



KEY NOTEBOOK

XIV

(Continued from December Supplement)

Section XIV

Key, p. 288

XIV. THE THEOSOPHICAL MAHATMAS

Are They “Spirits of Light” or Goblins Damn’d”?

They are neither of the above, but are *living men*, born as we are born, and doomed to die like every other mortal.

The word “Mahatma” simply means a “great soul,” great through moral elevation and intellectual attainment. If the title of great is given to a drunken soldier like Alexander, why should we not call those “Great” who have achieved far greater conquests in Nature’s secrets, than Alexander ever did on the field of battle. Besides, the term is an Indian and a very old word. We also call them “Masters” because they are our teachers; and because from them we have derived all the Theosophical truths, however inadequately some of us may have expressed, and others understood, them. They are men of great learning, whom we term Initiates, and still greater holiness of life. They **are not ascetic in the ordinary sense**, though they certainly remain apart from the turmoil and strife of your western world.

If one thinks that it is selfish to isolate themselves, they must first consider the total unreadiness of the public to either recognize or profit by their teaching. Of what use would Professor Clerk Maxwell have been to instruct a class of little boys in their multiplication table? Besides, they isolate themselves only from the West. In their own country they go about as publicly as other people do. The powers

which they exercise are simply the development of potencies lying latent in every man and woman, and the existence of which even official science begins to recognize.

Some passages in the Theosophical words have been written under their dictation, but in most cases they only inspire the ideas and leave the literary form to the writers. While the ignorant consider this a miracle, it is simply the strict adherence to the laws of nature — albeit not well known by Science as yet.

The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, **no matter at what distance**, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, *transference becomes natural, normal, and easy* — no matter what the distance.

Our Scientists will not accomplish much in this direction, for they are not Adepts with a thorough understanding of the secrets and laws of psychic and spiritual realms, but

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Materialists, afraid to step outside the narrow groove of matter.

Nor could they be taught unless they were first of all prepared, by having the materialistic dross they have accumulated in their brains swept away to the very last atom. Such work requires special conditions, for a white adept will not subdue the will of another. An unscrupulous but skilled Adept of the Black Brotherhood has far less difficulties to labour under. For, having no laws of the Spiritual kind to trammel his actions, such a Dugpa “sorcerer” will most unceremoniously obtain control over any mind, and subject it entirely to his evil powers. But our Masters will never do that. They have no right, except by falling into Black Magic, to obtain full mastery over anyone’s immortal Ego, and can therefore act only on the physical and psychic nature of the subject, leaving thereby the free will of the latter wholly undisturbed.

Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in, and devotion to, his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experiences great difficulties in penetrating into the cloudy chaos of that person’s sphere. Suffice it to say, that if the power exists, then there are Intelligences (embodied or disembodied) which guide this power, and living conscious instruments through whom it is transmitted and by whom it is received. We have only to beware of *black magic*.

By “black magic” we mean simply the *abuse of psychic powers*, or of any *secret of nature*; the fact of applying to selfish and sinful ends the powers of Occultism. A hypnotizer, who, taking advantage of his powers of “suggestion,” forces a subject to steal or murder, would be called a *black magician* by us. The famous “rejuvenating system” of Dr. Brown-Sequard, of Paris, through a loathsome *animal injection* into human blood — a discovery all the medical papers of Europe are now discussing — if true, is *unconscious black magic*.

Law will gradually begin to recognize the dangers of such

misuse, You cannot believe in the efficacy and reality of the **powers of suggestion** by physicians and mesmerizers (or hypnotizers), and then refuse to believe in the same powers when used for evil motives. And if you do, then you believe in *Sorcery*. You cannot believe in good and disbelieve in evil, accept genuine money and refuse to credit such a thing as false coin. Nothing can exist without its contrast, and no day, no light, no good could have any representation as such in your consciousness, were there no night, darkness nor evil to offset and contrast them.

When persons laugh at the very mention of Witchcraft and Sorcery, they simply expose their ignorance and lack of logic. We, knowing as we do of the existence of good and holy Adepts, believe as thoroughly in the existence of bad and unholy Adepts, or — *Dugpas*.

History has proved the *bonafides* of both the Master and their humble mouthpiece, Madame Blavatsky, Einstein, Millikan, and a host of other scientists have, and still are, profiting by the attention they give to *The Secret Doctrine*. Gradually the ancient Science of Gupta Vidya will be vindicated.

The Masters look at the future, not at the present, and every mistake is so much more accumulated wisdom for days to come. That other “Master” who sent the man with the five talents did not tell him how to double them, nor did he present the foolish servant from burying his one talent in the earth. Each must acquire wisdom by his own experience and merits.

THE ABUSE OF SACRED NAMES AND TERMS

Mdme Blavatsky said expressly in the PREFACE to *The Secret Doctrine* that she was giving out the doctrines that she had learnt from the Masters, and claimed no inspiration whatever for what she had written.

Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling Society, for commercial purposes, now

claims to be guided and directed by "Masters," often supposed to be far higher than ours! Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship. Many persons have been plundered of their money by such societies, which offer to sell the secrets of power, knowledge, and spiritual truth for worthless gold. Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject.

Conclusion

Theosophy has always existed because it is synonymous with EVERLASTING TRUTH.

This is to be proved by each by applying the laws of ethics to their *consciousness*, their inner life in short. Dogmatism and assertions are for those still blinded by external knowledge filtered through the five senses. Ethics take the neophyte to higher ground by making him or her a *servant* of every one. Becoming a co-worker with nature is an uphill task. During the last quarter of each century an effort is being made by the *Brotherhood* to further the spiritual progress of Humanity in a marked and definite way. The Parent Theosophical society can always be found:

The Parent Body *does* exist and will, so long as the last man or woman of the primitive Group of Theosophist Founders is alive. This, as a body. As for its moral characteristics, the Parent Society means that small nucleus of Theosophists who hold sacredly through storm and blows to the **original program** of the T. S. as established under the direction and orders of those whom they recognize — and will to their last breath — as the real originators of the movement: their **living, holy MASTERS and TEACHERS**.

[FINIS]

THE ARYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN

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. . . Probably the Aryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine:

- (1) that of the so-called Lamaists; and
- (2) that of the so-called Arhats (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan Tibetan Brotherhood. What is the distinction between these two systems? Some of our ancient Brahmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats — the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer were to attempt to answer it by an analysis comparison of all the various systems of esotericism prevailing

¹ We [HPB] give but extracts from the long letter of the above-named gentleman. [HPB was Editor of *The Theosophist* at this time.]

in India, he will soon be lost in a maze of obscurity and uncertainty.

No comparison between our real Brahmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called "Aryan doctrine," . . . and fully comprehends the *whole range* of the ancient Aryan philosophy. Kapila's "Sankhya," Patañjali's "Yoga philosophy," the different systems of "Śāktya" philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the *Vedas* were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Maha.¹ . . .

The *Upanishads* and such portions of the *Vedas* as are not chiefly devoted to the public ceremonials of the ancient Aryans are hardly intelligible without some knowledge of *that doctrine*. Even the real significance of the grand ceremonials referred to in the *Vedas* will not be perfectly apprehended without its light being thrown upon them. . . . The *Vedas* were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the *Vedas* have a distinct dual meaning — one expressed by the literal sense of the words, the other *indicated by the metre and the Svava* which are, as it were, the life of the *Vedas*. . . . Learned Pundits and philologists, of course, deny that *Svava* has anything to do with philosophy or ancient

¹ The very title of the present chief of the Esoteric Himalayan Brotherhood.

esoteric doctrines. But the mysterious connection between *Svava* and *light* is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.² If you were to go to the Śramana Balagula and question some of the Jaina Pundits there about the authorship of the *Vedas* and the origin of the Brahmanical esoteric doctrine, they would probably tell you that the *Vedas* were composed by Rakshasas³ or Thytyas, and that the Brahmans had derived their secret knowledge from them.⁴ Do these assertions mean that the *Vedas* and the Brahmanical esoteric teachings had their origin in the lost Atlantis — the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in *Isis Unveiled*⁵ that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the *Vedas* had probably their origin there — wherever else might be the birthplace of the Aryan esotericism.⁶ But

² See *Appendix*, Note I.

³ A kind of demon — *Devil*.

⁴ And so would the Christian padris. But they would never admit that their "fallen angels" were borrowed from the *Rakshasas*; that their "Devil" is the illegitimate son of *Dewel* — the Singhalese female demon, or that the "War in Heaven" of the *Apocalypse* — the foundation of the Christian dogma of the "Fallen Angels" — was copied from the Hindu story about Śiva hurling the *Tarakasurs* who rebelled against Brahmā into *Andhakāra* — the abode of Darkness, according to Brahmanical *Shastras*.

⁵ [The statement referred to in *Isis Unveiled* is in Vol. I, p. 594fn, and is according to Jacolliot, not HPB.]

⁶ Not necessarily. — See *Appendix*, Note II. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.

the real esoteric doctrine as well as the mystic allegorical philosophy of the *Vedas* were derived from another source, again, whatever that source may be — perchance, from the divine inhabitants-gods of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.¹ The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. And, it is in this respect that one should expect to find a difference between the two doctrines.²

The Brahmanical occult doctrine probably contains everything that was taught about *the powers of nature* and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Aryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations and the real connotations of the various names assigned to them in the Aryan doctrine. Here are some of the classifications contained in the Brahmanical system:

I. Classification of the occult powers	as appertaining to <i>Parabrahmam</i> and existing in the MACROCOSM.
II. ditto	as appertaining to man and existing in the MICROCOSM.

¹ A locality which is spoken of to this day by the Tibetans and called by them "Shambala," the *Happy Land*. — See *Appendix*, Note III.

² To comprehend this passage fully, the reader must turn to Vol. I, pp. 589-94, of *Isis Unveiled*.

III. ditto	for the purposes of <i>Tāraka Yoga</i> or <i>Pranava Yoga</i> .
IV. ditto	for the purposes of <i>Sankhya Yoga</i> (where they are, as it were, the inherent attributes of <i>Prakriti</i>).
V. ditto	for the purposes of <i>Hatha Yoga</i> .
VI. ditto	for the purposes of <i>Kula Agama</i> .
VII. ditto	for the purposes of <i>Śakta Agama</i> .
VIII. ditto	for the purposes of <i>Śiva Agama</i> .
IX. ditto	for the purposes of <i>Śrichakra</i> . (The <i>Śrichakra</i> you referred to in <i>Isis Unveiled</i> is not the real esoteric <i>Śrichakra</i> of the ancient adepts of Aryavarta.) ³
X. ditto	in <i>Atharvana Veda</i> , etc.

In all these classifications, subdivisions have been multiplied indefinitely by conceiving new combinations of the Primary Powers in different proportions. But I must now drop this subject and proceed to consider the article headed "Fragments of Occult Truth," in the October number of *The Theosophist*.

I have carefully examined it, and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the *sevenfold* entities or Principles constituting man which is adopted in your article. The questions raised for discussion are: —

1. whether the *disembodied spirits* of human beings (as they are called by

³ Very true. But who would be allowed to give out the "real esoteric one"? [See *Isis Unveiled*, II, 265.]

Spiritualists) appear in the *séance* rooms and elsewhere; and

2. whether the manifestations taking place are produced wholly or partly through their agency.

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression "*disembodied spirits of human beings*" be accurately defined. The words *Spiritualism* and *Spirit* are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the *connotation* they mean to assign to the word *spirit*, there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their *modus occurrendi* can never be clearly defined. Christian writers generally speak of only *two* entities in man — the body, and the *soul* or *spirit* (both seeming to mean the same thing to them). European philosophers generally speak of *Body* and *Mind*, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in *Linga-śarira*¹ is entirely unphilosophical.² These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the standpoint of the Brahmanical esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition *can* appear on earth after his death; and, if so, *what is it that so appears*.

You have read some of Professor Tyndall's excellent papers on what he calls

¹ The Astral Body — so called.

² The Astral Body has gradually gained a limited acceptance by Science of today (2002), though it is usually called by other names, and its sevenfold nature is ignored.

"Germ Theory," giving the facts ascertained by his experiments. His conclusions may be briefly stated thus: — Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say — water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for bringing of this life into existence? Evidently: —

- I. The *water*, which is the field, so to say, for the growth of life.
- II. The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly —
- III. The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develops life and its natural attributes.

Similarly, there are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names: —

- (1) *Parabrahman* — The Universal Spirit.
- (2) *Śakti* (the crown of the astral light combining in itself all the powers of nature).
- (3) *Prakriti*, which in its original or primary shape is represented by *Akâśa* (really, every form of matter is finally reducible to *Akâśa*.)³

³ The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akâśa* that same cosmic matter — but still more imponderable, its spirit, as it were, "*Prakriti*" being the body or *substance*, and *Akâśa-Śakti* its soul or energy.

It is ordinarily stated that *Prakriti* or *Akāśa* is the *Kshatra* or the basis which corresponds to water in the example we have taken; *Brahman* the *germ*, and *Śakti* the power or energy that comes into existence at their union or contact.¹

But this is not the view which the *Upanishads* take of the question. According to them, *Brahman*² is the *Kshatra* or basis, *Akāśa* or *Prakriti*, the germ or seed, and *Śakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Aryavarta, seven principles are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, *three* at a time and so forth = $2^n - 1$.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3 - 1 = 8 - 1 = 7$.

¹ Or, in other words, "*Prakriti, Svabhavat* or *Akāśa* is — SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e.*, with substance so imponderable as to be only metaphysically conceivable. *Brahmā*, then, would be the germ thrown into the soil of that field, and *Śakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet — FO-HAT. "That which we call form (*rupa*) is not different from that which we call space (*Śūnyatā*).... Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether *vedana*, or *sañjñā*, or *samskara* or *vijñāna*, they are each the same as their opposite." ... (Book of *Sin-king* or the *Heart Sutra*. Chinese translation of the *Maha-Prajñā-Paramita-Hridaya-Sutra*. Chapter on the *Avalokiteshwara*, or the *manifested Buddha*.) So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmans believe in Parabrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.

² See *Appendix*, Note IV.

As a general rule, whenever seven *entities* are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities*; and that these three entities again, are evolved out of a *single* entity or MONAD. To take a familiar example, the *seven* coloured rays in the solar ray are evolved out of *three primary coloured rays*; and the three primary colours co-exist with the four secondary colours in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities.

Now these *seven* entities which in their totality constitute man, are as follows: — I shall enumerate them in the order adopted in your article, as far as the two orders (the Brahmanical and the Tibetan) coincide: —

Corresponding names
in your classification.

I. Prakriti.	<i>Sthūlaśarira</i> (Physical Body).
II. The entity evolved out of the combination of Prakriti and Sakti	<i>Sūkshmaśarira</i> or <i>Lingaśarira</i> (Astral Body).
III. <i>Śakti</i>	

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

I. The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions,

IV. The entity evolved out of the combination of <i>Brahman</i> , <i>Śakti</i> and <i>Prakriti</i>	<i>Jīvâtma</i> (<i>Life-Soul</i>)
V. The entity evolved out of the combination of <i>Brahman</i> and <i>Prakriti</i>	Physical Intelligence (or animal soul).
VI. The entity evolved out of the combination of <i>Brahman</i> and <i>Śakti</i> .	Spiritual Intelligence (or Soul). [Buddhi]
VII. <i>Brahman</i>	The emanation from the ABSOLUTE, etc. (or pure spirit) [Atma]

as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [variety?] of these combinations.

II. The general proposition that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example: — if you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the *first Law of Motion*, the ball will continue to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena*.

Now the presence of this inkbottle before me is producing in me or in my mind a mental representation of its form, colour and so forth. The bottle in question may be removed, but still its mental picture

may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in case of the fifth principle above mentioned — the entity that came into existence by the combination of *Brahman* and *Prakriti*, — if the general proposition (in the "Fragments of Occult Truth") is correct, this principle which corresponds to the *physical intelligence* must cease to exist whenever the *Brahman* or the seventh principle should cease to exist for the particular individual; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual, the sixth principle also ceases to exist for him. The assertion is undoubtedly true though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man's mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual's mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of *Brahman*.¹ The assertion

¹ True — from the standpoint of Aryan *Esotericism*, and the Upanishads; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is

merely means that when there is no recognition whatever of *Brahman*, or spirit, or spiritual life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual's destinies.

I shall now state what is meant (in the Aryan doctrine) by the seven principles above enumerated.

- I. *Prakriti*. — This is the basis of *Sthūlaśarira* and represents it in the above-mentioned classification.
- II. II. *Prakriti* and *Sakti*.--This is the *Lingasarira*, or astral body.
- III. III. *Sakti*. — This principle corresponds to your *Kamarupa*. This power or force is placed by ancient occultists in the *Nabhichakra*. This power can gather *akāśa* or *prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.
- IV. *Brahman*, *Śakti* and *Prakriti*. — 'This again corresponds to your second principle, *Jivatma*. This power represents the universal life-principle which exists in nature. Its seat is the *Anahatachakra* (heart). It is a force or power which constitutes what is called *Jiva*, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jivatma* in our philosophy. The term *Jivatma* is generally applied by our philosophers to the seventh principle

when it is distinguished from *Paramâtma* or *Parabrahman*.¹

- V. *Brahman* and *Prakriti*. — This, in our Aryan philosophy, corresponds to your fifth principle, called the *physical intelligence*. According to our philosophers, this is the entity in which what is called, *Mind* has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness — of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently, a congeries of mental states, and possibilities of mental states connected by what is called memory, and considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? *Memory* and *expectation* which form, as it were, the real foundation of what is called *individuality*, or *Ahankara*, must have their seat of existence somewhere. Modern psychologists of Europe generally say that the material substance of the *Brain* is the seat of mind; and that past *subjective experiences*, which can be recalled by memory, and which in their totality constitute what is called *individuality*, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve centers of the cerebral hemispheres. Consequently, they say, the mind — the individual mind

only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects. — See *Appendix*, Note IV.

¹ The Impersonal Parabrahman thus being made to merge or separate itself into a *personal "jīvâtma,"* or the personal god of every human creature. This is, again, a difference, necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognize *no* deity apart from man. See *Appendix*, Note V.

— is destroyed when the body is destroyed; so there, is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve tube, every ganglionic centre in the brain is undergoing an incessant change. #####In the course of a man's lifetime there may be a series of *complete transformations* of the substance of his *Brain*. Nevertheless the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of individuality* remains the same throughout these constant alterations in the brain substance. [This is also sound Buddhist philosophy, the transformation in question being known as the change of the *skandhas*. — *Ed. Theos.*] It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an *occult power or force* which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers, have associated seven *occult powers* with the seven principles or entities above mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the

individual becomes the general consciousness of *Brahman* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or *Śakti* carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy *the mind*, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or *Ahankâra* generated by their collective operation. This principle is called merely *physical intelligence* in your article. I do not know what is really meant by this expression. It may be taken to mean that intelligence which exists in a very low state of development in the lower animals. *Mind* may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realized, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life¹ up to *Turiya Avastha*, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognized in the progress where the change is of a

¹ In the Aryan doctrine which blends *Brahman*, *Śakti*, and *Prakriti* in one, it is the fourth principle, then; in the Buddhist esotericism the second in combination with the first.

peculiar kind, and is such as to arrest an observer's attention. These four stages are as follows:—

- (1) Where life (fourth principle) makes its appearance.
- (2) Where the existence of mind becomes perceptible in conjunction with life.
- (3) Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.
- (4) Where spiritual consciousness disappears, leaving the seventh principle in a complete state of Nirvana, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent the mind in every possible state of development, from the second stage up to the third stage.

VI. Brahman and Śakti. — This principle corresponds to your "spiritual intelligence." It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Atmabodha*. One who has *Atmabodha* in its completeness is a *Buddha*. *Buddhists know very well what this term signifies*. This principle is described in your article as an entity coming into existence by the combination of *Brahman* and *Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it is an entity arising from the union of *Brahman* and *Śakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Sakti*.

I stated that *Prakriti* in its primary state is *Akāśa*.¹

If *Akasa* be considered to be *Śakti* or Power by Theosophists,² then my statement as regards the ultimate state of *Prakriti* is likely to give rise to confusion and misapprehension unless I explain the distinction between *Akāśa* and *Śakti*. *Akāśa* is not, properly speaking, the *Crown of the Astral Light*, nor does it by itself constitute any of the *six primary forces*. But, generally speaking, whenever any *phenomenal result* is produced, *Śakti* acts in conjunction with *Akāśa*. And, moreover, *Akāśa* serves as a basis or *Adhishthana* for the transmission of force currents and for the formation of force or power correlations.³

In *Mantraśāstra* the letter "Ha" represents *Akāśa*, and you will find that this syllable enters into most of the sacred formulae intended to be used in producing phenomenal results. But by itself it does not represent any *Śakti*. You may, if you please, call *Śakti* an attribute of *Akāśa*.

I do not think that as regards the nature of this principle there can, in reality,

¹ According to the Buddhists in *Akāśa* lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

² It was never so considered, as we have shown it. But as the "Fragments" are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression — more than necessary, with a too nice distinction of proper technical terms. As "*Prakriti* in its primary state is *Akāśa*," and *Śakti* "is an attribute of *Akāśa*," it becomes evident that for the uninitiated it is all one. Indeed, to speak of the "union of *Brahman* and *Prakriti*" instead of "*Brahman* and *Śakti*," is no worse than for a theist to write that "man has come into existence by the combination of spirit and matter," whereas, his words framed in an orthodox shape, ought to read "man as a living soul was created by the power (or breath) of God over matter."

³ That is to say, the Aryan *Akāśa* is another word for Buddhist SPACE (in its metaphysical meaning).

exist any difference of opinion between the Buddhist and Brahmanical philosophers.

Buddhist and Brahmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the "burning bush" and the blazing star — the Spiritual sun shining in CHIDAKASA.

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only possible when the Mahatma¹ who transfers it, has completely identified himself with his seventh principle, has annihilated his *Ahankâra* and reduced it to ashes in CHIDAGNIKUNDA and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker with nature. Or to put the same thing in other words, when he *has attained the state of Nirvana, the condition of final negation, negation of individual or separate existence.*²

VII. *Atma.* — The emanation from the absolute; corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual's death in *séance* rooms and produce the so-called spiritualistic phenomena.

¹ The highest adept.

² In the words of a gatha in the *Mahâ-pari-nirvâna-Sûtra*, "We reach a condition of Rest Beyond the limit of any human knowledge."

Now, the assertion of the Spiritualists that the "disembodied spirits" of particular human beings appear in *séance* rooms necessarily implies that the entity that so appears bears the stamp of some particular individual's *individuality*?

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person's particular formation of body, and in his subjective experiences (called his mind in their totality). On the death of the individual his body is destroyed; his *lingaśarîra* being decomposed, the power associated with it becomes mingled in the current of the corresponding powers in the macrocosm. Similarly, the third and fourth principles are mingled with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the "*disembodied spirit*" of the human being has appeared in the *séance* room whenever any of these entities may appear there. In fact, they have no means of ascertaining that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in *séance* rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

- I. One in whom spiritual attachments have greater force than terrestrial attachments.
- II. One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

III. One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a complete Adept in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognized, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of Punarjanman, the latter signifying the evolution of a new set of objective and subjective circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, *nor can it so appear*.

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called "cyclic necessity." Man is subjected to this law if he does not check and counterbalance the usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.¹ In the third of the above three cases there is by our supposition, no recognition of

spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ or faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they are stamped with the stamp of recognition. When such is not the case, the whole of his individuality is centered in his fifth principle. And after death this fifth principle is the *only representative* of the individual in question.

By itself it, cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no *Punarjanman*. It is such an entity that can appear in séance rooms; but it is absurd to call it a *disembodied spirit*² It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kâmarûpa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the MACROCOSM, as the river loses itself in the sea. Entities like these may afford signs of there having been considerable intellectual power in the individuals to which they belonged; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance

¹ As M.A. (Oxon.) will see, the Spiritualists have still less chance of having their claims recognized by Brahmanical than by Buddhist occultists.

² It is especially on this point that the Aryan and Arhat doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.

it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in *séance* rooms.

There are some people in India who have thoroughly studied the nature of such entities (called *Pisacha*). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women.¹

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun — the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance — the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above. We have only to consider the two extreme cases.

When the planet in its *approach* to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun with a gradually increasing velocity and is finally mixed up with the mass of the sun's body. This is the case of a complete *adept*.

¹ We share entirely in this idea.

Again, when the planet in its *retreat* from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material wandering through space until the mass is completely decomposed into atoms. This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brahmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics . . .

[Madame Blavatsky's]

EDITORIAL APPENDIX TO THE ABOVE

NOTE I.

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief headquarters of the aborigines of China) — as the great seat of occult learning in the archaic ages.

According to these records, it was inhabited by the "Teachers of Light," the

"Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 b.c.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him — for he was the first one in China to unite ecclesiastical power with temporal authority — from Si-dzang.

That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste.

Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practice the Bon religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kham — that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendents of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites — now those of sorcery, incantations, and nature worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse — (a religion based upon pure reason and spirituality) — as alleged by some. Generally, little or no difference is made even by the Khelang missionaries who mix greatly with these people on the borders of British Lahul — and ought to know better — between the Böns and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tsong-Kha-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Böns. Were our Orientalists to know more

of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Böns, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians — is out of the question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the Vedas came — agreeably to all traditions — from the Manasarowara Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still have it — as having proceeded from one and the same source; and, thus to call it the "Aryan-Chaldeo-Tibetan" doctrine, or Universal WISDOM — Religion. "Seek for the LOST WORD among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

NOTE II.

Not necessarily — we say. The *Vedas*, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them

as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to faraway Tasmania.

NOTE III.

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records — a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important inventions of modern Europe and its so much boasted modern science were anticipated — such as the compass, gunpowder, porcelain, paper, printing, etc., known, and practiced thousands of years before these were re-discovered by the Europeans — ought to receive some trust for their records. And from Lao-tze down to Hiuen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In *A Catena of Buddhist Scriptures from the Chinese*, by the Rev. Samuel Beal, there is a chapter "On the Tian-Ta'I School of Buddhism" (pp. 244-58) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-K'hae, Che-Chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: "That which relates to the one garment [seamless] worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS (the school of the Haimavatas)" (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The

statistics of the school of the "Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order, who live in mountain depths remote from men," the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in *Śambhala*, the "happy land." According to the general belief it is situated in the North-West of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Kunduz and Kashmir, of the *Gya-Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur-Nor and the Kuen-Lun Mountains — but one and all firmly believe in *Śambhala*, and speak of it as a fertile, fairylike land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the godlike inhabitants of the legendary Island.¹

¹ [The Gangdisri Range is also known as Tisse-Gangri and Kailas Range. It runs parallel to, and to the North of, the Himalayas, and in its Eastern part blends into the Nyenchentanglha Range. Towards its Western portion, not far from the sources of the Indus River, rises the majestic

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists — that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV.

We have already pointed out that, in our opinion, the whole difference- between Buddhistic and Vedantic philosophies was that the former was a kind of rationalistic Vedantism, while the latter might be regarded as transcendental Buddhism. If the Aryan esotericism applies the term *jivatma* to the seventh principle, the pure and *per se* unconscious spirit — it is because the Vedanta postulating three kinds of existence —

- (1) the *pâramârthika* (the true, the only real one),
- (2) the *vyâvahârîka* (the practical), and
- (3) the *pratibhâsika* (the apparent or illusory life) — makes the first *life* or *jiva*, the only truly existent one.

Brahma or the ONE SELF is its only representative in the universe, as it is the *universal life in toto* while the other two are but its "phenomenal appearances," imagined and created by ignorance, and complete illusions suggested to us by our blind senses.

pyramidal mass of Kailas (22,000 feet), called by the Tibetans Tisse. Some geographers consider this range to be merely the prolongation of the Karakorum Mountains. Kailas is not far from the sacred Lake of Manasa-sarovara.

Namur-Nor is a lake in the Northern part of the province of Gnari-Khorsum, at approximately the 34th degree of Northern Latitude. It is obvious that H. P. B., in speaking of the geographical location of the land of Shambala, hides more than she reveals, as the area which she mentions extends over enormous distances in all directions.—Compiler {Boris de Zirkoff}.

The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint "wherever there is consciousness there is relation, and wherever there is relation there is dualism." The ONE LIFE is either "MUKTA" (absolute and unconditioned) and can have no relation to anything nor to any one; or it is "BADDHA" (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Maha Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akâsa-Prakriti, guided by the unconscious regular pulsations of *Śakti* — the breath or power of a conscious deity, the theists would say — the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan*, *Bar-nang* (*Mahâ-Sûnyatâ*) or, as it is called by Lao-tze, the "Emptiness" is the nature of the Buddhist Absolute. (See Confucius' "*Praise o f the Abyss*.") The word *jiva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with

matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question "how can *Unconsciousness* generate *consciousness*?" the answer would be: "Was the seed which generated a Bacon or a Newton self-conscious?"

NOTE V.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name "Brahman" is identical in this connection with *Brahmâ* or *Îswara* — the personal God. The *Upanishads* — the Vedanta Scriptures — mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or Para-brahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine *Brahmâ* of the Hindu Triad, or *Trimûrti*. Some Orientalists rightly believe the name derived from the verb "brih," to *grow* or *increase*, and to be, in this sense, *the universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.



On the Lighter Side

What are the Laws of the Universe

The Universe likes Balance

The Universe working toward balance is why airplanes fly, why balloons lose their air, how fish can get oxygen from water, how batteries work, why the wind blows and lots more. Balance is needed for there to be matter. If an atom wasn't balanced, it couldn't exist. The forces of nature will push tirelessly and forever to make things balanced. Yow!

Nothing Ever Disappears

There is only so much stuff in the universe. None of it disappears, ever. When things seem to disappear, they've really only changed their form. Like fire. Where did the wood go? It mixed with oxygen and transformed into other gases, the particles in the smoke, and even into light and heat. And important part of this law is that energy is just another way for matter to be, and vice versa. Radical!

There is no Darkness Only Light

You cannot make something that is not a thing. Negative things like darkness or cold are not really things at all. They're the absence of things. There is only more or less light. There is only more or less heat. To make dark you must block the light. To make cold you must remove the heat.

Energy will move into cold or dark spaces until all of the space shares equal light, equal heat. See the law #1.

There are Different Truths

Energy can be a wave, like a radio wave or a light wave. A whole set of laws of Nature flow from energy being a wave. But energy can also seem to be a *quantum* — a little chunk, or particle of energy. Photons are particles, chunks of light. And whole new laws flow from the view that energy is in chunks. We call this view *quantum mechanics*. Both views are way *different*. Both are completely¹ true. They are different truths. [Comic strip in *London Free Press*, 9-28-96, <http://www.beakman.com>]



Female Adepts

Will you kindly let me know whether females can attain to adeptship, and if female adepts exist at all?

"An INQUIRER"

Answer:— It is difficult to see any good reason why females should not become Adepts. None of us, Chelas, are aware of

¹ Except for the "allowances" of the "lighter side," we would have to say, "they *seem* to be *completely true* at this instant in time." Freezing our truths with dogmatic adjectives is likely to shipwreck our vessel in the laughter of the gods!!

any physical or other defect which might entirely incapacitate them from under taking the dreary ordeal. It may be more difficult, more dangerous for them than it is for men, still not impossible. The Hindu sacred books and traditions mention such cases, and since the laws of Nature are immutable, what was possible some thousand years ago must be possible now. If our correspondent had referred to the Editorial Notes, page 148, Vol. III, "Re-Incarnation in Tibet,"* he would have found the existence of a female Adept hinted at—the pious Chinese Princess who, after living for ten years a married life, renounced it with her husband's consent and became a Gelungma, or Ani, i.e., a nun. She is believed to be still re-incarnating herself "in a succession of female Lamas." The late Teschu Lama's sister is said to be one of such re-incarnations. From this lady-Adept, the Superior of the Nunnery on the Palte-Lake—a Tibetan pedlar of Darjeeling acknowledged to some Bengal Theosophists, who visited that place last year, to have received a talisman. . . . In Nepal, we all know, there is a high female Adept. And in Southern India, flourished at a recent date, another great female Initiate named Ouvaiyar. Her mysterious work in Tamil on Occultism is still extant. It is styled Kural, and is said to be very enigmatically written, and consequently inexplicable. In Benares too lives a certain lady, unsuspected and unknown, but to the very few to whom reference has been made in the Theosophist, (page 47, Vol. II). Further information about these few already mentioned or any other female Adepts we may know of, we do not feel at liberty to give. . . .

D. K. Mavalankar

Secret Language of Elephants

Katy Payne, acoustic biologist of Cornell University shifted her focus on marine giants to that of terrestrial ones in 1984. This change occurred when Payne felt vibrations but heard no sound while standing beside elephants in a zoo. The sensation mirrored an experience Payne had as a teenage girl, when she heard a church pipe organ descend into the inaudible but vibrating notes at the bottom of its range. Payne and her colleagues then confirmed that elephants often communicate below the range of human hearing.

Since then, she has conducted research on how African elephants use infra-sound - capable of traveling up to 10 kilometers with the proper weather conditions - to communicate. Her acoustic monitoring studies in Kenya, Namibia and Zimbabwe have shown that low-frequency vocalizations play a role in social functions such as attracting mates and coordinating group movements over wide areas.

These sounds are audible to humans only when an audiotape is played at a faster than normal speed. These vibrations are actually throat sounds, which the animals make consciously. As Payne says, it was "a whole new range of communication that no one had studied before in land animals."

She has spent years recording African elephants in the wild, and is convinced that some of the sounds have specific meanings, and that a lot of communication is going on.

Payne has teased out some of the meanings. For example, she has decoded the sound of a female elephant summoning males during the few days she's in heat. In an experiment on the plains of Namibia, Payne played this call on a loudspeaker. Male elephants in the area made a beeline

for the speaker. Researchers also have identified calls used by matriarchs to round up the family, calls among bulls, and calls between moms and their babies.

Disney's Animal Kingdom in Orlando is tackling the same problem by outfitting elephants with collars and a hidden microphone, which together weigh 12 pounds. Researchers record the calls and videotape the elephants at the same time. Later the calls are matched up with the video to identify which ones spoke and what happened.

"The idea is trying to understand...the behavior in response to a call, or does the call elicit a behavior," says conservation biologist Ann Savage, who runs the program.

While Savage hopes to find out a great deal about elephant communication, she is uncertain how complex it is. "We don't really know at this point," she says.

Much remains to be learned. To see if elephants recognized voices as humans did, Payne recently conducted an experiment with tape recordings made 15 years ago, of a pair of elephants now dead. The elephants, Rosy and Tonga, had lived in an Oregon zoo.

Last month Payne returned to the Oregon zoo and played the tape of Rosy and Tonga over a loudspeaker. When the elephants that had known the pair heard the tape, they reacted strangely.

They kept the youngest wedged between two adults, reassured each other with their trunks and walked toward the loudspeakers. Payne thinks that they may have recognized the ghostly voices. "I suspect that this was an indication of remembrance of voices that haven't been heard in a long time," she says.



A Page from History

Well, after reading a few pages of the *Report I* [HPB] was so disgusted with Hume's gratuitous lies and Hodgson's absurd inferences that I nearly gave up all in despair. *What could I* do or say against evidence on the natural worldly plane! Everything went against me and I had but to die. I went to bed and I had the most extraordinary vision. I had vainly called upon the Masters — who came not during my waking state, but now in my sleep I saw them both. I was again (a scene of years back) in Mah. K.H.'s house. I was sitting in a corner on a mat and he walking about the room in his riding dress, and Master was talking to someone behind the door. "*I remind can't*" — I pronounced in answer to a question of His about a dead aunt. — He smiled and said "Funny English you use." Then I felt ashamed, hurt *in my vanity*, and began thinking (mind you, in my *dream* or *vision* which was the exact reproduction of what had taken place word for word 16 years ago) "now I am here and speaking *nothing but English* in verbal phonetic language I can perhaps learn to speak better with Him." (To make it clear with Master I also used English, which whether bad or good was the same for Him as he does not speak it but understands every word I say out of my head; and I am made to understand Him — *how* I could never tell or explain if I were killed *but I do*. With D.K. I also spoke English, he speaking it better even than Mah. K.H.) Then, in my dream still, *three months after* as I was made to feel in that vision — I was standing before Mah. K.H. near the old building taken down he was looking at, and as Master was not at home, I took to him a few sentences I was studying in Senzar in his sister's room and asked him to tell me if I translated them correctly — and gave him a slip of paper with these sentences written in English. He took and read them, and correcting the interpretation read them over and said

“Now your English is becoming better — *try to pick out of my head even the little I know of it.*” And he put his hand on my forehead in the region of memory and squeezed his fingers on it (and I felt even the same trifling pain in it, as then, and the cold shiver I had experienced) and since that day He did so with my head daily, for about two months. Again, the scene changes and I am going away with Master who is sending me off, back to Europe. I am bidding good-bye to his sister and her child and all the chelas. I listen to what the Masters tell me. And then come the parting words of Mah. K.H. laughing at me as He always did and saying “Well, if you have not learned much of the Sacred Sciences and practical Occultism — and who could expect a WOMAN to — you have learned, at any rate, a little English. You speak it now *only a little worse* than I do!” and he laughed.

Again the scene changes. I am 47th St. New York writing *Isis* and His voice dictating to me. In that dream or *retrospective* vision I once more *rewrote* all *Isis* and could now point out all the pages and sentences Mah. K.H. dictated — as those that Master did — in my bad English, when Olcott tore his hair out by handfuls in despair to ever make out the meaning of what was intended. I again saw myself night after night in bed — writing *Isis* in my dreams, at New York positively *writing it in my sleep* and felt sentences by Mah. K.H. impressing themselves on my memory. Then, as I was awakening from that vision (in Wurzburg now) I heard Mah. K.H.’s voice — “and now put two and two together, poor blind woman. The bad English and the construction of sentences you do know, even that you have learned *from me*. . . take off the slur thrown upon you by that misguided, conceited man (Hodgson): explain the truth to the few friends who will believe you — for the public never will to that day that the Secret Doctrine

comes out.” I awoke, and it *was* like a flash of lightning; but I still did not understand what it referred to. But an hour after, there comes Hübbe Schleiden’s letter to the Countess, in which he says that unless I explain how it is that such a similarity is found and proven by Hodgson between my faulty English and Mah. K.H.’s certain expressions, the construction of sentences and peculiar Gallicisms — I stand accused for ever of deceit forgery (!!) and what not. Of course I have learned my English from Him! This Olcott even shall understand. You know and I told it to many friends and enemies — I was taught dreadful Yorkshire by my nurse called *Governess*. From the time my father brought me to England, when fourteen, thinking I spoke beautiful English — and people asked him if he had me educated in Yorkshire or Ireland — and laughed at my accent and way of speaking — I gave up English altogether, trying to avoid speaking it as much as I could. From fourteen till I was over forty I never spoke it, let alone writing and forgot it entirely. I could read — which I did very little — in English — I could not speak it. I remember how difficult it was for me to understand a well written book in English so far back only as 1867 in Venice. All I knew when I came to America in 1873 was to speak a little, and this Olcott and Judge and all who knew me then can testify to. I wish people saw an article I once attempted to write for the *Banner of Light* when instead of sanguine I put *sanguinary*, etc. I learned to write it through *Isis*, that’s sure, and Prof. A. Wilder who came weekly to help Olcott arranging chapters and writing *Index* can testify to it. When I had finished it (and this *Isis* is the *third part only* of what I wrote and destroyed) I could write as well as I do now, not worse nor better. [ML 139]

Raja Yoga & Hatha Yoga

.....But I still cannot understand why the *raja-yogins*, the initiated as well as the candidates for initiation, perform, nevertheless, some of the practices of the *hatha-yogins*. What difference is there, for example, between the use of the *danda* [seven knotted bamboo stick or wand] by the *raja-yogin* and their use by the *hatha-yogin*?"

"This can be explained only to him who possess a correct view of the difference between these two kinds of *yoga* and of the natural properties of the said object. *Hatha-yoga* is the latest and, in comparison with *râja-yoga*, a modern compromise of mysticism. It is the result of centuries of the slipshod practice of philosophy, the victory of the external form and ritual over the spirit of the teaching and, consequently, the gradual degeneration of *Brahma-vidyâ*, the divine wisdom. Having lost, as the result of personal ambition and earthly passions, the faculty for union with Brahman, that is, **with Unconditioned Nature**, the majority of the Brâhmanas, debarred from the final supreme initiation, the difficulties of which they could not surmount, substituted *hatha-yoga* for *raja-yoga*. Believers in the reality of the former are convinced that *Siva-Mâhâtmya* himself resides in each seed of *rudrâksha* [magical seed, see Issue #5 for complete description], and that is why they attribute every manifestation, such as clairvoyance or the healing of sickness taking place with the aid of *rudrâksha*, for instance, not to their own power and will, but to the direct action and participation of Śiva. The *raja-yogin*, on the contrary, denies in principle such an intervention, as they do the personality of Śiva. For him there are no anthropomorphic gods, but only the unconditioned, double-edged power of creation and destruction, the one universal, primordial substance, of which he is an inalienable particle, even though, in the deceptive consciousness of his earthly senses, he appears to be a transient individual. Having verified its properties by years of methodical experiments and recognizing this power in himself, he endows the given object with it and concentrates it in the object, be the latter a *rudrâksha*, or a *danda*. Then when occasion arises, using his **own will and**

discretion, he aims, in one direction or another, this power, the twofold quality of which is attraction and repulsion.

For the Westerner every substance, from the life-force current to the mineral, is matter. He is ignorant of the successive levels, from conditioned and limited substance, to primordial and unconditioned substance, *i.e.*, primordial matter — *mûlaprakriti*. Hence it is exceedingly difficult, if not impossible, to explain to him the nature of the actions of the *râja-yogin* and of the transference of the essence of his creative power to an inanimate object.

In order to become a *raja-yogin*, it is necessary first of all to renounce *unconditionally* one's own personality and to have no *selfish* purposes, as only *hatha-yogins* are concerned with such purposes, as a result of which they have degraded the meaning of the secret sciences in the eyes of the uninitiated.

"In the hand of a *raja-yogin*, whose *mind and will function with complete consciousness*, the stick becomes the conductor of that will, like a telegraph wire which conducts the thoughts of him who sends the dispatch, yet remains but a piece of ordinary metal in the absence of such an agent. In the hand of a *hatha-yogin*, its operations are frequently amazing, but as the mind of the motivating agent functions *unconsciously*, the properties of the *danda* are variable and not always consistent with reason and strict morality."

"But does the *hatha-yogin* act unconsciously like our mediums?"

"No, not altogether. In principle, it is his desires and even thoughts that act; therefore he *does* not act unconsciously. But, believing in his nonexistent gods and their help, he is not **not aware of his own complete consciousness** and does not admit his own personal control. Separating his acts from their cause, i.e., from his own conscious will, since most of such wonder-working *sannyâsins* are not philosophers but merely fanatics, he himself considers the phenomena performed by him as the work of Hanuman and leads others into error, spreading only superstition and, frequently, great evil as well, in place of knowledge and good." [From *Caves & Jungles of Hindustan*, 585-95.]