



Belittling HPB: a Prophecy by Robert Crosbie

By Carlos Cardoso Aveline, from Brazil

Indeed Mr. Robert Crosbie's texts should not be underestimated by students of the esoteric philosophy.

I have with me the 1945 edition of Crosbie's thought-provoking book *The Friendly Philosopher*, published for the first time in 1934 and which reproduces texts from his letters and talks.

There — at the letter one, page five — we see some deep perceptions as to the way the Mahatmas have worked, since 1897-1900, with regard to those who are aspirants to learning from Them. But that is not all that there is in that page.

It is relatively well-known, by now, that the Adyar/Wheaton Theosophical Publishing House (TPH) published in 2004 a book arranged and edited by Mr. John Algeo which shows as "true documents" most of the old lies and libels fabricated by Mr. Solovyov against HPB.

Mr. John Algeo is currently the international vice-president of the Adyar TS. The book he published is titled, *The Letters of H.P. Blavatsky*, and it includes as if they were authentic some 20 false texts which in fact are criminal forgeries made by Mr. Solovyov against the main founder of the Theosophical Movement.

In the same page five of *The Friendly Philosopher*, a commentary made by Mr. Crosbie at the beginning of the 20th century foresees, nearly one hundred years in advance, the kind of situation created last year by the Theosophical Publishing House, TPH, Adyar:

"Those who belittle Judge", wrote Crosbie, "will be found belittling H.P.B."

It is worthwhile to read once again and to calmly meditate upon the two complete paragraphs:

Into each fragment of the original T.S., there have entered many attracted by the *philosophy*. The right or wrong of the splits does not affect them. In each fragment there must be those who are true and good disciples of Masters. As far as my knowledge goes, I would say that Masters are working in many ways, and through many organizations as well as with individuals. There are no barriers to Their assistance, except such as personalities impose upon themselves. Their work is universal: let our view be as much in that direction as possible. So shall we best serve and know.

And Robert Crosbie continues:

H.P.B. was the Messenger from the Great Lodge to the western world. William Q. Judge was a co-founder and co-worker with H.P.B. from the beginning. It is well

TABLE OF CONTENTS

Belittling HPB: a Prophecy ...	1
The Global Village	2
The Coffee Klatch	6
Plotinus on Presence	11
What is the Mind?	12
What is the Will?	12
What is the Psychic Nature	13
Who Will Answer?	14
Reborn in the West	14
Mother of a Spanish TULKU	16
Searching in Myself	18
The H. P. Blavatsky Defence Fund	19
Psychic and Noëtic Action	20

to remember that H.P.B. and W.Q.J. were not accorded the positions They held through any authority, but through *recognition* of Their knowledge and power. Those who belittle Judge will be found belittling H.P.B. An ancient saying has it, 'Accursed by karmic action will find himself he, who spits back in the face of his Teacher'. Not an elegant saying, perhaps, to our ideas, but it conveys a fact of most grave import in occultism. 'By their fruits ye shall know them'.

Mr. John Algeo still has a chance to step back from what he did. As to the Adyar Theosophical Society, it should clarify its position with regard to the false accusations against HPB. Readers have their responsibility too. Those who want to defend the Truth about HPB can do so by writing both to the TS president, who did not support this publication, and to Mr. Algeo, editor of the forgeries:

Mrs. Radha Burnier
President, The Theosophical Society
Adyar, Chennai 600 020, India.

And also:

Mr. John Algeo
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Athens, GA 30608-0206
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I welcome commentaries and news from readers and fellow-students interested in defending HPB. My e-mail is carlosaveline@hotmail.com.

O o o O o o O o o O o o O



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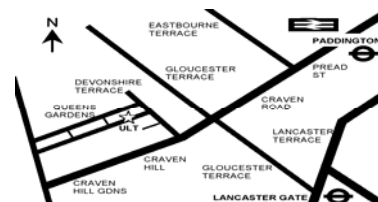
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THE COFFEE KLATCH



Coffee-Maker: Perk-a-lerk, perk-a-lerk, another of those gray cloudy days — supposed to rain but it hasn't.

Student: Coffee Maker I shall present my reformed side to you, it will give you sunshine in the heart regardless of the cloudy day. It helped me a lot:

Kicking against the pricks hurts only the one who kicks; more over, the pricks seem to enjoy it, for, being kicked, they keep coming back. "Resist not evil and it will flee from you" is a true saying; we give the evil thing power by thinking about it, a power that it would not otherwise have. In fact, many of these things of evil are creations of our own mental state, and have no real existence; yet they are even more distracting than realities would be, because composed of fear and doubt. The thing to do is to take higher ground, mentally; read and think about high themes; regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

What is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of

the age in which anyone may live. "When the student has at last gotten hold of a real aspiration . . . and has also aroused the determination to do and to be, the whole bent of his nature day and night, is to reach out beyond the limitations that have hitherto fettered his soul. No sooner does he begin to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the *minor dwellers* of the threshold are aroused, and they *in temptation, in doubt and confusion* assail him. He only feels the effects, for they do not reveal themselves as shapes. But persistence in the work takes the inner man further along, and with that progress comes *a realization to the outer mind* of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may," which is specialized for each student by the tendencies and natural physical and psychical combinations that belong to his family and nation.

"No earnest one who feels called to work persistently for the good of humanity, and not for his own, need fear aught that heaven or hell holds." The minor dwellers have to be met and conquered; as long as we stay on *their* plane and dally with them, they will be with us. We must rise above them in thought and effort to *our* proper plane where they have no power over us. Each student has his own particular kind of minor dwellers, and no one kind is any better than any other kind; hence we ourselves need to be charitable to the weaknesses of others. We do not look upon our own weaknesses in the same light as we regard those of others. Compassion *understands*, and seeking nothing, but desiring to help — does so.

The *Voice of the Silence* says: "Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal es-

sence, the light of everlasting Right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become "COMPASSION ABSOLUTE."

"Goodness" that results from the compulsion of physical force, threats, or bribes, physical or "spiritual," is useless. It must be a self-impulse from within — *a real preference for something higher* — not an abstention because of any fear of consequences in this or any future existence. If we have that preference for something higher, we must admit that others who are with us on the "path" have it also; we can then sympathize with them in their struggles, knowing it is through continued struggle that both they and "we" become free. This is the beginning of Compassion.

Temptations of any one kind have a tendency to repeat themselves, and students find that what would have at one time swept them away is rendered abortive by apparently irrelevant occurrences; yet, we know that such things are the operation of Law which has its basis in Unity, and we benefit in that law to the extent that we *feel* that Unity. If Masters are the ideal and goal for which we strive, we should endeavor to imitate Them, insofar as we are able to conceive of Their attitude toward probationers, Their disciples, and struggling humanity. (*The Friendly Philosophy*, p. 44-46.)

Student: On rainy days, be they in our heart or in the world, his is a helping hand:

No duty, of course, should be neglected; we have such by natural law and by agreement, and we should faithfully fulfill them *until they leave us*; we must not desert them. By doing our duty by every duty, we work out our Karma fulfilling the Law, and are thus made fit for higher duties. W.Q.J. said, "Duty is the royal talisman; duty, alone, will lead you to the goal." We

must place an absolutely firm reliance upon the Law, doing that which is nearest to us first, and then what is farther away. It is not *what* is done, but *the motive in doing it*, that counts; so we have to watch well our motives; if the motive is right, anything we do is right, and every duty is equally great. If the right course is followed, there will be time and occasion for all duties and none will be neglected.

Also we are warned against considering our own progress; first, because that kind of thought is personal and actually prevents progress; and second, because our real progress being in the inner nature is only discoverable by results, and these results may even appear to us to be the opposite of progress. Thus all thought of our own progress should be dismissed from consideration. The line of duty is the right line, to which must be added a Theosophical education, because that assists us to distinguish between what is duty and what is habit or mere inclination. UNITY, STUDY, and WORK should be the watchword. We should be united in aim, purpose and teaching; to do this we have to accept all others on the same basis, who, under the Law of Karma, are drawn together with us. Each should endeavor to learn as much as possible so as to be the better able to help and teach others, and in so doing gradually eliminate such defects as present themselves in the course of study and effort. Hence, we have to hold the greatest charity for the faults and weaknesses of others while striving to accentuate the good in ourselves, and in those who seem weaker than ourselves in some respects. Unity brings an irresistible energy; study and its application in work gives us the knowledge of how best to apply the energy aroused; but the motive of our study and work must be that we may be the better able to help others to attain — not that *we* may climb.

Yes, true knowledge is synthetic, and when we are truly attuned, perception through any one channel would give us the sum of the attributes so perceived. This synthetic ability has to grow little by little toward a perception of the "one sense" through any of its divisions or channels.

The holding of this idea tends toward that growth, for it is consciousness, or the Perceiver, that is the Knower.

Everything is reducible to states of consciousness; every feeling has to be traced to some one experiencing it. Consciousness connotes all. There is universal *feeling* and relative feelings. Feeling might be taken to be the effect produced or perceived on any plane and depending on the relative or universal nature of thought, as the case may be. We could not have a thought without feeling, but feeling has many grades, depending upon the fineness or grossness of the sheath upon which the Will acts; for, it seems to me, Thought and Ideation are one and may be applied to any plane, while Will is the dynamic energy of thought or idea.

You are right about “the swing back of consciousness from higher states” reacting with force upon the lower states and arousing them; knowing this, we gradually subdue the lower because such is our desire and intention. No doubt we all fall down from where we see we ought to reach, and that is not to be wondered at, since the inner is always more perfect than the outer. But the great thing in it all is that such seeing makes us increase our efforts. We need not worry about our failures or successes, for if we worry about failure we are thinking of success, and if we worry about success we are thinking about failure, in a squirrel-wheel-round of action. We can take the advice to “be up and doing” and forget the rest, only remembering at the moment of action *all* that is necessary for the act. All of us have to persevere in perfecting the instrument by removing the barriers erected by the personality. The Path lies up-hill all the way, brightened by the consciousness of doing right.

Now more power to you; all these trials and obstacles are but strengtheners for us — beneficial exercises. We play the game knowing what it all means. (*Ibid.*, p.168-70)

Collected Lady at center Table: Student, you have really brightened yourself by your

new endeavour, I can feel it in the atmosphere.

But look who’s coming! Our scientific McGillicuddy is bearing down upon us. I suppose it’s a short step from *Duty* to the *Dictionary*, for we shall need it!

Ashton McGillicudy: Coffee Maker I have found good news in the world of science. HPB told us that theosophy would never convert science, but they would be extricated from their stronghold by a *ninth wave of common-sense*. Perhaps we are witnessing one of the waves, for listen to my summation of an article you should look up and study in detail. I leave out the mind bending math and huge bibliography and also the list of proofs. One can view the entire document at <http://xxx.lanl.gov/abs/physics/0501051>

The Speed of Light and the Einstein Legacy: 1905-2005

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January 11, 2005
Physics/0501051

Abstract

That the speed of light is always c (H300,000 km/s) relative to any observer in nonaccelerating motion is one of the foundational concepts of physics. Experimentally this was supposed to have been first revealed by the 1887 Michelson-Morley experiment, and was made one of Einstein’s key postulates of *Special Relativity* in 1905. However in 2002 the actual 1887 fringe shift data was analysed for the first time with a theory for the Michelson interferometer that used both the Fitzgerald-Lorentz contraction effect, as well as the effect of the air on the speed of light. That analysis showed that the data gave an absolute motion speed [i.e., the speed of light] in excess of 300 km/s. So far six other experiments have been shown to give the same result. This implies that the foundations of physics require significant revision. As well data shows that both Newtonian gravity and General Relativity are also seriously flawed, and a new theory of gravity is shown to explain various so-called gravitational ‘anomalies’, includ-

ing the 'dark matter' effect. So the centenary of Einstein's *Special Relativity* turns out to be also its demise. Most importantly absolute motion is now understood to be the cause of the various relativistic effects, in complete contradiction with the Einstein viewpoint, but in accord with the earlier proposal by Lorentz.

Introduction

Physicists have believed for more than 100 years that the speed of light was the same for all nonaccelerating observers. This is one of the postulates that Einstein proposed in 1905, with the first experimental evidence supposed to have been based upon the results of the Michelson-Morley 1887 experiment. However a re-analysis in 2002 of the fringe-shift data from that experiment showed that the data indicated a speed in excess of 300 km/s.

So far another six experiments have been found that also revealed a similar speed. It means that space has a substructure, that absolute motion¹ is observable, that the spacetime construct has no ontological meaning, despite its use in quantum field theory, and that it is absolute motion that causes the various relativistic effects, as first suggested by Lorentz. These discoveries have profound implications for the foundations of physics and for our understanding of reality. Einstein asserted that there is no preferred frame, that there is no detectable *space*, that a three-dimensional *space* has no physical existence. However all through the last 100 years and more the experimental data was indicating that this assertion was invalid. Here a brief review of that data is presented along with another recent discovery, namely that our understanding of gravity was flawed from the very beginning, for it is now clear that Newtonian gravity is valid only in special situations, and that the Einstein theory of gravity, known as General Relativity, inherited these flaws, as discussed herein.

¹ Absolute Motion as used in this paper is *the linear motion of our Solar System in the galaxy*; or, in other words the speed it is traveling in its galactical orbit. In on sense this data was considered non-existent, and in another not relevant to General Relativity.

The interpretation, *and* correct understanding of terminology is vital, so if any more any of our mathematically inclined subscribers see this differently, please write in! Thanks. — Ed., A.7.

The Einstein postulates were first formulated in 1905 and have played a fundamental role in limiting the form of subsequent physical theories, and in also defining our comprehension of reality. They lead to the concept of spacetime, and that a curved spacetime explained gravity. They also lead physicists to reject any evidence that was revealing that the postulates were in disagreement with experimental data. In physics they have become a vigorously defended belief system, and any discussion of the numerous experiments that indicate their failure is banned.

Einstein postulates:

- (1) *The laws of physics have the same form in all inertial reference frames.*
- (2) *Light propagates through empty space with a definite speed c independent of the speed of the observer (or source).*
- (3) *In the limit of low speeds the gravity formalism should agree with Newtonian gravity.*

The putative successes of the postulates lead to the almost universal acceptance of the Einstein *Special Theory of Relativity*, which is based upon the concept of a flat four-dimensional spacetime ontology that replaces the older separate concepts of space and time, and then to the *General Theory of Relativity* with its curved spacetime model for gravity. While the relativistic effects are well established experimentally it is was dramatically understood in 2002 [4,10]² that numerous experiments, beginning with the Michelson-Morley experiment [1] of 1887, have always shown that postulates (1) and (2) (excepting the 2nd part) are false, namely that there is a detectable physical local frame of reference or 'space,' and that the solar system has a large observed galactic velocity of some 420 ± 30 km/s in the direction (RA=5.2hr, Dec= -67deg) through this space [2,3,5,8,10]. This is different from the speed of 369 km/s in the direction (RA=11.20hr, Dec= -7.22deg) extracted from the Cosmic Microwave

Background (CMB) anisotropy, and which describes a motion relative to the distant universe, but not relative to the local space. This paper briefly reviews the experimental evidence

² The numbers in the brackets refer to the paper's very extensive documentation. This URL will take you to it: <http://xxx.lanl.gov/abs/physics/0501051>

regarding the failure of the postulates, and the implications for our understanding of fundamental physics, **and in particular for our understanding of gravity**. A new theory of gravity is seen to be necessary, and this results in an explanation of the ‘dark matter’ effect, entailing the discovery that the fine structure constant¹ is a 2nd gravitational constant [2-4, 6, 7].

Process Physics

This theory is a part of the information-theoretic modelling of reality known as *Process Physics* [2-4,9], which premises a **non-geometric process model of time**,² as distinct from the current *non-Process Physics*, which is characterised by a geometrical model of time.

Detecting Absolute Motion in 1887

The first detection of absolute motion, that is motion relative to space itself, was actually by Michelson and Morley in 1887. However they totally bungled the reporting of their own data, an achievement that Michelson managed again and again throughout his life-long search for experimental evidence of absolute motion. The Michelson interferometer was a brilliantly conceived instrument for the detection of absolute motion, but only in 2002 was its principle of operation finally understood and used to analyze, for the first time ever, the data from the 1887 experiment, despite the enormous impact of that experiment on the foundations of physics, particularly as they were laid down, erroneously as we now understand, by Einstein. So great was Einstein’s influence that the 1887 data was

never re-analyzed *post-1905* using a proper relativistic-effects based theory for the interferometer. For that reason modern-day vacuum Michelson interferometer experiments are badly conceived, and their null results continue to cause much confusion: only a Michelson interferometer **in the gas-mode** can detect absolute motion, as we now see.

The detection of absolute motion and the failure of Newtonian gravity together imply that General Relativity is not a valid theory of gravity; and that it is necessary to develop a new theory. This has now been achieved, and the essential task of checking that theory against experiment and observation has now explained all the known effects that GR was supposed to have explained, but most significantly, has **also explained the numerous ‘anomalies’ where GR was in manifest disagreement with the experimental or observational data**. In particular a component of the flow past the earth towards the sun has been extracted from the analysis of the yearly variations of the Miller data [2,3,4]. The putative successes of the Einstein postulates lead to the Minkowski-Einstein spacetime ontology that has dominated the mindset of physicists for 100 years. Spacetime was mandated by the misunderstanding that **absolute motion had not been observed**, and indeed that it was incompatible with the established relativistic effects. Of course it was always possible to have chosen one foliation of the spacetime construct as the actual one separating the geometrical model of time from the geometrical model of space, but that never happened, and that possibility became one of the banned concepts of physics. We are now in the position of understanding that **space is a different phenomenon from time**, that they are not fused into some spacetime amalgam, and that the spacetime ontology has been one of the greatest blunders in physics.

This must not be misunderstood to imply that the numerous uses of a mathematical spacetime, particularly in Quantum Field Theory, were invalid. [14] There the mathematical spacetime formalism encodes dynamical effects of absolute motion. What is invalid is the assertion that such a mathematical spacetime is a physical entity. We may now ask, for the first time in essentially 100 years, about the nature of space. It apparently has ‘structure’ as evidenced by the fact that motion through it is detectable

¹ The **fine structure constant** measures the strength of the electromagnetic force that controls how charged elementary particles (such as [electrons](#) and [photons](#)) interact. Because the constant is nearly equal to 1/137, and because it is a dimensionless constant, some scientists have been led to wonder whether it has mathematical significance of its own, such as [pi](#), the ratio of a circle's circumference to its diameter.

The fine structure constant can be derived from other constants as follows:

$$\alpha = e^2 (2\epsilon_0 hc)^{-1}$$

where e is the elementary [charge](#), ϵ_0 is the [permittivity of free space](#), h is [Planck's constant](#), and c is the [speed of light](#). The constant is also equal to the ratio of the [velocity](#) v_1 of the [electron](#) in the hydrogen [atom](#) to c , the speed of light.

² This phrase indicates that some scientists are coming to the view that time is valid in relation to cyclic Law — or process — but not to geometry. — ED., A.T.

by various experimental techniques, and that its self-interaction is determined in part by the fine structure constant.¹

Another curious aspect to the ongoing confusion in physics about the fundamental meaning of motion is the spurious claim by Einstein and others that absolute rotational motion is meaningful, but that absolute linear motion is not, despite the fact that the latter is indistinguishable from the former in the limit of large radius orbits by matter. The problem here is fundamental and critical to our whole comprehension of reality. What determines whether matter is in motion or not? What is the inherent meaning of motion? ...

The Quantum Foam Theory

We now understand, for the first time since Galileo's original propositions, the intrinsic meaning of motion; it is **motion relative to the substructure of space**, that space is a complex processing dynamical system, apparently a quantum-like information system, with the informational 'patterns' in differential motion.

Æther once again considered valid

This quantum-foam spatial system invites comparison with the much older concept of the 'aether,' but it differs in that the aether was usually considered to be some form of matter residing within a geometrical space,² which is not the case here with the quantum foam theory of space; for here the geometrical description of space is merely a coarse grained description. Nevertheless it would be uncharitable not to acknowledge that the quantum-foam system is a modern version **and indeed a return to the aether concept**, albeit a banned concept. ...



¹ As one can see, the theosophical implications are enormous. For the entire article, go to: <http://xxx.lanl.gov/abs/physics/0501051>

² This is not the view taught in *The Secret Doctrine*.

Plotinus on Presence

PLOTINUS and the WORLD OF FORMS

The contemplation of the world of Forms is an essential moment in Plotinus' spiritual life. It has been said that "mysticism is the recognition of the pure face," because "the pure fact is mystery." The Plotinian Forms are just such pure facts. We must give up trying to seek their cause; they have their cause and their meaning within themselves. In this sense, we can say that, for Plotinus, the world of Forms is the object of a mystical experience.

In this aspect of Plotinus' thought, moreover, we find a critique of human reflection and reason analogous to the critiques of reflection and consciousness that had been set in motion by the discovery of different levels of the self. In both cases, the simplicity of life escapes the grasp of reflection. Human consciousness, living, as it does, split into two, and occupied by calculations and projects, believes that nothing can be found until it has been searched for; that the only way to build is to put various pieces together; and that it is only by using means that one can obtain an end. Everywhere it acts, consciousness introduces something intermediate. Life, by contrast, which is able to find without searching, invents the whole before the parts, and is end and means at the same time — which, in a word, is immediate and simple — is incapable of being grasped by reflection. In order to reach it, just as in order to reach our pure self, we shall have to abandon reflection for contemplation. (*Plotinus...*, Pierre Hadot, translated by Michael Chase, p. 41.)

PLOTINUS ON RELIGION

Porphyry tells us that Amelius, one of Plotinus' disciples, was extremely pious: "He was a lover of sacrifices; he never missed the new-moon ceremonies, and he used to celebrate every festival in the cycle. One day, he wanted to take Plotinus along with him, but Plotinus said to him: 'It is up

to the gods to come to me, not up to me to go to them.' We could not understand what he meant by such haughty words, and we did not dare ask him about it" (V. p. 10, 33-38). The little group of disciples seems to have been flabbergasted by the contemptuous remark about traditional religious ceremonies. But how can we fail to recognize in it Plotinus' sense of the divine presence? To find God, it is not necessary to go to the temples he is supposed to inhabit. We do not have to budge to attain his presence. Rather, we must ourselves become a living temple, in which the divine presence can manifest itself. (*Ibid.*, p. 45)



WHAT IS THE MIND?

MIND is at one and the same time a power, a principle, a faculty, and its fruits. As a power it is omnipresent, for it is the active force behind all manifestations. As a principle it is the basis of all creation, preservation, destruction or regeneration. As faculty, Mind is acquired by each being through experience, and in this sense is an evolution. In a practical sense, Mind represents the character and tendencies so far evolved by any being, his capacity to give and receive impressions, that is, to act, internally or externally. His present Mind is the fruit of all past Karma; is the faculty by means of which he makes and stores up further Karma; is the subjective or invisible and causal aspect of Karma; *is* Karma itself as the energetic power inherent in every being as well as in all Nature.

Mind presents five great aspects: Thought, Will, Feeling, Memory, Imagination. Their presence and unity in any being constitute his consciousness or Intelligence. In Man, these characteristics

are perceived as distinct from the objects toward which they are directed, or by which they are incited to action. This reflective perception is self-consciousness. Beings below man in the scale of evolution cannot reflect before acting because they are as yet unable to distinguish Mind from Object, and hence are completely identified with the sensation or characteristic quality aroused by the succession of objects contacted. This is the involuntary, irrational, automatic, instinctual, or impulsive action of Mind. But in Man the reflective use of the Mind is actual though as yet far from complete. Every man is able to reflect and to choose before committing himself to any action — to see consequences *before* setting up causes. To achieve this is to be Self-governed in respect of both Mind and Matter; is to become Divine without ceasing to be Human, as Man has already become humanly self-conscious without ceasing to be sub-conscious of all below the human. This is to live in Spirit in the midst of the worlds of matter, of sensation, and of mind, and is the condition of the perfected Man, the Master of Wisdom. (*Theosophy*, Vol. VVI, July 1928, p. 385)



WHAT IS THE WILL?

WILL is the force of Spirit, or Consciousness, in action. That power may be diffused, that is, universally distributed; partially engaged; or wholly concentrated on some given subject or object. From this it can be seen that Will has a purely negative aspect, that of re-action rather than action. It is this inertia of the Will that in Nature we call Law, and in the individual or species or kingdom of Nature we call character or characteristic, and in Man his Self-consciousness.

In physical or bodily action only a part of Nature, or of the nature of any

kingdom or being is engaged, and this partial exercise of the power of Consciousness is given varying names: the various *forms* of force or energy; chemical qualities and affinities; instinct, impulse, and so on.

In metaphysical or psychic nature again, only a portion of the power of Consciousness is engaged in the actions or processes we call desire, thought, feeling, memory, and imagination. This partial concentration and partial diffusion is called as an entirety Mind, in contra-distinction to the same phenomenon observed externally, which we call Matter.

Will, then, in the Spiritual sense, is the complete and unchanging concentration of the whole nature of the Being, and is known to us only negatively as Self-consciousness, or the Ego in each man. It is, therefore, *only* the Ego or Self which persists unchanged throughout all changes of circumstance or relation, physical or metaphysical. The Body, or Matter, has no Will of its own; the senses and sensations have no Will of their own; nor have memory and imagination, or the Mind as a whole. The action of all these is *induced*, not Self-originated or Self-devised. The development of the Spiritual Will is the secret of true Occultism. (*Theosophy*, Vol. xvi, p. 433)



WHAT IS THE PSYCHIC NATURE?

PSYCHIC means, in Theosophical teachings, all that portion of the Mind in Nature and in Man which lies between the purely Spiritual and the purely Physical. It is the *plastic* state or aspect of universal and individual LIFE, as distinguished from that which is fixed, whether by reason of its perfection, as Spirit; or because of its imperfection, as Matter. The Psychic is the active agency of all progress as of all retrogression. It is the “connecting link” as well as the “missing

link” of all evolution. It ranges all the way from seeming automatism, as witnessed in the “forces of nature” and “chemical affinity,” through the sympathetic and involuntary systems of plants, animals, and man, through instinct, impulse, habit, up to the highest forms of Intellection.

When we say Spirit, Matter, and Mind, we are speaking of the three great conditions of LIFE, and any Life in these states may be perfectly organized, partially organized, or unorganized. In Man, all three conditions of LIFE are present: his Spirit or Self-consciousness, alone eternal and indestructible; his “mind” or Psychic nature, partly evolved and therefore capable of perfection or dissolution; and his “body,” doomed in any case to return to its natural condition of unorganized Life or “matter” the moment the Spiritual and Psychic nature deserts the tabernacle. In Man, therefore, the Psychic is the name for the active middle principles of his Being which connect SELF-consciousness with “embodied existence.”

Practical Occultism is the Science of the understanding and control of the Psychic nature by the Spiritual Being. This Science has its own laws and practices, far more exact and exacting than any known to Physical science. Its perfection constitutes the Mahatma, or Great Soul, and is unknown, except in theory and in *retrograde* action, outside the Great Lodge of the Masters of Wisdom and Their School. It is the Science by means of which its Adepts are able literally to “put one’s *Self* in the place of another,” and thereby know at first hand and infallibly the whole past and present nature of any being whatever, and thus aid in the orderly evolution of the whole of Nature as well as of particular beings. Dealing as it does, with Souls, Occultism confers tremendous powers, and its practitioners incur equally tremendous responsibility. (*Theosophy*, Vol. xvi, p. 228)

WHO WILL ANSWER?

(A song made popular in 1967 in the USA by Ed Ames.)

Hallelujah! Hallelujah!, Hallelujah!
From the canyons of the mind,
We wander on and stumble blindly
Through the often-tangled maze
Of starless nights and sunless days,
While asking for some kind of clue
Or road to lead us to the truth,
But who will answer?

Side by side two people stand,
Together vowing, hand-in-hand
That love's imbedded in their hearts,
But soon an empty feeling starts
To overwhelm their hollow lives,
And when they seek the hows and whys,
Who will answer?

On a strange and distant hill,
A young man's lying very still.
His arms will never hold his child,
Because a bullet running wild
Has struck him down.
And now we cry,
"Dear God, Oh, why, oh, why?"
But who will answer?

High upon a lonely ledge, a figure teeters near the
edge,
And jeering crowds collect below
To egg him on with, "Go, man, go!"
But who will ask what led him
To his private day of doom,
And who will answer?

If the soul is darkened
By a fear it cannot name,
If the mind is baffled
When the rules don't fit the game,
Who will answer?
Who will answer?
Who will answer?
Hallelujah! Hallelujah!, Hallelujah!

In the rooms of dark and shades,
The scent of sandalwood pervades.
The colored thoughts in muddled heads
Reclining in the rumpled beds
Of unmade dreams that can't come true,
And when we ask what we should do,
Who... Who will answer?

'Neath the spreading mushroom tree,
The world revolves in apathy
As overhead, a row of specks
Roars on, drowned out by discotheques,
And if a secret button's pressed

Because one man has been outguessed,
Who will answer?

Is our hope in walnut shells
Worn 'round the neck with temple bells,
Or deep within some cloistered walls
Where hooded figures pray in halls?
Or crumbled books on dusty shelves,
Or in our stars, or in ourselves,
Who will answer?

If the soul is darkened
By a fear it cannot name,
If the mind is baffled
When the rules don't fit the game,
Who will answer?
Who will answer?
Who will answer?
Hallelujah! Hallelujah!, Hallelujah!



Book Review

REBORN IN THE WEST

The Reincarnation Masters

[Vicki Mackenzie, Marlowe & Company, NY, NY,
10012, 1996; ISBN 1-56924-804-4]

While this book is a series of narratives about the various *tulkus* who have been reincarnated in Western bodies, it makes excellent reading for anyone who wishes to deepen his understanding of reincarnation.

The theosophical student is likely to understand on a deeper level why Buddhists insist that there is no reincarnating Ego; or for that matter why Madame Blavatsky warned us not to oversimplify the *Alaya* doctrine (*i.e.*, the reincarnating Ego) in comments like this:

...nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the "omnipotence of man's immortal spirit" which would be a logical absurdity upon any theory of egoistic separation.

I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual — *i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*.¹

Here are two examples of how the Tibetans answer the question — “Just what is it that comes back as a *Tulku*²?” —

Maria commented that she was surprised to see her young son taking his studies so seriously. ‘It is unusual to see a child of his age feel so much responsibility to learn,’ she said. It was, in fact, very touching.

Watching Lama Osel being so assiduously tutored raised the same vital questions: if Lama Osel was the reincarnation of Lama Yeshe, why was he having to learn the prayers anew? Later I had the chance to put the matter to an extremely high reincarnated lama, Ribur Rinpoche, who had once been the abbot of fifteen monasteries in Tibet. Then the Chinese had imprisoned him for some fifteen years, during which time he had been tortured for months on end and had his hands tied behind him day and night. It was reported that even under such dire conditions he had remained serene throughout, and had even cheered up his fellow prisoners. He seemed as good a person as any to ask about the intricacies of the workings of the mind. ‘If reincarnated lamas have developed their minds to such a high degree, why aren't they reborn pos-

sessing exactly the same qualities?’ I enquired.

‘The point is,’ he told me, ‘they don't come as enlightened beings. They come as ordinary beings, and so they have to rely on a teacher. It's the same for all of them, including the Dalai Lama. They have to train — they have to bring out their qualities. It's very important. The tulkus come back through the power of loving kindness, compassion and altruism, whereas ordinary beings are reborn through the power of karma. This means they come back exclusively for the means of living beings. Since they do come again they don't come as enlightened, because they have to show how a person should train.’ (p. 162-3)

[Trinley Tulku] reads a lot of mathematics too, as well as French and English literature.

Later, a resident who had been at the monastery for some years told me that Trinley Tulku³ was indeed very bright. ‘When he came here as a small boy he was very wild, out of control. But the lama who has taken care of him here is both very strong and very loving. Those two things together changed him. He said we were to ignore the tulku and address the child. It is a very healthy attitude. He needed that, not the reverence.

‘But from the start we could see that he was very clever and extremely mature. He is also deeply dedicated to the dharma, and the dharma qualities of sweetness and kindness are natural to him. They have always been there.’

Finally I asked Trinley the question I put to all the Western tulkus: did he feel any connection with his predecessor? The answer was surprisingly similar.

‘I don't think I'm exactly the same person. It's like this. Everything is chang-

¹ Isis Unveiled and the Visishtadwaita, *H. P. Blavatsky Articles*, vol. iii, p. 265.

² *Tulku is the doctrine of immediate reincarnation, i.e., usually in three or four years or less. The most conspicuous Tulku known to Westerners is the Dalai Lama. Both HPB and the “Great Master's Letter” mention these “incarnations.” — ED., A.T.*

³ Lama Osel is the Spanish Tulku, born in 1985 — a reincarnation of Lama Yeshe. His mother's introduction to another book, *Reincarnation, the Boy Lama* sheds light on this incarnation to a mother who knew neither Tibetan or English:

[Go to article entitled “Mother of a Spanish Tulku.”]

ing constantly. For instance, I don't get older at my birthday. You can't see me getting older, day by day, but in ten years' time I will look older. But each day, each second I am getting older. Everything is impermanent. Even "I" doesn't exist. The way things exist is very complex,' he said. I remembered the teachings I had received over the years — that nothing has any inherent self-existence and that our sense of an "I" is as non-substantial as everything else in our universe. In this way what Trinley Tulku was saying was right. He could not be exactly the same as Khashap Rinpoche. Khashap Rinpoche was as ephemeral as the young man sitting before me.

He continued: 'We are all pushed by a karma, but tulkus are often born to help sentient beings. They are not reborn just through the force of their karma.'

It was all he would say, but it was enough. What he had alluded to was what is written in the holy texts: that the bodhisattva does not have to come back to earth to pay off debts and reap the experiences that have been sown in countless other lifetimes. The bodhisattva has found the way out. The only reason for returning to this world of sorrows is to be of service to others. (p. 145-46)



Mother of a Spanish TULKU

Reincarnation is a fascinating subject. I first encountered this topic in a book I read when I was twenty-five. Somehow just thinking about the possibility that past and future lives could exist awakened in me a deep fascination. I meditated on this subject for a long time, until eventually it became evident to me that reincarnation is an obvious truth.

It was about two years after making this discovery that I met the person who would become my root teacher, Lama Yeshe. This encounter would have more profound ramifications in my life than I could have ever known at the time. With his great skill, love, and compassion, Lama Yeshe was able to awaken a part of my mind that had long been lethargic and primitive. Our ongoing communication over the following eight years was profoundly subtle, primarily because language was not part of this friendship. Lama Yeshe did not speak my native language, Spanish, and I did not speak English or Tibetan; but this fact did not limit our understanding of one another. Knowing him illuminated the darkest corners of my mind, giving rise to new possibilities in my personal development. ...

In 1985 our fifth child was born. His name, Osel (which means 'clear light' in Tibetan), was inspired by Osel-Ling, the name given by His Holiness the Dalai Lama to a retreat center we helped establish near our home in Granada, Spain.

When Osel was just a few months old, I built a small room for him in an alcove beneath the staircase that led up to the second floor of our house. During that time I developed the habit of meditating in Osel's room while he slept. On several occasions, while in deep meditative contemplation, I felt powerful sensations within me that I had not experienced for many years. These feelings were so intensely compelling that I would need to open my eyes in order to reassure myself whether what I was experiencing was real or not. Once my eyesight adjusted to the light. I would discover that Osel had been staring at me with a big smile on his face. ...

Sometime later, during the week before Osel's enthronement we stayed at the Tushita Retreat Centre in Dharamsala, India, and slept in the room that Lama Yeshe used to use. On one of the first nights in Dharamsala, Osel woke up at three in the morning, wailing insistently at the top of his

lungs. I tried to coax him back to sleep, but he was implacable. Each time I tucked him in, he kicked off his covers and continued to cry. Finally I took him in my arms. It occurred to me that something was happening, something that I did not quite understand.

Once he was in my arms, Osel pointed toward the front door that led to the garden, and I complied with his request to take him outside. I said, "See Osel, it's nighttime, there's no one here, everybody is asleep." But when I started to head back to our room, he cried more loudly, and with his fat little finger he kept pointing toward the road that led outside of the retreat center. Completely disconcerted, I resigned to having no choice but to follow his directions to see if this would calm him down.

Osel guided us along the winding road, and after a long hike we eventually arrived at a house. The incessant barks of a dog announced our presence. I stopped and asked Osel, "And what now?" He continued to gesture toward the house, our apparent final destination. Just then the lights came on in the garden and a door opened. A man emerged I did not know. After the course of the night's strange events, I was utterly dumbfounded and did not know what to say to the man. He stared at us for a moment, then stopped the dog's barking, signaled for us to wait for him, and disappeared back into the house. A few minutes later he opened the door and invited us to enter. We followed the man to the center of a room where he stopped and pointed toward something. I followed his outstretched index finger until my eye rested on a very large glass-cabinet which contained a breathtaking life-size statue of an elderly lama in meditation posture. The room was so silent that even the sound of our own breath was perceptible. At long last Osel was at rest, and I finally felt the warm weight of his body relax in my arms. I said a grateful goodbye to the courteous man, and left his house to begin the long walk back to our room.

The next day I found out that the statue of the elderly lama in the glass cabinet contained the embalmed body of the famous Ling Rinpoche, one of the most highly revered teachers of the Gelug [Gelugpa] tradition of Tibetan Buddhism, and His Holiness the Dalai Lama's senior tutor and one of Lama Yeshe's principal teachers. I felt great relief to have received this proof. Any lingering skepticism I may have had about the validity of my son being Lama Yeshe's reincarnation was completely dispelled that night. (*Reincarnation, the Boy Lama*, Introduction, p. ix-xi)

Commentary —

If we remember cycles, the seemingly contradictory (or confusing) aspects to the *Tulku's* progress as he goes through babyhood and childhood in a growing body, become more comprehensible. For example, both the Canadian and the Spanish western-born *reincarnations* experienced very strongly the cultural needs of the nation they had been born into — *i.e.*, they had the problems of race karma. The karma of ordinary people is so masked in the way it develops, that we don't notice or correctly attribute it. The Tulku is not returning under the aegis of personal unpaid debts, but compassion, but taking a body immediately brings the karma of the "larger circle" into activity.

The reason so many proofs of their validity occur early on is due to their "closeness to the last personality. If we de-romanticize the *Tulku* doctrine somewhat and put it into theosophical terminology it is easy to realize that this individual has been able to skip devachan — something everyone begins to do on the Upper Path at some point along the way.¹ Once Devachan is

¹ As HPB made clear to Annie Besant in her letter of 12-31-1890, the Master may accept you, HPB may accept you, but unless the Higher Ego does, the relationship is not a *living one*. Now this *acceptance entails skipping Devachan*, or in the words of "Occultism versus the Occult Arts," "True occultism... throws him who practices it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' No sooner is he "accepted" than his personality must disappear,

skipped the “reincarnating Ego” directly determines the next incarnation, *i.e.*, the incarnation is being directed by compassion and the needs of humanity in accord with a wider sweep of karma *responsibility* than that which pulls the ordinary mortal back into the sea of rebirth.¹ There are many degrees among the compassionaters — they might be described as a hierarchy or great *Army of the Voice*.

Vicki Mackenzie tells us that the time is ripe for a more serious consideration of these ideas:

There were a few individuals, visionaries of course, who saw it coming. H. G. Wells was one. He wrote: “It is possible that in contact with modern science, and inspired by the spirit of history, the original teachings of Gotama (the Buddha), revived and purified, may yet play a large part in the direction of human destiny.” Another was Einstein, who spoke these prophetic words at Princeton Theological Seminary on 19 May 1939: “The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogma and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, a meaningful unity.” Buddhism answers this description.

and he has to become *a mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat or Bodhisatva* condition), or — he will let himself slide down the ladder at the first false step, and roll down into *Dugga ship..*” (p. 104, vol. ii, *HPB Articles*). In other word he has entered the university of the comer-backers, the army of *the bliss deferred* who are *beginning* to control their incarnations. Is it too far-fetched to call Occultism the science of *actively using the Spiritual will?* — *i.e.*, overcoming the inertia of its universality? — ED., A.T.

¹ See article, “What is the Will?” in this issue. — ED., A.T.

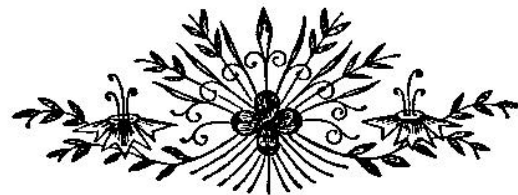
Of course we should remember that no one has a corner on the market of the quick-returns. HPB and the various adepts involved in the coming of Theosophy to the West were basically involved in *beginning a new cycle*. On and within this *new* platform of growth there will be some who have *not* “rejected the Bodhisattvic body,” — and more as time matures.



Searching in Myself

By Alan Bresnahan²

Searching in myself
I find some treasures.
That I'm Im-mortal,
That I'm connected to God
And to everyone of you;
That we are in evolution
To be a better person.
And through time
I will learn
That every cause
Has his effects.
I will have respect
For everybody and for myself;
Because we all
Have a special space
In this universe;
And we are all
Flying together
To reach
Higher Skies



² Theosophy School student. — ED., A.T.

H. P. Blavatsky Defense Fund

This will announce the above named defense fund which has only one purpose — to raise \$10,000 in order to publish an authentic Volume I of *HPB's Letters*.

While the discussion of the spurious volume printed last year by The Theosophical Publishing House is valuable, still it leaves one with the uneasy sense that nothing will be accomplished by complaint alone. The best way to arrest a disruptive cause already in motion, is to set up a *new one* to correct the problem.¹ Those responsible for publishing the fraudulent volume are no more ready to undo their work than the publishers of the spurious *Secret Doctrine* were 100 years ago.

There is an irony about this announcement as it is a *repeat in miniature* of what happened approximately 100 years ago. In 1905 or thereabouts a very small group of serious students came to the conclusion that the only way to get H. P. Blavatsky's original *Secret Doctrine* back in print was to do it themselves. It took them 20 years to raise the necessary funds for such an expensive undertaking, but they persevered and in 1925 the first facsimile² release of HPB's original *Secret Doctrine* saw the light of day. It is still in print; in fact, two publishers, The Theosophy Company and Theosophical University Press have it on their booklist.

The Aquarian Theosophist will print a thermometer in each of its *Supplements* showing what progress toward the goal is being made. Checks, etc. can be made payable to Jerome Wheeler [Blavatsky Defense Fund], and mailed to —

¹ "For it is written: 'Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.'" (*The Voice of the Silence*, 2nd Fragment)

² Photographic reproduction.

Blavatsky Defense Fund
Attn. Jerome
245 West 33rd Street
Los Angeles, CA 90007-4108
U.S.A.

Please indicate whether you desire the gift acknowledged as:

1. Anonymous
2. With Initials only
3. With full name.

Donations are *not* tax-deductible.

HPB's practice in *The Theosophist* and *Lucifer* of publicly acknowledging donations will be used, giving all of us a record of the finances. The idea of transparent financial operations is becoming more popular as the new cycle gains momentum.

As the volume will NOT be facsimile, some idea of its proposed contents are:

In the forward to the volume there will be two items written by Madame Blavatsky:

1. "Why I Do Not return to India"
2. Madame Blavatsky's "March 11, 1885 letter to Colonel Olcott."

Both these items describe the necessary attitude of a student seeking the Spiritual Path.

It will not contain the Solovyoff series. An appendix containing HPB's letter detailing why Solovyoff is an unreliable purveyor of information will be included along with reasons for omitting the "Russian Spy" item.

Most remaining letters of the 1861-1879 period will be included, but with carefully written introductions.

We are open to suggestions on how to improve the power of this proposed volume. If other groups wish to co-sponsor such a work, so much the better.

Yours sincerely and fraternally,
jerome

PSYCHIC AND NOËTIC ACTION

[Thematic version extracted from the original.]

"...I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And Spirits, both them who stood and them who
failed,
Truly, they stood who stood, and fell who fell..."

— MILTON

"...The assumption that the *mind is a real being*, which can be acted upon by the brain and which can act on the body through the brain, is the only one compatible with all the facts of experience."

— PHYSIOLOGICAL PSYCHOLOGY

Outside the golden minority, modern science, dominated as it is by the analytical method, has little to offer on the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent*, far less a responsible one. Thus they limit "soul" to only the lower, *psychic* mind, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct.

The study of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical *phenomena*.

There is no special organ of will, any more than there is a *physical basis* for the activities of self-consciousness.

If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. From its very nature, that marvelous verifying *actus* of mind in which

it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power. (Prof. George T. Ladd, Yale University.)

Thus, the whole conclave of scientists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only the psychic element (or *Kama-manas*) is common to both the animal and the human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells. No scientist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or the upper pole of its duality: the *psychic* and the *noëtic* (or *manasic*); or even comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and the *noëtic*, between the *personality* and the *individuality*, there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the modern investigator accepts all this, we say, he will ever be led into a quagmire.

For the materialist the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind." This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-

spontaneity in human action. He would say to us, "If psychic phenomena does not represent the results of an action of a molecular character *whither then does motion disappear* after reaching the sensory centers?" — we answer that we never denied the fact, but what has this to do with a free-will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism. When the materialist says that "the force does not disappear upon reaching the highest nervous centers, but that it is forthwith transformed into another series, *viz.*, that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.*, muscular) character gets transformed into the latter — Occultism supports him, for it is the first to say that all psychic activity, from its *lowest* to its *highest* manifestations is "nothing but — motion."

Yes, it *is* MOTION; but not all "*molecular*" motion, as the animalist would have us infer. Motion as the GREAT BREATH is the basis, parent, or *substratum* of Kosmic-Motion — *ergo* of "*sound*" as well. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the *lowest and most material* of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction — and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult

philosophy this represents merely the A,B,C, of its science.

All the world is in the *Swara*; *Swara* is the Spirit itself — the ONE LIFE or *motion*. It is the *Swara* that has given form to the *first accumulations of the divisions* of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases.... It is unchangeable existence."

— and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists. "The proper translation of the word *Swara* is the *current of the life wave*," says the author of "Nature's Finer Forces," and he goes on to explain:

It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) itself carries the idea of eternal motion, coming as it does from the root, *AT*, or eternal; and it may be significantly remarked, that the root *AT* is connected with, is in fact simply another form of, the roots *AH*, breath, and *AS*, the sound produced by the breath of animals (living beings).... The primeval current of the life-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe.

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says: —

From the visible atom to the celestial

body lost in space, *everything is subject to motion*. Kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.

But Occultism says more than this. While making of motion on *the material plane* and of the same omnipresent law — *Swara*, it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. Thus the assertion that "psychic action is but motion, and the result of a collectivity of causes," is no disproof of *free-will*. The actual fact of man's psychic (we say *manasic* or *noëtic*) *individuality* is a sufficient warrant against the assumption.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psychophysiology itself that *will has no special organ, how will the materialists connect it with "molecular" motion at all?* As Professor George T. Ladd says:

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind (manas). To it the mental phenomena are to be attributed as

showing what it *is* by what it *does*. The so-called mental 'faculties' are only the *modes of behavior* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes; therefore, we attribute to it certain faculties. Mental faculties are not entities that have an existence of themselves. They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind exists*, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass.*

And having shown that we have to regard consciousness *as a unit* (another occult proposition), the author adds:

We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.*†

This "Mind" is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is — a pure fallacy. Thus, the postulation that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man*," is likewise a fallacy. Let us analyze the question dispassionately. Let us open our discussion with Sir William Lawrence's declaration that —

The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the

anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

Yet the materialist, with his universal solvent called the “analytical method,” decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. But the fallacy and error of such a proceeding become self-evident when we hear Sir Lawrence arguing quite correctly that: —

At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only ‘the vibrations of molecules’? But does it necessarily follow that for all that, heat, light, electricity are but illusions instead of the actual manifestations of the peculiarities of our real world? Such peculiarities are not, of course, to be found in compound elements,* simply because *we cannot expect that a part should contain, from first to last, the properties of the whole.* What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water, would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the animalist act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic

activity is absent from those compounded elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building — in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation.. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the reductionist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the “harmony of vibrations”?

Criticism, then, is right in accusing Materialism of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the materialist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that

which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (“*sound*” being the *substratum of universal Akasa*), yet, in their origin, they belong to a *different and a higher World of HARMONY*.

Unconscious of their error, the psychophysicologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive specialty of the human soul — free-will, spontaneity — is an illusion, and no psychic reality. But such identification has nothing in common with exact science, as it clashes with all the fundamental laws of logic, in consequence of which the deductions emanating from such an identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the “illusion of free-will.” And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psychophysicologist dismembers the activity in question under his mental scalpel.

According to Professor Ladd, a distinctive feature of modern science is “its endeavor to satisfy inquiry into the *nature* of the objects of its investigation by a *detailed description of their development*,” and he adds: —

The universal process of “Becoming” has been almost personified and deified so as to make it the true ground of all finite and concrete existence.... The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies, that any real unit-being called the Mind needs to be assumed

as undergoing a process of development according to laws of its own. On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind’s development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual’s experience is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own.* (p. 616)

How closely this last “assumption” of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to another materialistic fallacy, which may be summarized in a few words:

As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force Science to postulate an invisible Free-Willer, a creator of that special Force.*

We agree: “not the slightest need,” of a creator of “that special” or any other Force. Nor has anyone ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy

of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the “unit-being” according to “a nature and laws of its own” — to use Professor Ladd’s felicitous expression. The “unit-being” creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man’s will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that: “The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer.” Verily, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of the modern day put together!



II

... The knowledge of the past, present, and future, is embodied in Kshetrajna (the ‘Self’).

— *Occult Axioms*

Having explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism” somewhat differently from the average public, science, and even theology. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other — *psyche* — the living principle in man, the breath that *animates* him (from *anima*, soul). The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soulless” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world — is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” often relate only to conditions of the nervous system, mental phenomena being traced solely to molecular motion. The higher *noëtic* character of the Mind-Principle is thus entirely ignored, and even rejected. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East.

The ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work “*supersensible beings*.” Occultism regards every atom as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness,

each of its own kind, and with *freewill to act within* the limits of law.

More than one learned physiologist of the golden minority has come to the conviction that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body, or in the words of Prof. Ladd:

No good ground exists for speaking of any special organ, or seat of memory. Every organ indeed, every area, and every limit of the nervous system has its own memory.

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. “Universal Mind” and the Higher *noëtic* souls of men are the keys to memory and consciousness, both of which elude the modern men of science. Thus, hypothesis for hypothesis, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. As remarked by Professor Ladd, “If metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology... in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness. When materialism says that both “presentation of sense and image of memory are transitory phases of consciousness,” this only returns us to the central question: What is Consciousness itself?

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, “divine Mind,” or *Nous*, whose pale and too often distorted reflection is that which we call “Mind” and intellect in men — virtually an entity apart from the former during the period of every incarnation — we say that the *two* sources of “memory” are in these

two “principles.” These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically — verily the WORD made flesh! — and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter “principle” is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the “heresy of separateness.” The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the noëtic element, from the second, the *psychic*, *i.e.*, “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” *Self* does: and its actions and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. The “Higher Ego,” as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial plane, as it has to act solely through its *alter ego* — the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events — especially of the earth earthy — has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical,

or of a lower mental nature — such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart — for these two are the organs of a power higher than the *Personality* — but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stand to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the "supersensuous" thought*. It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, every element of the nervous system has a memory of its own, and conscious mental reproduction is only one form or phase of the biological fact of organic memory. No Occultist could express such teaching more correctly than Professor Ladd, when he says in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centers' of reflex action belonging to the chords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching — even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its

own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force, the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noetic* (shall we call it *Spiritual-dynamical*?) Force works *from within without*. For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms — being psycho-spiritual, *not physical units* — *act under laws of their own*, just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does. Every human *organ* and each *cell* in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic*

as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts — through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct

recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent interrelation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain work, it is only because in that mansion called the human body the brain is the front door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic," terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of “Alaya-Akasa,”* or Mahat—its reflection, the Personal Mind, is, as a temporary “Principle,” of the Substance of the Astral Light. As a pure ray of the “Son of the Universal Mind,” it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its “body,” or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (a) on the condition of paralysing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi* state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Böhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit “messages” from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the “communion of spirits” as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind (*psychê*), the percentage of “astral” light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth’s memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of “Kama loka,” appear to him the living images of the “dear departed” ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium’s heart cold with horror,

now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain — having unfortunately passed at one period of life *personally* through such experiences — that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Éliphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the *Light*” — by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

The sovereign will [of the adept] is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingam*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylê* of the Gnostics; it is the double-tailed serpent

which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls [*i.e.*, the lower *Manas* or *Nephesh*] have to conquer to liberate themselves from the bonds of the earth; for if their will does not free them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*.*

The “central and eternal fire” is that disintegrating Force, that gradually consumes and burns out the *Kama-rupa*, or “personality,” in the *Kama-loka*, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their terrestrial elements. And, therefore, as the same Occultist tells us:

All the magical operations consist in *freeing* one’s self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator’s will. ‘I will give unto thee’, says the Serpent, in the Gospel myth, ‘all the kingdoms of the earth, if thou wilt fall down and worship me’. The initiated should reply to him, ‘I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*’

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the *ASTRAL Light*; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the “Double-Faced” God in him, and who knows the potency of his own Spirit—or “Soul Dynamics.”¹

¹ A CD of this article is available — \$5.00 postpaid. All proceeds will be donated to the *Blavatsky Defence Fund*. — ED., A.T.