington or Lancaster Gate

## United Lodge of Theosophists

62 Queens Gardens London W2 3AL



020 7723 0688 [www.ultlon.freereserve.co.uk](http://www.ultlon.freereserve.co.uk)

### Karma & Reincarnation

The twin doctrines of Theosophy, a mode of living common to the great sages, adepts and Masters who live by *the Great Ideal* - to benefit humanity.

### One humanity, one goal, one Truth

Universal Brotherhood means unity through diversity and mutual respect; its absence is the cause of violence and suffering.

### Individuality and Interdependence

"We should aim at creating *free* men & women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*."

### "the rational explanation of things..."

H.P. Blavatsky, a great Occultist of the modern age

### All welcome to study Theosophy

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- **Correspondence Course – by post or email**

✉ contact ULT at [correspondence@clara.co.uk](mailto:correspondence@clara.co.uk)

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Schedule: 2003-2004

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HP Blavatsky & WQ Judge

Schedule 2004

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November: 7, 21

December: 5, 19

Located at:

NYTS 240-242 E 53<sup>rd</sup> Street,  
NYC, NY (Bet. 2<sup>nd</sup> & 3<sup>rd</sup> Ave.)

Contacts:

<http://www.geocities.com/theosophycircle/>

[Tmwriters@mindspring.com](mailto:Tmwriters@mindspring.com)

[David@broadviewnet.net](mailto:David@broadviewnet.net)

[Amedeo@optonline.net](mailto:Amedeo@optonline.net)

Phone:

David - (718) 438-5021

Amedeo - (973) 697-5938

*Classes are free and open to all*

### Saint George, Utah

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Currently Studying

*The Ocean of Theosophy* by Wm. Q. Judge  
Meets every Thursday from 7 to 8 p.m.

At the St. George Branch  
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Contacts: Tommie & Don Zook,  
1-435-668-6221 or 1-435-627-0912

All are welcome

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Wed. Night — 7:30-8:45

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The ancient psychology of the East and its application in this "era of Western Occultism."

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THE United Lodge of Theosophists  
"Maitri Bhavan" 4, Sir Krishna Rao Road, Near  
Lalbagh West Gate, — Basavanagudi,  
Bangalore-560 004.

## THEOSOPHY

### *Secret Doctrine Classes*

Sunday 10:30am - 12:00

Theosophy Discovery Circle  
240-242 E. 53<sup>rd</sup> St [between 2<sup>nd</sup> & 3<sup>rd</sup>  
Ave.]

Monday 7:30 to 9 pm

New York ULT 347 East 72<sup>nd</sup> Street

Wednesday 2 to 4 pm

Antwerp ULT, Belgium

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Wednesday — Bangalore ULT, India

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#### United Lodge of Theosophists

4865 Cordell Avenue, Suite 4

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phone (301) 656-3566

web: [www.ultdc.org](http://www.ultdc.org)

Meetings: Sundays 11 a.m. to 12 noon

(Lectures followed by questions and answers, or group discussions.)

Den TEOSOFISKA

Ursprungliga Undervisningen

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Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

### TEOSOFISKA FÖREDRAG

#### Hela höstterminen 2004

den 6 oktober Manligt och kvinnligt ur  
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den 13 oktober I Mästarnas fotspår

den 20 oktober Den globala karman

den 27 oktober Sufismen och teosofin

den 3 november Regression, Hypnos &  
Förnimmelser

den 10 november Ockulta vibrationer

den 17 november Teosofins pånyttfödelse  
i Malmö

den 24 november Kan vi återfödas på  
andra planeter?

den 1 december Den Hemliga Lärans  
världsbild

den 8 december Intuition och  
klärvoajans

den 15 december Shakti - Ljustes gudinna

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Phoenix ULT

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**PROGRAM - 2004—2005**  
**SUNDAY EVENINGS**

7:00 - 7:45 P.M.

*Universal Theosophy* by Robert Crosbie

8:00 — 8:45 P.M.

Study, read, question, discuss, discover,  
the Teaching and  
Philosophy of Theosophy

IN:

**THE SECRET DOCTRINE** by H.P. Blavatsky



*United Lodge of Theosophists*

799 Adelaide Street  
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CANADA

Wednesday Evening 7:30 to 8:45 PM

October Discussions  
facilitated by the articles of  
William Q Judge and H. P. Blavatsky

What is Truth  
The Life Principle  
The Number Seven  
Three Great Ideas & Proofs of the Hidden  
Self

November Discussions  
facilitated by the articles of

William Q. Judge and Robert Crosbie

Sheaths of the Soul  
Three Planes of Human Life  
Teachings of the Avatars  
The Kingly Mystery

December Discussions  
facilitated by the articles of  
Robert Crosbie and H.P. Blavatsky

The Recognition of Law  
What Reincarnates  
What Survives after Death  
Christmas Then and Christmas Now  
The Year is Dead, Long Live the Year!

Sunday Evening  
7:00 to 8:00 PM

Isis Unveiled  
H. P. Blavatsky

Email contact: Laura Gray at  
[classiccontours@sympatico.ca](mailto:classiccontours@sympatico.ca)



**THE COFFEE  
KLATCH**

**Coffee-Maker:** I wonder, I wonder...  
Does anyone take K. Paul Johnson's  
material seriously? I always feel as if I've  
been to a make-believe party trying to  
resurrect old-fashioned reductionism. It is  
one thing to expose a fraud, quite another to  
create a *fraud* while engaged in an exposé.  
The R.C. church did it with Galileo, as did  
the Sanhedrin with Jesus and the Brahmins  
with Gautama Buddha. Even Athens  
managed to pull off a fake coup with  
Socrates. These *soi disant* "makers of  
history" never stop to consider that

occultists are like *Dragon's Teeth*: They spring up anew from the very spot where you think you buried them!

**Lady in Center Booth:** Coffee-maker did you ever stop to consider that historians of a certain class pander to the prejudices still existing in their readers, and thereby build for themselves a career. Therefore the audience they get will not be a gauge for the "truth" in their writings.

However, *Time* will test K. Paul Johnson's material alongside that of Madame Blavatsky. She has a headstart, for her material has already outlived quite an army of critics.

Time is the best test, for then everyone sees for himself the fruits produced by the tree of KPJ and that of HPB.

**Quark at the Oblong Table:** Dear Madam at the Center Table, and Student as well, I think the best proof of KPJ's worth or lack of it is to go get a paragraph written by him and inspect it as Bruce F. Macdonald did:

SUBJECT: Bruce F. MacDonald on the "History of Theosophy" and Paul Johnson's remarks — [Fri, 30 Mar 2001]

Daniel,<sup>1</sup> I am not a "Theosophist" but am someone who has explored many religions and systems, have lived in many parts of the world and have done research on the history of colonialism. I have read over some of the articles in the website ["History of Theosophy" <http://www.unet.univie.ac.at/~a7502210/>] and find that they are not terribly "historic."

I am not objecting on the basis of being offended by any of the things claimed there. Much of what is written there is unsupported claims, coincidences, by-the-way references to bits and snippets of letters and documents.

There is an awful lot of assumed conclusion under the supposed arguments. So, in talking about race, for instance, the writer seems to think it is sufficient to make

sweeping statements about racial and nationalist theories and movements in Europe and elsewhere and to put these things BE-SIDE what HPB says, and to ASSUME that there is some kind of causal relationship between them. There are claims that HPB was "influenced" by particular movements, without any evidence to support such assumptions. And when other people have adopted HPB's ideas to support their twisted notions, there is an assumption that HPB somehow CAUSED this to happen. And so on.

The arguments all seem to reflect a lot of reading and knowledge, but without a real sense of how legitimate arguments work logically. So any "conclusions" which are drawn do not have a logical base to support them. They are all conjecture, backed up with more conjecture.

I have selected just one short paragraph below to illustrate what I mean, but this one could be multiplied with almost every paragraph I read in the site:

The "article" your email refers to says the following:

"In the case of the true history of HPB and the Masters what astonishes me in the discussion between some of the orthodox theosophists above versus the research by Paul Johnson is why would some Theosophical historians believe without any questioning (no parapsychological or other scientific research even has remotely ever been able to confirm these) superstitious notions like that Blavatsky's "Mahatmas" would be able to appear or disappear at will in various places, and the same for the appearance or disappearance of physical objects like letters and so on. The obvious answer is that this has nothing to do with their being historians and everything to do with their being Theosophists. The burden of proof, from their mindset, is always on anyone who would doubt or contradict Blavatsky or her close associates on such matters."

I'll take this a little at a time:

"In the case of the true history of HPB and the Masters . . ."

It would seem to me from a historic perspective that one cannot ever claim to have a "true history of HPB and the Mas-

<sup>1</sup> This was an e-mail interchange between Bruce MacDonald and Daniel Caldwell. — ED., A.7.

ters," and any historian in the present should know that. There is always bias, and the historian, including those writing for the website on which this appears, should be aware of that. They are not presenting "truth" but an interpretation of data, and they need to present it clearly, logically and fully, not with innuendo and assumption.

Next part of the sentence:

"what astonishes me in the discussion between some of the ortodox [sic] theosophists above versus the research by Paul Johnson is why would some Theosophical historians believe without any questioning (no parapsychological or other scientific research even has remotely ever been able to confirm these) superstitious notions like that Blavatsky's "Mahatmas" would be able to appear or disappear at will in various places, and the same for the appearance or disappearance of physical objects like letters and so on."

There are a number of fundamental logical fallacies in this paragraph. First it is very subtle in contrasting what it calls the "discussion" of the theosophists and the "research" of Paul Johnson. This attempt to persuade through emotional innuendo is a basic fallacy. It assumes at the first that Theosophists do not do research and that Johnson is somehow superior because he does research. Actually, it is the nature of the arguments and how the researcher (Theosophist or Johnson) uses the results of the research that are important. Theosophists do a great deal of research as well, so the contrast is false.

Next this passage sets up a "straw man" (a concept from logic which assumes an opponent where there is none, so that the person attacking the straw man need not argue logically). Thus the straw man here is "ortodox [sic] theosophists [sic]." (I was amazed by the number of basic grammatical and spelling errors on the site.) These Theosophists are the villains who are going to be discredited.

Then the paragraph, before it presents any evidence, assumes that the belief that Mahatmas can appear and disappear is "su-

perstition." Again, this is a logical fallacy of ridicule of the opponent before evidence is presented, to try to sway the emotion of the hearer. This is another logical fallacy, that of ridicule, rather than argument. In fact, the claim is patently wrong. There ARE accounts in para-psychological literature of these appearings and disappearings.

There are a number of well supported accounts of "translocation," for instance, of a number of historical personages as well as the teleportation of objects (the Russians did a number of these experiments), the appearing and disappearing of objects, especially in cases of poltergeists. And much more similar evidence can be found in the parapsychological literature. So the assumed ridicule in the term "superstition," has no logical backing for it, and is in fact contradicted by the research of many scientists working in the area.

The next sentence:

"The obvious answer is that this has nothing to do with their being historians and everything to do with their being Theosophists. The burden of proof, from their mindset, is always on anyone who would doubt or contradict Blavatsky or her close associates on such matters."

Here again is another logical fallacy. This is an "ad hominum" argument. That is, the argument is that because these people are Theosophists they cannot see clearly. That kind of argument is the same as saying, "Because this person is white/black/Chinese/Aboriginal they cannot argue their position clearly." That is obviously a fallacy. Again, this is an attack on a group of people, trying to discredit them, without presenting any evidence to the effect that they are in fact blinded by their bias. The early part of this "article" tries to identify the Theosophists as rabid fundamentalists, thus discrediting them and their arguments further. However, the arguments there are equally as fallacious.

As well, the burden of proof IS always on anyone who wants to make an argument or present a position. Proof is not just innuendo or assumption or loose association of ideas. Proof has to present evidence

logically in such a way as to demonstrate that an argument is valid and that the evidence is sufficient to support the conclusions.

I must say that logically and historically, what I have read on the "History of Theosophy" website, is not convincing at all, and leads me to think that it is not making much of a contribution to the discussion and that Paul Johnson needs to work on his logic before assuming that his supposed arguments support anything at all. Perhaps I just read the wrong things, but it hasn't been helpful, and has been full of all sorts of logical fallacies, bias and innuendo, and I think readers should be aware of this error in the way Johnson tends to present his "conclusions." They are not logically consistent at all, and so do not present anything which counters the current interpretations.

Peace,  
Bruce MacD  
[Bruce F. MacDonald]



## CORRESPONDENCE

Dear Friends at the A.T.:

Thanks for the geometry in the October issue, it will be fun to contemplate and so well presented, what a treat!

Applying that geometry to the first page of Isis Unveiled where it states:

"There exists somewhere in this wide world an old Book — so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning — the *Siphra Dzeniouta* — was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations (**how was it illustrated?**) represents the Divine Essence emanating from ADAM<sup>1</sup> LIKE A LUMINOUS ARC PROCEEDING TO FORM A CIRCLE; (**nautilus comes to mind, It is said that God Geometrizes! Do We?!**) and then, having attained the highest point of its circumference (**What determines that?**), the ineffable Glory

bends back again and returns to earth, bringing a higher type of humanity in its vortex."

Pause Reflection — vortex — it catches things and draws them in. What gets drawn in?

"As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night."

Ever watch a science teacher illustrate with carbon, dry ice and various elements combined in a bit of cheese cloth to form a simulation of comet-making, and declare when the cheesecloth is removed "That's how it is made."

It never ceased to amaze me that he left out one thing — Himself. He could have left all those ingredients on the table for 500 years and no comet would have formed in and of itself from just those things. It took his intelligence to form the "comet". So whose intelligence(s) was involved in forming the visible Universe? It takes force to make things happen and there is no force without a cause.

The bolded words are my interjections

Laura

This October issue will help liven the Isis discussion.



Friends and Fellows,

I thought you may want to read this. It's the full text of Farnaz Fassihi's "private" e-mail dispatch from Baghdad. By now some of you have probably heard of her.

Fassihi is the Wall Street Journal's correspondent in Baghdad. A few days ago she wrote a private e-mail to friends and family describing both her life as a reporter ("Being a foreign correspondent in Baghdad these days is like being under virtual house arrest") and the situation there (her conclusion: "If under Saddam it was a 'potential' threat, under the Americans it has been transformed to 'imminent and active threat'"). The text is devastating, and given that it was NOT intended for publication, it is probably the most candid and credible piece of reporting we've got out of Baghdad recently. Let me add (according to Tim Ruten's column in the Los Angeles Times, who has obtained on-the-record quotes from the WSJ editor on this) that the Wall Street Journal is

<sup>1</sup> In the sense of *Anthropos* or Humanity. — Ed., A.T.

now recalling Fassihi for a "long-planned vacation" that will extend until past November 2nd. Which means that she's barred from writing about Iraq until after the US election. Here is the full text of her "private" e-mail (which was first published on the Poynter Institute website). —

From: [Wall Street Journal reporter] Farnaz Fassihi  
Subject: From Baghdad [Sent Tuesday October 5, 2004]

Being a foreign correspondent in Baghdad these days is like being under virtual house arrest. Forget about the reasons that lured me to this job: a chance to see the world, explore the exotic, meet new people in far away lands, discover their ways and tell stories that could make a difference. Little by little, day-by-day, being based in Iraq has defied all those reasons. I am house bound. I leave when I have a very good reason to and a scheduled interview. I avoid going to people's homes and never walk in the streets. I can't go grocery shopping any more, can't eat in restaurants, can't strike a conversation with strangers, can't look for stories, can't drive in any thing but a full armored car, can't go to scenes of breaking news stories, can't be stuck in traffic, can't speak English outside, can't take a road trip, can't say I'm an American, can't linger at checkpoints, can't be curious about what people are saying, doing, feeling. And can't and can't. There has been one too many close calls, including a car bomb so near our house that it blew out all the windows. So now my most pressing concern every day is not to write a kick-ass story but to stay alive and make sure our Iraqi employees stay alive. In Baghdad I am a security personnel first, a reporter second.

It's hard to pinpoint when the 'turning point' exactly began. Was it April when the Fallujah fell out of the grasp of the Americans? Was it when Moqtada and Jish Mahdi declared war on the U.S. military? Was it when Sadr City, home to ten percent of Iraq's population, became a nightly battlefield for the Americans? Or was it when the insurgency began spreading from isolated pockets in the Sunni triangle to include most of Iraq? Despite President Bush's rosy assessments, Iraq remains a disaster. If under

Saddam it was a 'potential' threat, under the Americans it has been transformed to 'imminent and active threat,' a foreign policy failure bound to haunt the United States for decades to come. Iraqis like to call this mess 'the situation.' When asked 'how are things?' they reply: 'the situation is very bad.'" What they mean by 'situation' is this: the Iraqi government doesn't control most Iraqi cities, there are several car bombs going off each day around the country killing and injuring scores of innocent people, the country's roads are becoming impassable and littered by hundreds of landmines and explosive devices aimed to kill American soldiers, there are assassinations, kidnappings and beheadings. The situation, basically, means a raging barbaric guerilla war. In four days, 110 people died and over 300 got injured in Baghdad alone. The numbers are so shocking that the ministry of health — which was attempting an exercise of public transparency by releasing the numbers — has now stopped disclosing them. Insurgents now attack Americans 87 times a day.

A friend drove thru the Shiite slum of Sadr City yesterday. He said young men were openly placing improvised explosive devices into the ground. They melt a shallow hole into the asphalt, dig the explosive, cover it with dirt and put an old tire or plastic can over it to signal to the locals this is booby-trapped. He said on the main roads of Sadr City, there were a dozen landmines per every ten yards. His car snaked and swirled to avoid driving over them. Behind the walls sits an angry Iraqi ready to detonate them as soon as an American convoy gets near. This is in Shiite land, the population that was supposed to love America for liberating Iraq.

For journalists the significant turning point came with the wave of abduction and kidnappings. Only two weeks ago we felt safe around Baghdad because foreigners were being abducted on the roads and highways between towns. Then came a frantic phone call from a journalist female friend at 11 p.m. telling me two Italian women had

been abducted from their homes in broad daylight. Then the two Americans, who got beheaded this week and the Brit, were abducted from their homes in a residential neighborhood. They were supplying the entire block with round the clock electricity from their generator to win friends. The abductors grabbed one of them at 6 a.m. when he came out to switch on the generator; his beheaded body was thrown back near the neighborhoods. The insurgency, we are told, is rampant with no signs of calming down. If any thing, it is growing stronger, organized and more sophisticated every day. The various elements within it — baathists, criminals, nationalists and Al Qaeda — are cooperating and coordinating. I went to an emergency meeting for foreign correspondents with the military and embassy to discuss the kidnappings. We were somberly told our fate would largely depend on where we were in the kidnapping chain once it was determined we were missing. Here is how it goes: criminal gangs grab you and sell you up to Baathists in Fallujah, who will in turn sell you to Al Qaeda. In turn, cash and weapons flow the other way from Al Qaeda to the Baathists to the criminals. My friend Georges, the French journalist snatched on the road to Najaf, has been missing for a month with no word on release or whether he is still alive.

America's last hope for a quick exit? The Iraqi police and National Guard units we are spending billions of dollars to train. The cops are being murdered by the dozens every day — over 700 to date — and the insurgents are infiltrating their ranks. The problem is so serious that the U.S. military has allocated \$6 million dollars to buy out 30,000 cops they just trained to get rid of them quietly.

As for reconstruction: firstly it's so unsafe for foreigners to operate that almost all projects have come to a halt. After two years, of the \$18 billion Congress appropriated for Iraq reconstruction only about \$1 billion or so has been spent and a chunk has

now been reallocated for improving security, a sign of just how bad things are going here.

Oil dreams? Insurgents disrupt oil flow routinely as a result of sabotage and oil prices have hit record high of \$49 a barrel. Who did this war exactly benefit? Was it worth it? Are we safer because Saddam is holed up and Al Qaeda is running around in Iraq? Iraqis say that thanks to America they got freedom in exchange for insecurity. Guess what? They say they'd take security over freedom any day, even if it means having a dictator ruler. I heard an educated Iraqi say today that if Saddam Hussein were allowed to run for elections he would get the majority of the vote. This is truly sad. Then I went to see an Iraqi scholar this week to talk to him about elections here. He has been trying to educate the public on the importance of voting. He said, "President Bush wanted to turn Iraq into a democracy that would be an example for the Middle East. Forget about democracy, forget about being a model for the region, we have to salvage Iraq before all is lost." One could argue that Iraq is already lost beyond salvation. For those of us on the ground it's hard to imagine what, if anything, could salvage it from its violent downward spiral. The genie of terrorism, chaos and mayhem has been unleashed onto this country as a result of American mistakes and it can't be put back into a bottle.

The Iraqi government is talking about having elections in three months while half of the country remains a 'no go zone' — out of the hands of the government and the Americans and out of reach of journalists. In the other half, the disenchanting population is too terrified to show up at polling stations. The Sunnis have already said they'd boycott elections, leaving the stage open for polarized government of Kurds and Shiites that will not be deemed as legitimate and will most certainly lead to civil war. I asked a 28-year-old engineer if he and his family would participate in the Iraqi elections since it was the first time Iraqis could to some degree elect a leadership. His re-

sponse summed it all: "Go and vote and risk being blown into pieces or followed by the insurgents and murdered for cooperating with the Americans? For what? To practice democracy? Are you joking?"

Farnaz



## As A Man Thinketh

by James Allen

[CONTINUED FROM Vol. IV, ISSUE 12,]

### Chapter Five

## The Thought-Factor in Achievement

All that a man achieves and all that he fails to achieve is the direct result of his own thoughts. In a justly ordered universe, where loss of equipoise would mean total destruction, individual responsibility must be absolute. A man's weakness and strength, purity and impurity, are his own, and not another man's. They are brought about by himself, and not by another; and they can only be altered by himself, never by another. His condition is also his own, and not another man's. His suffering and his happiness are evolved from within. As he thinks, so he is; as he continues to think, so he remains.

A strong man cannot help a weaker unless the weaker is *willing* to be helped, and even then the weak man must become strong of himself. He must, by his own efforts, develop the strength which he admires in another. None but himself can alter his condition.

It has been usual for men to think and to say, "Many men are slaves because one is an oppressor; let us hate the oppressor." Now, however, there is among an increasing few a tendency to reverse this judgment, and

to say, "One man is an oppressor because many are slaves; let us despise the slaves." The truth is that oppressor and slave are cooperators in ignorance, and, while seeming to afflict each other, are in reality afflicting themselves. A perfect Knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor. A perfect Love, seeing the suffering which both states entail, condemns neither. A perfect Compassion embraces both oppressor and oppressed.

He who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free.

A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak, and abject, and miserable by refusing to lift up his thoughts.

Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence. He may not, in order to succeed, give up *all* animality and selfishness, by any means; but a portion of it must, at least, be sacrificed. A man whose first thought is bestial indulgence could neither think clearly nor plan methodically. He could not find and develop his latent resources, and would fail in any undertaking. Not having commenced manfully to control his thoughts, he is not in a position to control affairs and to adopt serious responsibilities. He is not fit to act independently and stand alone, but he is limited only by the thoughts which he chooses.

There can be no progress, no achievement without sacrifice. A man's worldly success will be in the measure that he sacrifices his confused animal thoughts, and fixes his mind on the development of his plans, and the strengthening of his resolution and self reliance. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed an enduring will be his achievements.

The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous. All the great Teachers of the ages have declared this in varying forms, and to prove and know it a man has but to persist in making himself more and more virtuous by lifting up his thoughts.

Intellectual achievements are the result of thought consecrated to the search for knowledge, or for the beautiful and true in life and nature. Such achievements may be sometimes connected with vanity and ambition but they are not the outcome of those characteristics. They are the natural outgrowth of long an arduous effort, and of pure and unselfish thoughts.

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought a man ascends. By the aid of animality, indolence, impurity, corruption, and confusion of thought a man descends.

A man may rise to high success in the world, and even to lofty altitudes in the spiritual realm, and again descend into weakness and wretchedness by allowing arrogant, selfish, and corrupt thoughts to take possession of him.

Victories attained by right thought can only be maintained by watchfulness. Many give way when success is assured, and rapidly fall back into failure.

All achievements, whether in the business, intellectual, or spiritual world, are

the result of definitely directed thought, are governed by the same law and are of the same method; the only difference lies in *the object of attainment*.

He who would accomplish little must sacrifice little. He who would achieve much must sacrifice much. He who would attain highly must sacrifice greatly.



## Chapter Six

### Visions and Ideals

The dreamers are the saviors of the world. As the visible world is sustained by the invisible, so men, through all their trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. Humanity cannot forget its dreamers. It cannot let their ideals fade and die. It lives in them. It knows them in the *realities* which it shall one day see and know.

Composer, sculptor, painter, poet, prophet, sage, these are the makers of the afterworld, the architects of heaven. The world is beautiful because they have lived; without them, laboring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it. Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it. Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions. Cherish your ideals. Cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environ-

ment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law. Such a condition of things can never obtain - "Ask and receive."

Dream lofty dreams, and as you dream, so shall you become. Your Vision is the promise of what you shall one day be. Your Ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall not long remain so if you but perceive an Ideal and strive to reach it. You cannot travel *within* and stand still *without*. Here is a youth hard pressed by poverty and labor; confined long hours in an unhealthy workshop; unschooled, and lacking all the arts of refinement. But he dreams of better things. He thinks of intelligence, of refinement, of grace and beauty. He conceives of, mentally builds up, an ideal condition of life. The vision of the wider liberty and a larger scope takes possession of him; unrest urges him to action, and he utilizes all his spare time and means, small though they are, to the development of his latent powers and resources.

Very soon so altered has his mind become that the workshop can no longer hold him. It has become so out of harmony with his mentality that it falls out of his life as a garment is cast aside, and with the growth of opportunities which fit the scope of his expanding powers, he passes out of it forever.

Years later we see this youth as a full-grown man. We find him a master of certain forces of the mind which he wields with

world-wide influence and almost unequaled power. In his hands he holds the cords of gigantic responsibilities. He speaks, and lo! lives are changed. Men and women hang upon his words and remold their characters, and, sunlike, he becomes the fixed and luminous center around which innumerable destinies revolve. He has realized the Vision of his youth. He has become one with his Ideal.

And you, too, youthful reader, will realize the Vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you secretly most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn, no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, your Ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

In the beautiful words of Stanton Kirkham Dave, "You may be keeping accounts, and presently you shall walk out of the door that for so long has seemed to you the barrier of your ideals, and shall find yourself before an audience — the pen still behind your ear, the ink stains on your fingers — and then and there shall pour out the torrent of your inspiration. You may be driving sheep, and you shall wander to the city — bucolic and open mouthed; shall wander under the intrepid guidance of the spirit into the studio of the master, and after a time he shall say, 'I have nothing more to teach you.' And now you have become the master, who did so recently dream of great things while driving sheep. You shall lay down the saw and the plane to take upon yourself the regeneration of the world."

The thoughtless, the ignorant, and the indolent, seeing only the apparent effects of things and not the things themselves, talk of luck, of fortune, and chance. See a man grow rich, they say, "How lucky he is!" Observing another become intellectual, they

exclaim, "How highly favored he is!" And noting the saintly character and wide influence of another, the remark, "How chance aids him at every turn!"

They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience. They have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised, that they might overcome the apparently insurmountable, and realize the Vision of their heart. They do not know the darkness and the heartaches; they only see the light and joy, and call it "luck"; do not see the long and arduous journey, but only behold the pleasant goal, and call it "good fortune"; do not understand the process, but only perceive the result, and call it "chance."

In all human affairs there are *efforts*, and there are *results*, and the strength of the effort is the measure of the result. Chance is not. "Gifts," powers, material, intellectual, and spiritual possessions are the fruits of effort. They are thoughts completed, objects accomplished, visions realized.

The vision that you glorify in your mind, the Ideal that you enthrone in your heart - this you will build your life by, this you will become.



—◆—

**DAMADAR ON MADAME  
BLAVATSKY**

About a month after I joined the Society I felt as it were a voice within myself whispering to me that Madam Blavatsky is not what she represents herself to be. It then assumed the form of a belief in me which grew so strong within a short time that four or five times I thought of throwing myself at her feet and beg her to reveal herself to me. But then I could not do so because I thought it would be useless, as I knew that I was quite impure and had led too bad a life to be trusted with that secret. I therefore remained

silent with the consolation that she herself would confide the secret to me when she would find me worthy of it. I thought it must be some great Indian Adept that had assumed that illusionary form. But there a difficulty occurred to me. I knew that she received letters from her aunts and that she communicated with persons almost in every part of the globe. I could not therefore reconcile my belief, as I thought she would then have to practise the illusion all over the world. Various explanations suggested themselves to me except the right one. I was, however, right (as I have subsequently ascertained) in my original conception that she is some great Indian Adept. At various times I talked to her about these adepts, because that is the, only subject I am interested in, although I fear I am not, and shall not be for many years to come or perhaps in this life, worthy of their company. Since I was a child of seven years, my inclination has almost always been in this direction. I always thought of retiring from this world and giving myself up to devotion. I also expressed several times to Madam my intention of retiring from this world and studying this philosophy which alone can make man happy in the true sense of the word. But then she usually asked me what I would *do there alone*. She said that instead of gaining my object I would become perhaps insane by being alone in the jungles without anybody to guide me; that I was foolish enough to think that by going into the jungles I could fall in with an adept; and that if I really wanted to gain my object I should have to work in the Society and when the Higher ones whom I dare not mention by any other names, and who had started this Society, would be satisfied with me, they would themselves call me away from the busy world and teach me in private. And when I foolishly asked her many times to give me the names and addresses of some of our Brothers she said to me once: — "One of our Brothers has told me that as you are much after me, I better tell you once for all that I, being a European, have *no*

right to give you any information about them; but if you go on asking Hindus what they know about the matter, you might hear of them; and one of those Higher ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do." Having received these orders I had but to obey and wait; although having an implicit confidence in H. P. Blavatsky I also knew that I would have my object fulfilled only through her, and through, her alone. I thereupon asked one or two of my Hindu friends, who were inclined in this direction, if they knew *any such* persons. One of them said he had seen two or three such men but that they were not quite what he thought "*Raja Yogis*." He also told me that he had heard of a man who had appeared several times in Benares but that nobody knew where he lived. My disappointment grew bitter and more bitter but I never lost the firm confidence I have that adepts do live in India and can still be found among us. Shortly afterwards I was ordered to Benares to see Swamiji on that business of the Ritual.

A few months before we left Bombay, Pandit Mohunlal Vishnulal Pandea, one of the Councillors of our Society, had written to Madam that there lived in Benares a woman called Maji" who practised Yoga and was his Guru. I had known from Madam that Swamiji also knew that science and that he knows "Maji." Being, however, ordered not to let him know what I knew of him, I could not say to him anything directly but when I made indirect references to these things, he pretended to laugh at me for believing in the powers attained by a Yogi. And when I asked him if he knew a woman named "Maji," he replied: — If there be such a woman here at all, she is not known." Whenever I asked him anything in regard to these matters, he gave evasive answers. I was disappointed when I saw that all my expectations in going to Benares were but castles in the air. I thought that I had gained nothing except the consolation that I

was doing a part of my duty as a Theosophist. Consequently I wrote thus to my most revered Guru: — 'As directed by you I have neither let him (Swamiji) know what I know of him' nor what my true intentions are. He seems to think that I work in the Society to make money. I have as yet kept him in the dark as regards myself and consequently am myself groping in the dark, expecting however, enlightenment on the subject from you."

Shortly afterwards Madam and Col. Olcott accompanied by two or three European members of our Society joined me at Benares. To my great surprise, when asked by Madam, Swamiji mentioned the place where "Maji" resided and offered to take us there, adding that he knew her well and that she very often came to see him. The Europeans who had come to Benares from Allahabad were Mr: Sinnett, the Editor of *The Pioneer* (a government organ and one of the most influential newspapers in India), and his wife, and Mrs. A. Gordon, the writer of the article "Missions in India" in the January number of *The Theosophist*, the wife of a Colonel in Bengal, also a Theosophist; who had come on purpose from Calcutta to Allahabad — thus crossing all India — to be *initiated*. They all wanted to see some great phenomenon performed by Madam, and especially the former two had come down to Benares for that purpose, as Madam had refused to show them any such thing unless permitted by Swamiji. Swami having declined to grant the permission asked for, was consulted by Madam and Col. Olcott as to the best way of satisfying these two persons, as it was found that the interests of the Society would be greatly increased, if the full sympathy of Mr.: Sinnett was secured, who had already done so much for us by making the Viceroy issue an order published in the November Number of *The Theosophist*, which set us all right in the public estimation, and who had made the Viceroy promise to write to Madam a letter approving of the plan of the Society, which will be published in the next number. It was then resolved that we should see "Maji"

for the purpose. But when we went the next day to her she gave the same reply as Swamiji that it — was too sacred a science to be thus treated as a "*Tamasha*" (*Show*). Madam could not accompany us at that time as she did not feel well, but when we told "Maji" accordingly, she turned a glance of significance at Col. Olcott who returned it, thereby asking her to remain silent, as they alone had then felt Madam's presence near them. Maji "then said that though she had never visited Europeans, she would herself come to see Madam once or twice before our departure from Benares. Mr. and Mrs. Sinnett being thus disappointed were talking at night about the matter with Madam and Col. Olcott. Mrs. Gordon also formed one of the company. During the course of conversation someone made reference to flowers and immediately afterwards a sound was heard as of something dropping from above. It was found that a number of flowers were thrown by invisible hands on the table around which they were all sitting. When I had gone to Swamiji a short time before the occurrence, I found him in an unusual state, such as he was always in, whenever explaining the Ritual. And I found that the phenomenon exactly corresponded to the time when I saw Swamiji in the strange state of "*Samadhi*" described to you above: "*Samadhi*" being, as you perhaps know, that state when the adept leaves his body. There was therefore no doubt left for me as to what and how it had happened. The next day Mr. and Mrs. Sinnett left, for Allahabad and we three with Mrs. Gordon remained at Benares. The next day came "Maji" (who never speaks of herself but as "This body") to see Madam, and I alone was then with them, as Col. Olcott and Mrs. Gordon had gone with Swamiji to see the girls' school. I then gathered from what she said that she had been first in the body of a Fakir who, upon having his hand disabled by a shot he received while he passed the Fortress of Bhurtpore, had to change his body and choose the one that was now "Maji." A girl about seven years of age was dying at that time and so, before her death, this Fakir had entered her body and taken possession of it. "Maji" is

not therefore a woman but a real Hindu Fakir in the body of a woman. It is but one by one that I gathered all these particulars. In his former body, this Fakir had studied the Yoga science for 65 years, but his study having been arrested and incomplete at the time his body was disabled and consequently unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the "Inner Maji" is 118 years old. She then asked Madam whether she knew that they had had the same man for their "Guru." But Madam desiring her to give some proofs of what she said to me, she readily furnished them. She said that Madam's Guru was born in Punjab but generally lives in the Southern part of India, and especially in Ceylon. He is about 300 years old and has a companion of about the same age, though both do not appear even forty. In a few centuries he will enter the body of a "Kshatriya" (the Warrior. caste among the Hindus) and do some great deeds for India, but the time had not yet come. When Madam and Col. Olcott had gone last summer to Karley Caves, they saw a certain Sannyasi with a five-legged cow, who took Col. Olcott aside and gave him the Theosophical grip. He had then told Col. Olcott that he was "Maji's" disciple. I communicated this fact on this occasion to "Maji" who laughed and replied that it was none other than Madam's Guru in the Fakir's body, who had given Col. Olcott the grip, and that if we were to see that Fakir again, he would not be able to give us the sign again, as he was for the time being, taken possession of, by Madam's Guru who often performs such things. Then she went home, promising to see us again before our departure.

I must state here that about a fortnight before I left Bombay Madam had asked me how I knew that it was not an Indian adept who took occasional possession of her body and who did all these things which are attributed to her. My inference then is that the real H. P. B. is nothing but either a paralyzed soul or a dead body under the control

of some adept. I shall now continue the thread of my account.

"Maji" then came for the second time and on this occasion all of us were present except Swamiji and Madam who came afterwards. Col. Olcott then asked "Maji" some questions about Madam. And "Maji" said that Madam was not what she seems to be. Her interior man had already been twice in a Hindu body and was now in his third. She also said that until that time she had never seen a European but, having got the information from her Guru, about Madam, she had come to see her. I then asked her if the real H. P. B. was still in the body, but she refused to answer that question, and only added that she herself, "Maji" was inferior to Madam. She then told Col. Olcott that he had once been a young Hindu in the Southern part of India, but had died and had to be reborn again. She then explained to us the meaning of the action of the Fakir in having brought a five-legged cow at Karli when he saw Col. Olcott there and gave him the Theosophical grip. She said that every person has a right to repeat the Gayatri Mantram which consists of three "*Padas*" (Metres) but a Brahmachari has a right to repeat one "*Pada*" more while a Yogi could repeat as many as he liked and thereby perform wonders. Thus a Yogi has a right to repeat a Mantram consisting of five "*Padas*" which is equal to "*Om Tat Sat*," and as the word "*Pada*" also means a foot or a leg, he had purposely brought a five-legged cow to signify this meaning. And she moreover said that this symbol was with Madam on her sealing, although neither she (Madam) nor any of us had intimated to "Maji" the fact. You will have thus seen how Indian instructions are conveyed by means of symbols and one who can decipher the ancient Aryan symbols will find a vast field to be explored. She first tried to tempt me, trying to make me relinquish my object; but when all this failed, she told me that if I wanted to make any spiritual progress and see any of our Brothers, I must depend entirely for that upon Madam. None else was competent to take me through the right path. If I were to go alone

anywhere, I may wander about here and there for years together but that will be quite useless. I must stop entirely with Madam and lay my full and only confidence in her. She told me to work in the Society and practise regularly twice a day what Madam had ordered me to do. In every respect I must act in obedience to her instructions: Then she told me that I should go once with Madam to the mountains of Ganged where these adepts usually live and even if I were not to see anybody the first time, the magnetized air in which they live, will do me much good. She said that they do not generally stop in one place but always shift from one place to another. They however, all meet together on certain days of the year in a certain place near Bhadrinath in the Northern part of India, of which you can read in the January *Theosophist*. She remarked that as India's sons are becoming more and more wicked, they (these adepts) have gradually been retiring more and more toward the north of the Himalaya Mountains. I have written here as far as I can : recollect what "Maji" had told us

You will thus have seen of what a great consequence it is for me to be always with Madam. From the beginning I felt all that "Maji" had told me. Only two or three days after I applied for admission into the Society I said to H. P. B., what I really felt, that I regarded her as my benefactor, revered her as my Guru and loved her more than a mother. Ever since I have assured her of what I then told her. And now "Maji" tells me the same thing, strengthens my faith and asks me to confide in her (Madam). And when I afterwards consulted Swamiji in regard to myself, he, without my telling him a word of what "Maji" had said to me, urged me to do the very same thing, that is to say, to put my faith in H. P. B. All along I have felt and *do still* feel strongly as if I had already once studied this philosophy with Madam and that I must have been once her most obedient and humble disciple. This must have been a fact or else how can you account *for the* feeling created in me about her only after seeing her not more than three or four times. . . .



## The One Element

The Occultists recognize but *One* Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two *omnipresent* Eternal elements, any more than two Indestructibles or Infinities can exist — hence Matter and Spirit must be one. “All is Spirit and all is Matter,” they say: *Purusha-Prakriti* are inseparable and the one cannot exist without the other. (“Theosophy & Spiritism”)

## Is History Repeating Itself?

One of the most widely read books of all time is *The Decline And Fall Of The Roman Empire*. written in 1788 by Edward Gibbon. It sets forth five basic reasons why that great civilization withered and died. these were:

1. THE UNDERMINING OF THE DIGNITY AND SANCTITY OF THE HOME, WHICH IS THE BASIS FOR HUMAN SOCIETY.
2. HIGHER AND HIGHER TAXES; THE SPENDING OF PUBLIC MONEY FOR FREE BREAD AND CIRCUSES FOR THE POPULACE.
3. THE MAD CRAZE FOR PLEASURE; SPORTS BECOMING EVERY YEAR MORE EXCITING, MORE BRUTAL, MORE IMMORAL.

4. THE BUILDING OF GREAT ARMAMENTS WHEN THE REAL ENEMY WAS WITHIN — THE DECAY OF INDIVIDUAL RESPONSIBILITY.
5. THE DECAY OF RELIGION; FAITH FADING INTO MERE FORM, LOSING TOUCH WITH LIFE, LOSING POWER TO GUIDE THE PEOPLE.

We are at the end of a cycle and the beginning of another, or in the words of the Master:

We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, “new” land appear and “old” subside, volcanic eruptions and tidal waves appall; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet’s honours: but still, let this stand as a prophecy. (“Sakyamuni’s Place in History”)



## *WQJ on Masters of Wisdom*

The Masters of Occultism do not act specifically with individuals unless karma requires it in the case of obscure or undeveloped ones, and personal development combined with karma demands it in other instances.

Here is what is given by them as to their nature and condition in part. They are in consequence of evolution, and great effort continued through many lives, now at the point physically, mentally, and spiritually where we shall be in the very far distant future. They are said by H.P.B., their latest messenger, to be "men, only higher and holier than we . . . living men".

This has been hastily construed to mean they are like us in so many ways as to be able at any time without any resultant dangers to mix with us and help us on this plane. They are, truly, living men, but not such as ourselves. They have bodies, but these bodies are made of the most highly refined and spiritualized matter; matter of which we have but slight conception. In those bodies all the forces of nature belonging to man, and these mean the very highest expression of the great forces of nature, constantly play and must have corresponding effect upon any one who may come in their direct range. In our bodies these forces act, it is true, but in a very weak and harmless manner, and also in such strength as may be resisted by all on the same plane of development. But the difference between us and the Masters in this respect is the same as that between a puff of wind and the explosion of dynamite, or between an ordinary human thought and the electric flash.

Therefore, if a Master were to come to us or were to send us a letter done by himself, we should be exposed to the force of the powerful currents belonging to him, and must then be able to meet those consequences and ward them off....

Now some have said, "Surely a Master could come here and do a very charitable act without any evil being possible. There can be no evil or danger in charity". But as above said, the Master could not so act here on this plane as a Master and avoid the rush of all the forces of nature which would be disturbed by His presence or set into activity, and His otherwise charitable act would then be turned into one of a harmful sort. It is even so with ourselves in smaller measure, for we can do good acts at the wrong time and place which may have very dire consequences. Statistics of mendacity alone will show this, for there we see that an act charitable in itself may be sometimes productive of evil and an encouragement to the lazy. Or a case where one person has to be allowed to suffer for the greater good of many.

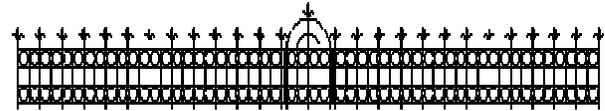
The sending of a letter by a Master has very strong currents in all directions as result, but His actual appearance has far larger scope of effects. In the latter case all the forces and currents of such a being play upon the one looked at and seeing the Master. Instances have been known where fainting, sleep, coma, and the like have been the consequence on the physical plane. Indeed, in all such cases no ordinary senses would be left in the person visited, so that the visit would come to nothing.<sup>1</sup>

How would the effects manifest on this plane in an individual? By stirring up his whole nature from bottom to top, excluding now from the inquiry all disturbances on the physical system. The nature so being upturned, all the evil in it has to come up together with the good, and yet no time available to counteract old evil tendencies. Then it is likely that the evil would have the

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<sup>1</sup> But some may ask, "What of the recounted visit to Col. Olcott in 1875"? This was not an appearance in the Adept's body. It was an illusionary one in his Mayavi rupa sufficiently strong to make the subject see the Master for all practical purposes, and besides it was for a great object and was beyond question one of those cases where the Master took all needful precautions, since much was to flow from it, as we all know.

upper hand, as we are now chiefly in the kama plane of development. The result would be in most cases that doubts impossible to solve would arise, fear might supervene, superstition would come on, and at last the state mentally might be worse than before. If there were hereditary or other seeds in the line of mental unbalancing, insanity might result. Or if the nature underneath were in fact quite evil, as is very often so, then crime could easily be gone into, following on mental disturbance. It would, in fact, be the same as exciting the "pledge fever" to highest and most enormous proportions. The mere physical receipt of a letter from the Master in itself as a piece of paper received has no effect. But that is not all that happens when a letter is sent by anyone, no matter whom. A letter full of malice, hatred, or sensuality carries with it all those forces and ideas, and must affect the recipient one way or another. I have known cases where persons have written sensual letters to another, not so on their face, but intended for that, and sensual ideas have been aroused by them. Then the recipient has to throw these off. But with a Master, no matter how good and grand the letter may be, the forces and currents of the Master go with it the same as with ordinary letters, only with tenfold power. These forces are good, but acting on us the question is who we are, how we think, what is our real nature, and what will be the result. The result will be in accordance with our nature. Our nature is known to be small, mean, weak, and often bad. Hence we get no letters. For if what is said above were not true, then the Masters would be sending all the time letters and epistles to the prominent workers, instead of confining themselves, as they properly do, to certain occasions when help needed can be given without any ill effects. Did they send letters constantly, then all of us, being upset and inflamed continually, would be soon broken down and unable to do any work, and thus on a small scale evolution would be stopped. (*Echoes...*, vol. iii, 437-39)



An Introduction to the Study of  
*Isis Unveiled* – By HP Blavatsky  
Sunday, June 6, 2004 7:00 –8:00<sup>1</sup>

“THE AUTHOR<sup>2</sup>

**DEDICATES THESE VOLUMES**

TO THE  
THEOSOPHICAL SOCIETY

WHICH WAS FOUNDED AT NEW YORK, A.D. 1875,

TO STUDY THE SUBJECTS ON WHICH THEY TREAT”

“All public knowledge of, or even belief in, the actual existence of perfected Men, the Mahatmas, or Great Souls, had for long centuries been lost to humanity, both in the Orient and in the Occident. The Wisdom-Religion, as the accumulated knowledge gained through aeons of spiritual and intellectual evolution, was not even dreamed of by mystics of the West, while in the East the belief everywhere prevailed that the Rishis of old had departed from this earth at the commencement of its Kaliyuga or Dark Age and would not return till millenniums hence when a new Golden Age would be inaugurated” (I, *Isis Unveiled*, Blavatsky).

“When the contents of the work are considered and the attendant circumstances weighed, *ISIS UNVEILED* offers to the thoughtful mind a spiritual and intellectual phenomenon of the first magnitude. Without it, the Theosophical Movement as well as the Theosophical Society would have been still-born. Without it, her *Secret Doctrine* can no more be grasped than can algebra without a knowledge of arithmetic. Her writings are not discrete works, any one of which can be studied apart from the rest, but one continuous serial unfoldment of so

<sup>1</sup> This is a lecture which was set up for publication. I think originally we had the author's name, but it has been lost. Should any of the subscribers recognize it, let us know and we will give due credit. It may have come from Laura in London Ontario, Canada — ED., A.T.

<sup>2</sup> HPB

much of the Wisdom-Religion as her Masters...considered ample for the needs of the greatest minds until 1975, when contingent upon the use made of what she provided, the next Messenger may add further material for future building upon the foundations laid by her. ISIS UNVEILED and the *Secret Doctrine* are integral; both are parts of one stupendous whole" (II, *Isis Unveiled*, Blavatsky).

#### Experience => True Knowledge

The only way to experience is through occupying a temporary form. It is in this way that we move through different states of consciousness. True knowledge/wisdom is not gained by just reading.

Knowledge has to be more than just recognition or recall. It involves sticking our hands in the pot and getting dirty. We have to take it apart and put it back together again. We have to see the whole to be found in the parts. A mechanic can't just memorize each part of a car alone, he must understand how they all fit together as a whole.

"If it is knowledge that is known, there must be Those who know it; there could be no knowledge without the knowers of it...[we are] limited only by the limitations we ourselves place around it [true occult knowledge] through choice or through ignorance" (102, *Universal Theosophy*, Crosbie).

"Our search for knowledge is almost universally a looking for something outside. We are looking for information, for instruction, in the thoughts of other men, in the ideas of other peoples, which, in this school of Occult Knowledge, is not knowledge at all. The only knowledge we have is that which we gain for ourselves, and within ourselves, as actual experience. External facts and information can never give us any understanding whatever of the higher, more divine parts of our nature" (104, *Universal Theosophy*, Crosbie).

"There is such a knowledge [Occult Knowledge], and it is far beyond what we call reason; for reason is merely working from premises to conclusions, whereas knowledge is direct cognition. We do not reason about the things we know. We do not have a reason about all the knowledge we have attained in the past; when we are on the plane of Knowledge, we know without any reasoning whatever. This goes far deeper than most people imagine... This is direct cognition — Occult Knowledge. It is to be gained by the recognition and conscious use of the powers of the Inner Self... it is gained by what we call Intuition — the acquired knowledge of the past. Occult Knowledge enables one absolutely to determine what is the nature and essence of anything regarded" (107, *Universal Theosophy*, Crosbie).

"*A poet is someone who holds an idea for you until you can make it your own*"

(Emerson).

The Mahatmas/Masters/Adepts are necessary in helping us gain true knowledge or understanding. We are all interconnected and learning together. We can't learn alone. The Masters have already checked, tested, and verified before passing their knowledge on to us. Before we pass knowledge on to others, we must also check, test and verify what we have learned. This is done by experience, leading by example, living what we are learning:

"Once, long ago, a boy said to his mother, "Mother, I don't know if I believe Theosophy is true." And she replied, "Why would you *believe* it, son? Either you know it, or you don't know it. Theosophy is not to be believed but learned, then *proved* by each one for himself by doing it" (v, *The Eternal Verities*, A Student).

"Introception", a term coined by Franklin Wolff, defined as "the power whereby the Light of consciousness turns upon itself towards its source". When this occurs, a state of high indifference arises, which is described as "consciousness-without-an-object-and-without-a-subject", from which both the subjective and objec-

tive dimensions of reality arise" (83, *Authentic Knowing*, Baruss).

"Knowledge is to come from introspection, psychological change – possibly brought about by meditation or a spiritual way of life — and modes of understanding superior to rational thought" (p. 31, *Authentic Knowing*, Baruss).

Intuition surfaces in our desire to help others, when we are trying to explain what we already know to someone else. What else causes intuition to surface?

"Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child" (33-34, *The Voice of the Silence*, Blavatsky).

"Behold! Thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in one, THE VOICE OF THE SILENCE" (24, *The Voice of The Silence*, Blavatsky).

One day [Master Ungo] said to the congregation, "If you want to attain such a thing, you must be such a person. Since you are such a person, why trouble about such a thing" (*Shobogenzo*, Zen Master Dogen, 1200-1253).

There's a story of three people who are watching a monk standing on top of a hill. After they watch him for a while, one of the three says, "He must be a shepherd looking for a sheep he's lost." The second person says, "No, he's not looking around. He must be waiting for a friend." And the third person says, "He's probably a monk. I'll bet he's meditating." They begin arguing over what the monk is doing, and eventually, to settle the squabble, they climb up the hill and approach him. "Are you looking for a sheep?" "No, I don't have any sheep to look for." "Oh, then you must be waiting for a friend." "No, I'm not waiting for anyone." "Well, then you must be meditating." "Well, no. I'm just standing here. I'm not doing anything at all."

...Seeing Buddha-nature requires that we...completely be each moment, so that whatever activity we are engaged in — whether we are standing right here, right now, doing nothing at all. (*Everything Zen*, Charlotte Joko Beck).

## CONTEMPLATING WHAT WE READ => TRUE LEARNING

If all knowledge comes from direct experience, then what is the value of the word alone, in the book?

True words are not fine-sounding;  
Fine-sounding words are not true.  
The good man does not prove by  
argument;

And he who proves by argument is  
not good.

True wisdom is different from much  
learning;

Much learning means little wisdom.

(*Tao Te Ching*)

"The fish trap exists because of the fish; once you've gotten the fish, you can forget the trap. The rabbit snare exists because of the rabbit; once you've gotten the rabbit, you can forget the snare. Words exist because of meaning; once you've gotten the meaning, you can forget the words. Where can I find a man who has forgotten the words so I can have a word with him" (*Chuang Tzu*).

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"As the heat of a fire reduces wood to ashes, the fire of knowledge burns to ashes all karma. Nothing in the world purifies like spiritual wisdom. It is the perfection achieved in time through the path of yoga, the path which leads to the Self within" (Chapter 4, 37-38, *Bhagavad-Gita*)

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## THE TEST OF THE THREE CUPS

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood ; that is the eternal law. [*Manu, iv, 138*]



In ancient Greece (469 - 399 BC), Socrates was widely lauded for his wisdom. One day the great philosopher came upon an acquaintance who ran up to him excitedly and said, "Socrates, do you know what I just heard about one of your students?"

"Wait a moment," Socrates replied. "Before you tell me I'd like you to pass a little test. It's called the Test of Three Cups."

"Three Cups?"

"That's right," Socrates continued. "Before you talk to me about my student let's take a moment to pour out the dregs of what you're going to say into the three cups, and see what is left"

The first cup is Truth. Have you made absolutely sure that what you are about to tell me is true?"

"No," the man said, "actually I just heard about it and....."

"All right," said Socrates. "So you don't really know if it's true or not."

Now let's try the second cup, the cup of Goodness. "Is what you are about to tell me about my student something good?"

"No, on the contrary...."

"So," Socrates continued, "you want to tell me something bad about him, even though you're not certain it's true?"

The man shrugged, a little embarrassed.

Socrates continued. "You may still pass the test though, because there is a third cup — the cup of Usefulness. Is what you

want to tell me about my student going to be useful to me?"

"No, not really ....."

"Well," concluded Socrates, "if what you want to tell me is neither Known to be True, nor Good, nor even Useful, why tell it to me at all?"

The man was defeated and ashamed. This is the reason Socrates was a great philosopher and held in such high esteem...



## Free Will And Fate

"My heart is a puppet, a slave, like all else, of fate," [cried Her-Bak]

The Sage waited for the storm of primordial grief to abate. Then he lifted his grave voice and Her-Bak seated himself, trembling. "My son, there is error in what you have just said, Your heart, seat of enlightenment, *sia* . . . is it not here KA<sup>1</sup> dwells? But your KA isn't fate's slave, for it is no part of nature.<sup>2</sup> All else on Earth or in

<sup>1</sup> In *The Secret Doctrine* Vol. II, p. 633, *Ka* is listed as the Astral or Sidereal Man, while *Cheybi* is the Spiritual Soul. In this diagram *Bai* is given as the Intellectual Soul. The above quote is interesting more for its remarks about "Fate and Freewill" than its Egyptology!! The novel, *Her-Bak Egyptian Initiate*, has interesting ideas presented in a slap-dash sort of way. Past cycles generally begin to look quaint when resurrected in a new cycle. As comments and aids to the *new growth* they are useful, but quickly develop a kind of atavism if taken as a yardstick for judging the correctness of the new cycle. — Ed., A. T.

<sup>2</sup> A similar statement in *The Secret Doctrine*, Vol. I, 294-95: "All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance* . . . at the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births, and who are classed beneath the astral powers (Superhuman astral Spirits.) They change perpetually, not always identically, but revolving in circles. They permeate by the body two parts of

Heaven, even the solar disc that lights us, is part of nature, but the spirit-soul, like divine Râ, is not. If the spark becomes conscious in your humanity it grows into a vital germ and through this, if you let it govern the animal-human in you, you will be master of your fate. The soul is not subject to the stars."

Her-Bak: "But all my being suffers their influences!"

"As you have just suffered the depressing experience of an eclipse, for the instinctive self is subject to them. But as soon as animal man begins to obey his higher self he only feels them as inclinations, no longer compulsions. The soul is free and can alter its course. But I repeat, the condition of independence is submission to the immortal consciousness."

Her-Bak refused to accept hope without certainty. "If my soul didn't suffer the influence of the eclipse, yet my lower self rejected the higher . . . the result is the same."

"No. You obeyed it when it urged you to examine your doubts. That is where free choice lies. Your body will always feel the influence of the stars: you will free yourself when you learn to be neutral and follow the instructions of your heart without letting things perturb you. This is the way of Maât. The wonders that are spoken of it, the promises that are made, would be empty words had they no relation to this fact, that it liberates the man who is conscious of such liberty from Fate."

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the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God.† But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they affect. . . . The genii have then the control of mundane things and our bodies serve them as instruments . . ."

Her-Bak submitted a point. "Doesn't liberty come about by itself little by little without intervention of man's will, as change comes about in species?"

"It's a remarkable achievement," responded the Sage, "to formulate two resounding errors in one sentence. Freedom is the fruit of personal effort to go beyond nature. As to the development of species, there is no such thing as physical evolution: there is no progress except in the acquisition of consciousness. The existence of species merely seems like a pattern of advance, periodic and regular, with its renewings that have similar but not identical characteristics. Every month, every decade, sees the birth of insects that hatch at the appointed hour: the same law tells a bird to prepare a nest when the time to lay eggs approaches. (*Her-Bak* ..., p. 125-26)



### The Torch-Bearers

"The souls of people, on their way to Earth-life, pass through a room full of lights; each takes a taper — often only a spark — to guide it in the dim country of this world. But some souls, by rare fortune, are detained longer — have time to grasp a handful of tapers, which they weave into a torch. These are the torch-bearers of humanity — its poets, seers and saints, who lead and lift the race out of darkness, toward the light. They are the law-givers and saviours, the light-bringers, way-showers and truth-tellers, and without them, humanity would lose its way in the dark." — Plato