



The Extended Mind

[Review of *The Sense of Being Stared At*, by Rupert Sheldrake, published by Crown division, Random House, Inc., 2003]

This extract from Madame Blavatsky's article, "Psychic & Noetic Action" goes well with Sheldrake's comments on "the extended mind" which follow:

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 psychophysicologist has nolens volens to repudiate any self-spontaneity in human action. He would say to us, "If **psychic phenomena** do 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?

TABLE OF CONTENTS

The Extended Mind	1
Atma Vidya	11
Divine Thought or Cineritious Matter	11
Iamblichus	13
The Great Deniers	14
Cyclic Return	16
The Global Village	19
The Coffee Klatch	22
The Theosophical Seal	24
Plato and His Dialogues	25
Ether, Science & Crystal Skulls	26
On Argument	31

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.

The entire 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 phosperized 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 **behavior** 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.



And now to Sheldrake¹:

Telepathy, premonitions, and the sense of being stared at are currently unexplained in scientific terms. Indeed, their very existence is controversial. They appear to happen, but if all possible kinds of forces, fields, and information transfer are already known to science, then they ought not to exist. Is our scientific understanding of fundamental principles already more or less complete? Have all the big questions been answered? Some scientists believe they have.

On the other hand, if these phenomena do in fact occur, they show that current science is incomplete. When they are taken seriously within the scientific community, the effects will be revolutionary. They will enlarge our ideas about minds and brains, about animal nature and human nature, and about space and time.

¹ These comments are from the "Introduction." pp. 2-15.

In this book I discuss a large body of evidence and summarize recent research that shows that telepathy, the sense of being stared at, and precognition occur both in nonhuman animals, such as dogs and cats, and in people. They are not "paranormal" or "supernatural." They are normal and natural, part of our biological nature.

Different groups of people refer to these phenomena by different names. ...[For example, some use] The term *extra-sensory perception* [but this]restates the problem in different words. It tells us that these phenomena cannot be explained in terms of the known senses, but says nothing about how they *can* be explained.

The word *paranormal* raises the question of what is normal. The sense of being stared at and telepathy are normal in that they are common. Most people have experienced them. But they seem paranormal from the point of view of the materialist theory of the mind, still taken for granted within institutional science. According to this theory, the mind is just an aspect of the activity of the brain. A mind confined to the inside of the head cannot account for psychic phenomena. Hence, from a materialist point of view, they ought not to happen. But what if science took a broader view of the mind?

As science progresses, it continually changes the boundaries of the scientifically "normal." Television and cell phones would have seemed miraculous to an eighteenth-century physicist, knowing nothing of electromagnetic fields. Seeing things at a distance or hearing the voices of people far away would have seemed like the work of witches or the delusions of lunatics. Now they are everyday experiences, thanks to television, radio, and telephones.

Likewise, hydrogen bombs would have been unthinkable for nineteenth-century physicists. In the age of steam and gunpowder, such devices would have sounded like an apocalyptic fantasy. Lasers would have sounded like mythic swords of

light. They only became conceivable for twentieth-century physicists through the scientific revolutions wrought by relativity theory and quantum theory.

These enlargements of science did not contradict or invalidate what was already known, but built on it. The recognition of electromagnetic fields in the nineteenth century supplemented rather than overthrew classical Newtonian physics. The twentieth-century revolutions in physics brought about by quantum and relativity theory and modern cosmology did not destroy the achievements of nineteenth-century physicists, but added to them. In biology, Darwin's theory of evolution illuminated rather than eclipsed the classification of living organisms by the great eighteenth-century biologist Linnaeus.

The powers of the mind, hitherto ignored by physics, are the new scientific frontier.

Historians of science, most notably Thomas Kuhn,' have recognized that at any given stage in the history of science, phenomena that do not fit into the prevailing model or paradigm are dismissed or ignored or explained away. They are anomalies. Yet to the embarrassment of the reigning theories, they persist. Sooner or later science has to expand to include them.

The boundaries of scientific "normality" are shifting again with a dawning recognition of the reality of consciousness. The powers of the mind, hitherto ignored by physics, are the new scientific frontier.

The research described in this book is harmless in itself and deals with subjects that many people find interesting. Yet it can provoke surprisingly intense emotions. Some people become angry at, or scornful of, anyone who takes these phenomena **serious**. Why?

Some people find psychic phenomena of no interest, which is fair enough. Most people are not very interested in the scientific study of the behavior of cuttlefish, or research into the genetics of mosses. Yet no

one becomes emotionally antagonistic to cuttlefish or moss research.

Is it simply a matter, then, of hostility to new ideas? This may be a partial explanation, but some areas of contemporary scientific speculation seem far more radical, and yet excite little or no opposition. Some physicists, for example, postulate that there are countless parallel universes besides our own." Few people take these ideas seriously, but no one gets angry about them. Even speculations about time travel through "wormholes" in space-time are considered a legitimate field of inquiry within academic physics, rather than a branch of science fiction."

Could it be that psychic researchers are particularly disreputable, or that this field is rife with fraud and deception? There are well-documented cases of fraud in most branches of science and medicine," including paleontology (for example, the hoax "missing link" fossil known as the Piltdown man) and even in botany. There have also been two well-publicized cases of fraud in psychic research, unmasked by fellow psychic researchers." But no one would dismiss all medical or botanical research because a few people within those disciplines have cheated, nor can psychic research or research in any other field be dismissed in its entirety because there have been a few dishonest researchers.

In fact, psychic research and parapsychology may be less prone to fraud than most other branches of science, precisely because the former are subject to more skeptical scrutiny. In an insightful study of fraud and deceit in science, William Broad and Nicholas Wade concluded that fraud is most likely to be successful in mainstream, uncontroversial areas of research such as immunology: "Acceptance of fraudulent results is the other side of that familiar coin, resistance to new ideas. Fraudulent results are likely to be accepted in science if they are plausibly presented, if they conform to prevailing prejudices and expectations, and

if they come from a suitably qualified scientist affiliated with an elite institution. It is for lack of all these qualities that new ideas in science are likely to be resisted."

The only remaining explanation is that the existence of psychic phenomena violates powerful taboos. These phenomena threaten deep-seated beliefs, especially the belief that the mind is nothing but the activity of the brain. For people who identify science and reason with the materialist philosophy, they arouse fear. They seem to threaten reason itself; if they are not kept at bay, science and even modern civilization seem to be endangered by a tidal wave of superstition and credulity. Hence they have to be denied outright, or dismissed as unscientific and irrational.

In addition, some opponents of "the paranormal" have strong personal fears about invasions of their own privacy. "I would not care to live in a world in which others had the telepathic power to know what I was secretly thinking, or the clairvoyant power to see what I was doing," wrote Martin Gardner, one of the most implacable deniers of psychic phenomena." Worse still, says Gardner, is *psycho kinesis*, the influence of mind over matter, or PK for short. "PK opens up even more terrifying possibilities. I am not enthusiastic over the possibility that someone who dislikes me might have the power from a distance to cause me harm." In the background lurks an archaic fear of witchcraft.

These taboos are strongest among intellectuals, and are actively upheld by many academics. Otherwise reasonable people can be surprisingly prejudiced when it comes to phenomena such as telepathy. Although people with these attitudes usually call themselves skeptics, they are not genuine skeptics. They are usually believers in a worldview that excludes psychic phenomena. Some try to deny or debunk any evidence that goes against their beliefs. The most zealous behave like vigilantes policing the frontiers of science. The Greek word

skepsis, the root of our word, means "inquiry" or "doubt." It does not mean denial or dogmatism.

The effect of these taboos has been to inhibit research and to suppress discussion in the academic world in general, and within institutional science in particular. Consequently, although there is an enormous public interest in psychic phenomena, there is virtually no public funding for psychic research and parapsychology, and very few opportunities for doing this kind of research within universities.

I believe it is more scientific to explore phenomena we do not understand than to pretend they do not exist.

The mind beyond the brain ... points to a wider view of minds — a literally wider view, in which minds stretch out into the world around bodies. **And not just human bodies, but the bodies of nonhuman animals too.**

In this book I suggest that minds really are stretched out; they extend through fields that link organisms to their environment and to each other. These fields can help to explain not only telepathy, but perception as well. Our minds are extended into the world around us, linking us to everything we see.

If I look at someone from behind and she does not know I am there, sometimes she turns and looks straight at me. And sometimes I suddenly turn around and find someone staring at me. Most people have had experiences like this. The sense of being stared at should not occur if attention is inside the head. But if attention stretches out and links us to what we are looking at, then our looking could affect what we look at.

I suggest that through our **attention**¹, we create fields of perception that stretch out around us, connecting us to what we are looking at. Through these fields, the ob-

server and the observed are interconnected.

....

Telepathy, like the sense of being stared at, is only paranormal if we define as "normal" the theory that the mind is confined to the brain. But if our minds reach out beyond our brains, just as they seem to, and connect with other minds, just as they seem to, then phenomena like telepathy and the sense of being stared at seem normal. They are not spooky and weird, on the margins of abnormal human psychology, but are part of our biological nature.

Of course, I am not saying that the brain is irrelevant to our understanding of the mind. It is very relevant, and recent advances in brain research have much to tell us. Our minds are centered in our **bodies** and in our brains in particular. I suggest, however, that they are not *confined* to our brains, but extend beyond them. This extension occurs through the fields of the mind, or mental fields, which exist both within and beyond our brains.

The idea of fields around material bodies is already familiar. Magnetic fields are centered in magnets; gravitational fields **are** centered in material bodies such as Earth. The field of a magnet is not confined to the inside of the magnet, but stretches out beyond it. Earth's gravitational field stretches out far **beyond** its surface holding satellites and the Moon in orbit around it.

Magnetic fields, **like** electrical and gravitational fields are invisible **yet** capable of bringing about effects at a distance. Likewise, the fields of our minds are not confined to the insides of our skulls, but stretch out beyond them. **I** suggest that our mental activity depends on invisible fields that can also bring about effects at a distance. I will discuss more about these mental fields and how they work in chapter 19.

Images Outside Our Heads

Look around you now. Are the images of what you see inside your brain? Or

¹ In Theosophy this is the end-lever of the *Will*.

arc they outside you — just where they seem to be?

I suggest that your mind reaches out beyond your brain and into the world around you. Vision involves a two-way process, an inward movement of light and an outward projection of images. By contrast, according to the conventional theory, there is only a one-way process: light moves in. but nothing is projected out.

The inward movement of light is familiar enough. As you look at this book, reflected light moves from the book through the electromagnetic field into your eyes. The lenses of your eyes focus the light and form upside-down images on your retinas. The light falling on your retinal cone and rod cells causes electrical changes within them, and these trigger changes in the nerves that connect the cells to the brain. Nerve impulses move up your optic nerves and into the brain, where they give rise to complex patterns of electrical and chemical activity. **So far, so good.** All these processes can be, and have been, studied in great detail by neurophysiologists and other experts on vision and brain activity.

Then something very mysterious happens. You consciously experience what you are seeing, the pages of this book. You also become conscious of the printed words and their meanings. From the point of view of the standard theory, there is no reason why you should be conscious at all. Brain mechanisms ought to go on just as well without consciousness. Then comes a further problem. When you see this book, you do not experience your image of it as being inside your brain, where it is supposed to be. Instead, you experience the image of the book as being located about two feet in front of you, where the book itself is. The image is outside your body.

For all its physiological sophistication, the standard theory has no explanation for your most immediate and direct experience. All your experience is supposed to be inside your brain, not where it seems to be.

The basic idea I am proposing is so simple that it is hard to grasp. Your image of this book is just where it seems to be, in front of your eyes, not behind your eyes. It is not inside your brain. Your mind is projecting it outward to where it seems to be.

The images we project outward when we see something usually coincide very well with what we are looking at. If they did not, we would not be able to walk, or ride bicycles, or drive cars without bumping into things all the time. Fortunately, illusions or hallucinations are relatively rare. Accurate connections between our perceptions and the surrounding world are of obvious advantage to us, as they are to any species. They are no doubt strongly favored by natural selection.

All of our senses, not just sight, are deeply rooted in evolutionary history.¹ The history of how we see can be traced back not only through our human past, but through the evolutionary history of mammals, reptiles, and fish, which see as we do, in that they see images. Other, independent evolutionary histories are found in cephalopods, like octopuses, which have eyeballs, lenses, and retinas comparable to our own. The compound eyes of insects have yet another evolutionary ancestry. All these histories stretch back over hundreds of millions of years. And if human vision involves an outward projection of images, it seems likely that countless other species also project images outward in the process of vision, and have done so ever since eyes evolved.

¹ In our review of the book we have generally edited the phrase "the Seventh Sense." Sheldrake's phrase "the expanded Mind" better describes the evidence he is accumulating. In Theosophy the last two senses have to do with Intuition and *Spiritual sound* — developments within the *expanded mind*. For example HPB described the sixth sense like this: "The *sixth sense* is the perception *realities* and truth in the invisible worlds (*those we can reach of course*) and of *truth* and *fact* on earth. All the words and sentences of a speech becoming *colored* it is easy to see at once by the *color* that accompanies *sound* — when truth is spoken or a lie — a *fact* given or a distortion of it." (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 257)

Our minds connect us to the world around us, just as they seem to do. This connection, through our sense organs, links us directly to what we perceive. What you see is an image in your mind. But it is not inside your brain. Your brain is within the confines of your cranium. Your mind is extended in space, and stretches out into the world around you. It reaches out to touch what you see. If you look at a mountain ten miles away, your mind is stretching out ten miles. If you look at a distant star, your mind is extending over literally astronomical distances.¹

As we have seen, vision, according to the conventional theory, is a one-way process. Light moves into the **eyes from** which impulses travel up the optic nerves, initiating complex patterns of activity in the visual cortex and in other parts of the brain. Then somehow images appear and are subjectively experienced inside the brain. Our visual images are inside our brains, even though they *seem* to be in the world around us.

It is easy to forget how much this theory conflicts with our own experience, how much it leaves **unexplained** and how little evidence there is for it. After all, no one has ever observed an image inside a brain. Most of us accepted the mind-within-the-brain theory before we ever had a chance to question it. We took it for granted, and it seemed to be supported by all the authority of science.

No one has ever seen a thought or image inside some-one else's brain, or inside their own." We experience images outside ourselves, not just in our heads. We experi-

¹ To the mystic this is proof that we live in a Unity, or as *The Voice of the Silence* puts it: "Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, [*i.e.*, the lower mind, the aspect that has to be slain or rendered inactive so it can mirror the Higher] to dissipate the shadow, and to live in the eternal. For this thou hast to live and breath in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF. (p. 54)

ence our bodies as occupying space. My experience of my fingers is in my fingers, not in my head. Direct experience offers no support for the extraordinary claim that all our experiences are inside our brains. Direct experience is not irrelevant to the nature of consciousness; it is consciousness.

All we find is evidence for some kind of relationship between mental activity and brain activity. When I decide to stand up or sit down, changes occur in my brain and in the nerve impulses transmitted to my muscles. Consciousness affects the brain. And the brain affects consciousness. Changes in the brain brought about through the senses, or by drugs, or through electrical stimulation or brain damage, can lead to changes in consciousness. Everyone agrees that the mind and the brain are closely interconnected. But this does not prove the mind is the brain.

Drivers are closely interconnected with their cars. A change in one can affect the other. But they are not identical. Likewise, pianists are closely connected with their pianos. The activities of their fingers are closely linked to the sounds the piano makes. But this does not mean that pianists *are* their pianos, or mere epiphenomena of them, like incidental apparitions.

For a less dualistic analogy, think of a television set. The pictures on the screen and the sounds it produces are closely connected with the pattern of electrical activity inside the receiver. But there is more to it than that. What you see and hear depends on influences moving through invisible fields from distant transmitters, picked up by the aerial. These pictures depend on what channel you are tuned to and on what program is being broadcast. The picture also depends on your response. If the program does not engage your attention, you may change the channel, or stop looking, or turn the set off.

It is true that some conscious experiences are associated with particular activities in particular parts of the brains. Modern scanning techniques show how particular

parts of the brain "light up" when particular mental activities are going on. But it is also true that the pictures on the screen of the television set and the sounds coming from the speakers depend on the patterns of electrical activity inside the receiver. It is also true that different parts of the electrical circuitry are involved in the production of images and sounds. But this does not prove that everything you hear and see on television originates inside the receiver, and is nothing but the activity of the receiver.

In short, the fact that the mind and the brain are related to each other does not prove they are the same. The idea that they are the same is no *more* than an assumption. ...it should be refutable.

What might refute it? First, direct experience. We do not see things inside our brains, but all around us. But believers ... are not impressed by evidence of this kind. It is by definition subjective, not objective, and they therefore feel free to dismiss it.

Then what about evidence for the seventh sense?¹ Wouldn't the effects of attention and intention at a distance seem to contradict the Astonishing Hypothesis? They would. That is why telepathy and other aspects of the seventh sense are so controversial.

As we will see in the following chapters, there is a great deal of evidence that attention and intention can extend far beyond the brains in which they are centered.

The idea that minds or souls reach out beyond bodies is found in traditional societies all over the world, and is taken for granted in most religions. It corresponds with experience, and is part of traditional common sense. Philosophers, both ancient and modern, have also advocated it. I discuss this historical and philosophical background in chapter 13 and Appendix C.

¹ We have given our objections to this phrase, but will leave it from this point on as the author's choice. Our choice would be "the extended mind."

All of us have known about the extended mind from our childhood, although we may never have formulated it in words, and have forgotten what we once took for granted. The idea of the extended mind is also implicit in our language. The words *attention*² and *intention* come from the Latin root *tendere*, to stretch, as in tense and tension. Attention comes from *ad + tendere*, literally meaning "to stretch (the mind) toward." Intention comes from *in + tendere*, "to stretch (the mind) into." And extend, from *ex + tendere*, means to stretch out.

But the idea of the extended mind is not simply a philosophical theory. It is a scientific hypothesis that leads to testable predictions. It is already supported by a large body of evidence both from people's spontaneous experiences and from controlled experiments.

In the first three parts of this book, I explore the evidence for the existence of a seventh sense, and hence for the extended mind. Part I discusses telepathy in people and in animals; Part II explores the sense of being stared at; and Part III examines remote viewing, premonitions, and precognition. I show how the idea of the extended mind can be tested and explored scientifically.

Finally, Part IV discusses what the extended mind is, how it works, and how it helps to account for the seventh sense. I suggest that the mind stretches out through mental fields. Through these fields, animals and people can both sense things at a distance and act at a distance.

What do mental fields consist of, and how do they work? I propose that mental fields are kinds of morphic fields. These are a new kind of field, in addition to the gravitational, electrical, magnetic, and quantum matter fields already recognized by physics.

² This is the end-lever of our *will*. When we give *attention* to something in our environment it shifts from the passive extended mind (*i.e.*, the entire environment) to the *active* extended mind. [see "The Law of Attraction and Repulsion" on page 20 of this issue.]

The word *morphic* comes from the Greek word *morphe*, meaning "form."

As I describe in my book *The Presence of the Past*, other kinds of morphic fields include morphogenetic fields (from *morphe* + *genesis*, the coming-into being of form) involved in the development of animals and plants, shaping the forms into which they grow. Behavioral fields organize the behavior of animals by patterning the activities of the nerve cells within their brains. Social fields link together the members of social groups and help to coordinate their activities in such a way that the society acts like a single organism, as in ant colonies, flocks of birds, schools of fish, or packs of wolves. Morphogenetic fields, behavioral fields, social fields, and mental fields are all different kinds of morphic fields. All morphic fields share common properties, and all contain an inherent memory given by a process called morphic resonance. In chapter 19, I summarize this hypothesis of morphic fields and show how it can help in the understanding of such otherwise unexplained phenomena as telepathy and the sense of being stared at.



Rather than do a formal review of the book, I decided to use most of Sheldrake's introduction as a way of recommending the book. It obviously dovetails with Madame Blavatsky's, "Psychic and Noëtic Action, as well as *The Secret Doctrine* and other material authored by her. Jerome



The Ladder of Movement

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of

forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical*¹ side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really **man ward** stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter." (*Five Years of Theosophy*, p. 276.)

1 "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, *i.e.*, it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the **cosmic** plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal. (*S.D.* I, 176-177)



Atma Vidya



Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Purânas—namely, “Yajna-Vidya” (the performance of religious rites in order to produce certain results); “Maha-Vidya,” the great (Magic) knowledge, now degenerated into Tantrika worship; “Guhya-Vidya,” the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.—it is only the last one, “*Atma-Vidya*,” or *the true Spiritual and Divine wisdom*, which can throw absolute and final light upon the teachings of the three first named. Without the help of *Atma-Vidya*, the other three remain no better than *surface sciences*, geometrical magnitudes having length and breadth, but no thickness.

SD Vol. 1 169

Divine Thought, Or Cineritious Matter

Divine thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former *is sensed* spiritually by those who can do so. To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all.

It is like attempting a transcendental equation of conditions for the true values of a set, having in hand for deducing them only a number of *unknown* quantities. Its place is found in the old primitive Symbolic charts, in which, as shown in the text, it is represented by a boundless darkness, on the ground of which appears the first central

point in white—thus **symbolizing** coeval and co-eternal SPIRIT MATTER making its appearance in the phenomenal world, before its first differentiation. When “the one becomes two,” it may then be referred to as Spirit *and* matter.

To “Spirit” is referable every manifestation of consciousness, reflective or direct, and of *unconscious purposive ness* (to adopt a modern expression used in Western *philosophy*, so-called) as evidenced in the Vital Principle, and Nature’s submission to the majestic sequence of immutable law. “Matter” must be regarded as objectivity in its purest abstraction — the self-existing basis whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the “Universal Mind”) concurrently with, and parallel to the primary emergence of Cosmic Substance — the latter being the manvantaric vehicle of the former — from its undifferentiated *pralayaic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the **seven** planes of Cosmic Consciousness.

Cosmic Ideation is said to be non-existent during Pralayaic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of Consciousness, semi-consciousness, or even “unconscious purposive ness,” except through the vehicle of matter; that is to say, on this our plane, wherein human consciousness *in its normal*

state cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity.

And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE — Cosmic Substance and Cosmic Ideation — are mutually inter-dependent. In strict accuracy — to avoid confusion and **mis**conception — the term “Matter” ought to be applied to the aggregate of objects of possible perception, and “Substance” to *noumena*; for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego — the modifications of its own subjectivity — all the “states of matter representing the aggregate of perceived objects” can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would **say** the co-operation of Subject and Object results in the Sense-object or phenomenon.

But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena are likewise non-existent *per se*, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician.

It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to **dogmatize** about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. The pure object

apart from consciousness¹ is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving *Ego*.

And, so long as the contrast of Subject and Object endures — to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the **thrall**dom of these senses — so long will it be impossible for the *personal* *Ego* to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*).

That *Ego*, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience — the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyān Chohan must bow in silence and ignorance — the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM.

Therefore, such being the case, all those who sought to give a name to the incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation — save in its *phenomenal* aspect — is like trying to bottle up primordial Chaos, or to put a printed label on ETERNITY.

What, then, is the “primordial Substance,” that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical specula-

tion in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL in manifested Nature and — *nothing* to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature.

We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the “*Upadhi*,” or vehicle, of every possible phenomenon, whether physical, mental, or psychic.



Iamblichus

Iamblichus (Gr.). A great Theurgist, mystic, and writer of the third and fourth centuries, a Neo-Platonist and philosopher, born at Chalcis in Coele-Syria. Correct biographies of him have never existed because of the hatred of the Christians; but that which has been gathered of his life in isolated fragments from works by impartial pagan and independent writers shows how excellent and holy was his moral character, and how great his learning. He may be called the founder of theurgic magic among the Neo-Platonists and the reviver of the practical mysteries outside of temple or fane. His school was at first distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical **Theurgy** as dangerous, though later he convinced Porphyry of its advisability on some occasions, and both master and pupil firmly believed in **Theurgy** and magic, of which the former is principally the highest and most efficient mode of communication

¹ Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual *Ego*. Its manifestation varies with the degree of *upadhi*, *e.g.*, through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of *Manas* as its basis—as a stream of spiritual INTUITION.

with one's Higher Ego, through the medium of one's astral body. Theurgic is *benevolent* magic, and it becomes **goetic**, or dark and evil, only when it is used for necromancy or selfish purposes ; but such dark magic has never been practised by any theurgist or philosopher, whose name has descended to us unspotted by any evil deed. So much was Porphyry (who became the teacher of Iamblichus in Neo-Platonic philosophy) convinced of this, that though he himself never **practiced Theurgy**, yet he gave instructions for the acquirement of this sacred science. Thus he says in one of his writings, "Whosoever is acquainted with the nature of *divinely luminous appearances* (φασματ) knows also on what account it is requisite to abstain from all birds (and animal food) and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods." (See *Select Works* by T. Taylor, p. 159.) Moreover, the same Porphyry mentions in his *Life of Plotinus* a priest of Egypt, who, "at the request of a certain friend of Plotinus, exhibited to him, in the temple of Isis at Rome, the familiar **daimon** of that philosopher." In other words, he produced the theurgic invocation (see "Theurgist") by which Egyptian Hierophant or Indian Mahatma, of old, could clothe their own or any other person's astral *double* with the appearance of its Higher EGO, or what Bulwer Lytton terms the "Luminous Self," the *Augoeides*, and confabulate with It. This it is which Iamblichus and many others, including the mediæval Rosicrucians, meant by *union with Deity*. Iamblichus wrote many books but only a few of his works are extant, such as his "Egyptian Mysteries" and a treatise "On Dæmons", in which he speaks very severely against any intercourse with them. He was a biographer of Pythagoras and deeply versed in the system of the latter, and was also learned in the Chaldean Mysteries. He taught that the One, or universal MONAD, was the principle of all unity as well as diversity, or of Homogeneity and Heterogeneity; that the Duad, or two ("Principles"), was the intellect, or that which we call Buddhi-Manas; three was the, Soul (the lower Ma-

nas), etc., etc. There is much of the theosophical in his teachings, and his works on the various kinds of dæmons (Elementals) are a well of esoteric knowledge for the student. His austerities, purity of life and earnestness were great. Iamblichus is credited with having been once levitated ten cubits high from the ground, as are some of the modern Yogis, and even great mediums. (*Theosophical Glossary*, p. 149-50)

The Great Deniers

It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the ancient Egyptians, but whose existence the majority of the Western Scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, which built the first Pyramids in the country, and that certainly before the advent of the "Eastern Æthiopians," as Herodotus calls the Egyptians. This may be well inferred from the statement made by Ammianus Marcellinus, who says of the Pyramids that "there are also subterranean passages and winding retreats, which, it is said, men skillful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost."

These men who "divined the coming of floods" were not Egyptians, who never had any, except the periodical rising of the Nile. Who were they? The last remnants of the Atlanteans, we maintain. (SDII, 429)

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and unknown to the Greeks so late as 770 B.C.; and the Phœnicians who had *invented* it, and knew writing as far back as

1500 B.C., at the earliest,* were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (a) the site of ancient Troy, whose actual existence had been so long regarded as a fable; and (b), excavated on that site earthenware vessels with inscriptions *in characters unknown* to the palæontologists and the all-denying Sanskritists. Who will now deny Troy, or these Archaic inscriptions? As Professor Virchow witnesses: — “I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture.”† Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon-Cumming, Madame Merian,‡ Bruce, and a host of others were charged with lying.

Madame Merian—says the author of “*Mythical Monsters*,” who gives this information in the *Introduction*—was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days reliable observers have confirmed it in regard to South America, India, and elsewhere. Audubon was accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of *Nymphæa lutea*, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida in 1876 (*Pop. Sci. Monthly*, No. 60, April 1877). And, as Audubon was called *a liar* for this, and for his *Holiætus Washingtonii*,§ so Victor Hugo was ridiculed for . . . his description of a man becoming its helpless victim. “The thing was derided as an impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle fish with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced *for centuries past* . . . by Japanese artists.” (“*Mythical Monsters*,” p. II *Introd.*).

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Münchhausen’s tales, why should the writer of “*Isis Unveiled*” and of the “*Secret Doctrine*” be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes in his excellent work a few lines from Macmillan (1860), which are as true as life, and too much to the point not to be reproduced: “When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of *inventing* his game. As soon as the creature is found to sin against preconception, the great (mis?) guiding Spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re natâ*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When **Liverier** and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the **neighborhood** of the true body. *The disposition to suspect hoax is stronger than the disposition to hoax.* (S.D. II, 440-42)



CORRESPONDENCE

Dear Jerome,

I cannot help smiling at those scientists who try to defend (NOT defy) the traditional frontiers of knowledge, while adepts like Plato and HPB have described more accurately the true extent of knowledge.

As to the older dates for the Sphinx I have also spotted some URLs with further discussions by R. Schoch.

<http://members.aol.com/jawsphinx/curcom1.html>

<http://www.ianlawton.com/gttindex.htm>

<http://www.ianlawton.com/as1.htm>

From the discussions it seems that ca. 10,500 B.C. is a possible date, but older dates are not excluded.

The problem with a 10,500 B.C. date surfaces strongly in Schoch's book VOICES OF THE ROCKS. There can be little doubt that the entire planet was in the midst of several millennia of intense and extended upheaval — prodigious floods, rising sea levels, earthquakes, volcanoes erupting, meteor strikes ... Everything on the Giza Plateau testifies to an advanced, secure and long settled civilization. It's hard to conceive of a Sphinx produced in the midst of violent and protracted chaos. So while the Leo correlation fits roughly ca. 10,500 B.C., the paleoclimatology does not.

What then is the alternative? Well, how about the earlier Leo ingress, when the star map is the same? That puts us back at around 36,000 BC ... I know ...I know... But outrageous as this may sound, in a very rough way it corresponds to the dates provided by those strange Egyptian king lists that chronicle the long reigns during which Egypt was ruled, first by the *neterw*, the gods themselves, and subsequently by the Followers or Companions of Horus. (I believe the Indian Vedas also say the present stage of their civilization began around 40,000 years ago.) However unlikely that early date may appear, the possibility must be left open that the ancient Egyptians had a more accurate knowledge of their own history than have modern Egyptologists . . . and then there is the curious statement of Herodotus about the “sun setting twice, where it now rises” which if it means anything at all, may well refer to knowledge of *precessionary* cycles. De Santillana and Von Dechend have presented a very strong case for advanced observational astronomy existing in prehistoric periods.

<http://members.aol.com/jawspphinx/curcom1.html>

When you say:

“An Occultist wouldn't dare get into the debate just yet, as lines of occult evidence are not accepted; but science is gradually getting more and more into an occult frame-of-mind.¹ As an ‘opinion’ I prefer the 36,000-year-date.”

that also summarizes my thoughts.

I am glad that there are open-minded scientists like Schoch.

Best regards, and have a nice day!

Costas
ATHENS, GREECE

The main gateway to theosophy in Greek is <http://www.theosophy.gr/>

— created by Aspasia Papadimechelaki,

Book listing is <http://www.theosophy.gr/books.cfm>

Found two items by Geoffrey Farthing there, and he supports the idea of a strong foundation in the original writings of Madame Blavatsky.



CYCLIC RETURN,

A FRAGMENT FROM MR. JUDGE

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a

¹ Sheldrake in his book, The sense of being stared at, is out on the boundary-line between science and occultism defending evidence which 50 years ago would have been considered without value. Today it's gathered enough of a foothold into the orthodox world to get sponsored by Microsoft!

thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavor to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans.

The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A

time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began.

And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed: when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and its ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

Perfection and Renunciation

It is well enough to say to a man, Do right, but after a while, in this superstitious era, he will say, **why** should I do right, unless I feel like it? When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the theosophical society and the theosophical movement are trying to do. Brother George Mead said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation.

That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For

what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"--this is the great renunciation as theosophy tells us.

I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world--not of a town, but the actual government of the world and the people upon it--instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus.

Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years work. But we say it means that this divine being resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world

and started his doctrine, which he knew at least would be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the Voice of the Silence, "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for merely unbelief I cannot comprehend. I had rather — if I had to choose — be an **idolater** of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution--that is the royalists--oppressed the people. At last the people rose up and philosophers of the day instituted the

reign of reason, and out of the reign of reason--mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared--came the practice of murdering other people by the wholesale until streams of blood ran all over France.

So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts, the mutterings of such a storm if the theosophical philosophy — call it by any other name you like — is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for.

That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

W Q Judge



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- Apr 4 Change: Life's Immutable Law (talk)
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- Apr 11 Christianity/The Bible & Theosophy
The religion of Jesus is in complete accord with Theosophy's chief Doctrines
- Apr 18 Real Jesus & Real Gospel (talk)
A look at the alternative Christian Tradition
- Apr 25 Culture of Concentration
If the eye is single the whole body will be full of light
- May 2 White Lotus Day: H P Blavatsky's True Mission Special Meeting (2 talks)
To pay tribute to the Founder of the modern Theosophical Movement
- May 9 Occultism versus the Occult Arts
"Soul Knowledge" versus misuse of occult powers in nature
- May 16 Dreams and the Higher Consciousness (talk)
What can we learn from Dreams & why are they important
- May 23 True Morality
Its first step is in the desire to live to benefit mankind
- May 30 On Astral Bodies
Astral Body: a generic term with at least three main aspects
- June 6 Sow the Good Seeds! (talk)
"As ye sow, so shall ye reap"
- June 13 Cyclic Impression & Return & our Evolution
Cyclic law prevails in every phase of cosmic and human life
- June 20 United Lodge of Theosophists (2 talks)
Its work, place and relevance in the modern Theosophical Movement
- June 27 Hypnotism & other modes of fascination
What is Hypnotism? Some of its various aspects and dangers explained

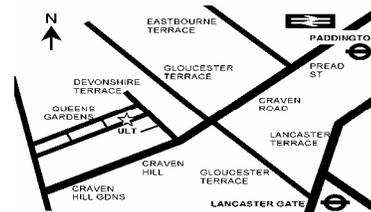
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- | | |
|--------------|---|
| den 3 mars | Vad innebär odödlighet? |
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| den 17 mars | Reinkarnation (WQJ-Dagen) |
| den 24 mars | Ockult astrologi |
| den 31 mars | Meditation – praktisk teosofi |
| den 7 april | Himmelriket finns det? |
| den 14 april | Teosofins ABC –
Tredje Grundsatsen – Översjälen (12) |
| den 21 april | Drömlktioner |
| den 28 april | En jämförelse mellan teosofi & hinduism |
| den 5 maj | Tystnadens Röst (Den Vita Lotusdagen 2004) |
| den 12 maj | Teosofins ABC – Det högre Jaget (13) |
| den 19 maj | Astral makt |
| den 26 maj | En jämförelse mellan teosofi & kristendom |
| den 2 juni | Varför gick Atlantis under? |

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IN:

THE SECRET DOCTRINE vol.I

INTRODUCTION ... xvii.

The Need of such a Book ... xix.

The Antiquity of Documents and MSS. ... xxiii.

What the Book is intended to do ... xxviii.

by H.P. Blavatsky

&

UNIVERSAL THEOSOPHY

By Robert Crosbie



THE COFFEE KLATCH

Coffee-Maker: The ginger tea is just right today — guaranteed to stop a cold in its tracks. Too strong for sissies, but if you can gag it down health is own the way!!

Lady in Center Booth: Give me a break, Coffee-Maker; I'd rather die quietly than quench my thirst with your ginger tea! Raspberry flavored Tylenol, that's my preferred cure!

Student: Health of my Soul has me in knots these days. Look at this of Judge, if it doesn't disturb your innocent slumbers at night, what will?

"The practical theosophist will do well if he follows the advice of the Masters ... to spread, explain, and illustrate the laws of KARMA and REINCARNATION so that

they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention." ("Practical Theosophy," WQJ)

I suppose it's so, but my "unmerited suffering" has been crowding out other more sunlit items in my mind. I have reread HPB's defense of this phrase in hopes that it might offer a trap door out my *cul de sac*:

Some Theosophists have taken exception to this phrase, but the words are those of Master, and the meaning attached to the word "unmerited" is that given above. In the T. P. S. pamphlet No. 6, a phrase, **criticized** subsequently in LUCIFER, was used which was intended to convey the same idea. In form, however, it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma -- and for these sufferings they of course deserve compensation. (*Key to Theosophy, Section 9, footnote*)

This from *Section 2* also helped:

THEOSOPHIST: We say not, simply because such a return to earth would be incompatible with any state of *unalloyed* bliss after death, as I am prepared to prove. We say that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life. However, we can discuss this in detail later.

And this from *Lucifer* (Vol. I, #4, pp. 325-328) touched on the problem:

The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears no hell but confidently expects rest and bliss during the interim between two incarna-

tions, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life.

But back to the *Key*:

ENQUIRER: You just said that the SPIRITUAL EGO was omniscient. Where, then, is that vaunted omniscience during his Devachanic life, as you call it?

THEOSOPHIST: During that time it is latent and potential, because, first of all, the Spiritual Ego (the compound of Buddhi-Manas) is *not* the HIGHER SELF, which being one with the Universal Soul or Mind is alone omniscient; and, secondly, because Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life. It is omniscient only *potentially* in Devachan, and *de facto* exclusively in Nirvana, when the Ego is merged in the Universal Mind-Soul. Yet it rebecomes *quasi* omniscient during those hours on earth when certain abnormal conditions and physiological changes in the body make the *Ego* free from the trammels of matter. Thus the examples cited above of somnambulists, a poor servant speaking Hebrew, and another playing the violin, give you an illustration of the case in point. This does not mean that the explanations of these two facts offered us by medical science have no truth in them, for one girl had, years before, heard her master, a clergyman, read Hebrew works aloud, and the other had heard an artist playing a violin at their farm. But neither could have done so as perfectly as they did had they not been ensouled by THAT which, owing to the sameness of its nature with the Universal Mind, is omniscient. Here the higher principle acted on the Skandhas and moved them; in the other, the personality being paralysed, the individuality manifested itself. Pray do not confuse the two. (*Key to Theosophy, Section viii*)

Coffee-maker: You've been thinking too much student, you need a *Ginger Tea* break.

Collected Lady in Center Booth: Don't do it Student, else we'll be carrying you out of here on a slab with a one-way ticket to Devachan!



THE LAW OF ATTRACTION

H. P. BLAVATSKY

How is it that our eyes see a thousand things every hour and still impress our "consciousness" with only a few of these things? How is it that every hour a thousand thoughts pass through our lower mind, while only a few of them we say are "conscious"? What does this "consciousness" mean? This "consciousness" is simply our emotional nature, our fourth principle.

Suppose I have now a certain set of emotions, a certain portion of my fourth principle is more active than the remaining portion. If at that time my eyes mechanically look at certain things, and if these things do not contain at that time the same set of emotions that are agitating me — that is, if those things that my eyes are set upon are not animated or agitated powerfully by elementals or forces or gods corresponding to my present emotions — then I am said to be not impressed by those things thus seen. I say I am not conscious of them, I am not interested in them, I paid no attention to them. But if those things, on the other hand, be agitated more or less powerfully by some or all of the same emotions, then I more or less become conscious or impressed by what

the eyes saw. You see a tree, and yet you say you did not take notice of many things about it. I say I saw you, but did not observe something in or about you. This is the secret of the matter. This is the law of attraction.

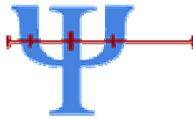
Similarly a number of thoughts pass now through my lower mind. If those thoughts have not in them the same emotions that agitate at present in my fourth principle, then I am said not to have cognized these thoughts. How remarkable that the fourth principle, which is just the center of all our nature, the very middle of all our seven principles, three above and three below, should be the keynote to all attractions, pleasures and pain.



The Theosophical Seal

Col. Olcott, in writing his many-volumed history of the T.S. entitled *Old Diary Leaves*, suffered from many reversals of memory and tended to distort history to fit his preconceptions, so that instead of "history" you get an editorial. More than once Mr. Judge and others pointed out this problem directly to the Colonel. Here is an example:

The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here [continued on p.26.]



The [array](#) below presents the suggested organization of the dialogues in seven tetralogy, one by line of the array. For each tetralogy, the first column lists the "introductory" dialogue, and the next three columns list the associated trilogy. From there, you can get to a general comment on the organization of the tetralogies ([Overview of Tetralogies](#)), or to comments on individual tetralogies or dialogues.

Note: in this array, only the tetralogies and dialogues for which a comment is currently available, in full or in part, show up as links. As new comments are made available, all titles should eventually become links.

(If the list of dialogues below doesn't show as a table, click [here](#) to get to a [HTML2 compatible version](#) of it)

Overview of tetralogies	<i>a i t i a</i> (cause)	<i>epithumiai</i> (desires) <i>phusis</i> (nature)	<i>thumos</i> (will) <i>krisis</i> (judgment)	<i>logos</i> (reason) <i>kosmos</i> (order)
Tetralogy 1 : The start of the quest <i>what is man ?</i>	ALCIBIADES man	LYSIS friendship (<i>philo-</i>)	LACHES manhood (<i>andreia</i>)	CHARMIDES wisdom (<i>-sophos</i>)
Tetralogy 2 : The sophists <i>eikasia</i> (conjecture)	PROTAGORAS relativism	HIPPIAS Major illusion of beauty	GORGIAS illusion of justice	HIPPIAS Minor illusion of science
Tetralogy 3 : Socrates' trial <i>pistis</i> (true belief)	MENO pragmatism	EUTHYPHRO letter of the law	THE APOLOGY OF SOCRATES law in action	CRITO spirit of the law
Tetralogy 4 : The soul <i>psuche</i>	THE SYMPOSIUM the driving force : <i>eros</i>	PHÆDRUS nature of the soul : <i>eros</i> <=> <i>logos</i>	THE REPUBLIC behaviour of the soul : justice	PHÆDO destiny of the soul : being
Tetralogy 5 : Speech (<i>logos</i>) <i>dianoia</i> (knowledge)	CRATYLUS the words of speech	ION <i>logos</i> of the poet	EUTHYDEMUS <i>logos</i> of the sophist	MENEXENUS <i>logos</i> of the politician
Tetralogy 6 : Dialectic <i>episteme</i> (science)	PARMENIDES the traps of reason	THEÆTETUS the limits of reason	THE SOPHIST the laws of reason	THE STATESMAN the goals of reason
Tetralogy 7 : Man in the world <i>kosmos</i> (order)	PHILEBUS the good of man	TIMÆUS contemplating (<i>theoria</i>)	CRITIAS deciding (<i>krisis</i>)	THE LAWS acting (<i>erga</i>)

[Maps of Ancient Greek World](#). Site information : [About the author](#).

Tetralogies : 1st tetralogy : [The start of the Quest](#) - 2nd tetralogy : [The Sophists](#) - 3rd tetralogy : [Socrates' Trial](#) - 4th tetralogy : [The Soul](#) - 5th tetralogy : [Speech \(logos\)](#) - 6th tetralogy : [Dialectic](#) - 7th tetralogy : [Man in the World](#)

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shown is from the original electroplate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the

plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E.B." appear, and those letters mean "Elena Blavatsky," the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H.P.B. or some one else? If not H.P.B. how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. ... The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying facts?

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H.P.B. predominant with us in 1875, but she is yet. [Extract from W.Q. Judge's article, "Reminiscence," *Path* Feb. 1893]



Ether, Science and Crystal Skulls

Robert Bruce MacDonald

[From *Fohat* Vo. III, #2, Summer 2004, pp. 35-38]

What science refers to as ether and what occultism views as ether are not necessarily the same. In *The Secret Doctrine (SD)*, H.P. Blavatsky uses different terminology depending on what she is commenting on, so sometimes it is difficult to clarify how the ether of occultism relates to the observations made by science in the world today. Certainly, for occultism, ether is a fifth round element and still very mysterious. As it is not to be fully developed until the fifth round, what we can say about it at this point is necessarily limited. However, we might be able to shed a little light on it with respect to the scientific endeavor.

In an article published in *Apeiron* (Vol.5 Nos.1-2, January-April 1998), "Michelson-Morley experiments revisited: Systematic errors, consistency among different experiments, and compatibility with absolute space", Héctor A. Múnera argues that the Michelson-Morley experiments on the ether did not deliver the null result as has always been claimed. Múnera claims that:

Despite the null interpretation of their experiment by Michelson and Morley, it is quantitatively shown that the outcomes of the original experiment, and all subsequent repetitions, never were null. Additionally, due to an incorrect inter-session averaging, the non-null results are even larger than reported.

Essentially, a systematic experimental error and improper averaging led to the incorrect conclusion that there existed no ether in which waves of light propagated. According to Múnera, the experiments actually showed the opposite — there exists an absolute frame of measurement. It is incredible, but every experimenter followed Michelson-Morley in making the same errors. It almost seems like scientists wanted to destroy the notion of ethereal realms and their attendant difficulties for the scientific endeavor.

Blavatsky expressed many reservations about the various theories of the ether expressed by the scientists of her time. Menahem Simhony in an article, "The Direct Results of the Michelson-Morley Experiments and What do They Really Prove," shows that Maxwell's equations, a staple of modern physics, were in fact derived from a conception of the ether that was provided by Michael Faraday. This is interesting because at one point Blavatsky talks of electricity and says the following:

Electricity as a fluid, or atomic matter (for Occultists hold with Maxwell that it is atomic), is ever, though invisibly, present in the air and manifests under various shapes, but only when certain conditions are present to "materialise" the fluid, when it passes from its own on to our plane and makes itself objective. (*Key*, pp.348-49)

Occultists, like Maxwell, hold that electricity manifests from an atomic plane under the right kind of conditions. Simhony points out that Faraday's model of the ether was as follows:

Faraday's ether consisted of some **unidentified, discrete**, positively and negatively charged particles, elastically bound to one another by electro-magnetic forces. Bodies could move through Faraday's dielectric ether by pushing apart its elastically bound discrete particles (as in laminar motion in fluids), without tearing the particles off bonds, thus without making **winds** in the ether. (Simhony)

The benefit of such a model is that unlike winds or currents, that represent translational motions of particles or layers of particles in the media, waves do not transfer **matter**, they transfer vibrational **energy** only. The velocity of this transfer depends on the elastic energy density in the medium divided by the mass density in it. As long as winds or currents *inside* the medium cannot change the ratio of the two densities, they cannot change the velocity of the wave motion. (Simhony)

This is what gives light its constant velocity regardless of the reference point.

We have two scientists, Múnera and Simhony, each undermining the conclusions of the Michelson-Morley experiment for different reasons. It is not clear whether the

conclusions of the two scientists can be reconciled, but perhaps that just goes to show that scientists are still groping in the dark today as much as they were over 100 years ago. Whether they can be reconciled or not, clearly the debate on the ether has not yet ended, merely gone underground for the time being. Occultism confuses things further by pointing out that the ether of science is the lowest of the etheric planes:

The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga Sharira* or the Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akâsic or Kosmic Principles. Eliphas Lévi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics — moral, psychic and physical. Finally, the Astral Light is the same as the *Sidereal Light* of Paracelsus and other Hermetic philosophers. "Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's 'promise and potency of every quality of life', but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the Kosmos, spiritually, as well as physically. The 'grand magisterium' asserts itself in the phenomenon of mesmerism, in the 'levitation' of human and inert objects; and may be called the ether from its spiritual aspect. The designation *astral* is ancient, and was used by some of the Neoplatonists, although it is claimed by some that the word was coined by the Martinists. Porphyry describes the celestial body which is always joined with the soul as 'immortal, luminous, and star-like'. The root of this word may be found, perhaps, in the Scythic *Aist-aer* — which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense." (*Glossary*, p.38)

Here we begin to see a much more magical medium when taken in its meta-physical aspects. However, it is its physical aspects that we want to focus on in this paper. At the end of the above passage, Blavatsky points to the “star-like” aspect of the astral light. In a sense it is star stuff. This seems to be made clearer elsewhere when HPB writes:

Metcalf maintains that the imponderable and active agency which he calls *caloric* is not a mere form of motion, not a vibration amongst the particles of ponderable matter, but *itself a material substance flowing from the Sun through Space,** filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. (SD I, p.524)

In the attendant footnote, Blavatsky comments:

Not only “through space,” but filling every point of our solar system, for it is the physical residue, so to say, of Ether, its *lining* on our plane; Ether having to serve other cosmic and terrestrial purposes besides being the “agent” for transmitting light. It is the astral fluid or “Light” of the Kabalists, and the “Seven rays” of Sun-Vishnu. (SD I, p.524)

Here we see clearly that the residue to ether lines our plane and fills every point of our solar system. It is this lining that scientists seem to be referring to when they speak of ether. It is our space in one sense.

Blavatsky, again, gives us a clue as to the nature of this lining:

For, disposing of that property of matter which they call impenetrability by simply regarding the atoms as “material points exerting on each other attractions and repulsions which vary with the distances that separate them” — the French theorist explains that: “From this it follows that, if it pleased the author of nature simply to *modify* the laws according to which the atoms attract or repel each other, *we might instantly see the hardest bodies penetrating each other*, the smallest particles of matter occupying immense spaces, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point.” (*Sept leçons de physique Générale*, p.38 et seq., ed. Moigno.)

And that “point,” *invisible on our plane of perception and matter*, is quite visible to the eye of the adept who can follow and see it present on other planes. (SD I, p.489)

This is suggestive of the theory put forward by Simhony above. The ether becomes a grid of forces whose intersections are monads. This idea of a grid can also be found in the work of Bruce L. Cathie. Cathie has come up with some interesting implications of the grid system. Cathie was wondering about the following observation with respect to electrons:

A quote I found in a book I was reading recently appears to confirm my theory of the double matter/antimatter cycle. The book is called “Beyond the Occult” by Colin Wilson.

“Human beings are accustomed to the fact that if they turn round through 360 degrees (through a full circle) they find themselves facing in the direction they started from. Not so an electron. By passing it through a certain type of magnetic field its “axis of spin” can be tipped through 360 degrees, which ought to restore it to its original position. But it doesn’t. The electron has to be turned through yet another full circle before it behaves as it did before. We cannot distinguish the difference between the two circles — the electron can — which seems to suggest that in the sub-atomic world a full circle is not 360 degrees but 720 degrees. In our world we have somehow lost half the degrees we ought to have. Or to put it another way, there may be another dimension in the sub-atomic world.” (Cathie)

Cathie then takes this 720 degree reality and postulates the following:

Matter and antimatter are formed by the same wave motions in space. The waves travel through space in a spiralling motion, and alternately pass through positive and negative stages. Matter is formed through the positive stage, or pulse, and antimatter through the negative pulse. Each spiral of 360 degrees forms a single pulse. The circular motion of an electron about the nucleus of an atom is therefore an illusion. The relative motion of the nucleus and electrons through space gives the illusion of circular motion. The period during the formation of antimatter is completely undetectable, since obviously all physical matter is manifesting at the same pulse rate, including any instruments or detectors used to probe atomic structures. The period or frequency rate between each

pulse of physical matter creates the measurement that we call time, as well as the speed of light, at the particular position in space of which we are aware at any given moment. (Cathie)

This should immediately remind us of what Blavatsky has described elsewhere concerning the astral light:

Now, the Astral Light is not a universally diffused stuff, but pertains to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga-Sarîra of our earth; only instead of being its primordial prototype, as in the case of our Chhâyâ, or Double, it is the reverse. While the human and animal bodies grow and develop in the model of their antetypal Doubles, it is the Astral Light that is born from the terrene emanations, grows and develops after its prototypal parent, and reflects everything *reversed in its treacherous wave* (both from the upper planes and from its lower solid plane, the earth). Hence the confusion of its colors and sounds in the perception and clairaudience of the sensitive who trusts to its records — be that sensitive a *Hatha-Yogi* or a *medium*. (CW XII, p.613)

The astral light whether accepting energy from above or below reverses everything. In a sense it records in negative everything that happens below, in the physical world and those impressions willed on it from above. In addition, Cathie proposes that our positive reality is not continuous but rather winks in and out of existence as matter passes from its positive manifestation to its negative astral manifestation and back again. This again must sound familiar to the occultist.

I.K. Taimni, in *Science and Occultism*, describes time and the universe as follows:

The intermittent nature of time is a philosophical and scientific concept of the greatest significance and can be illustrated almost perfectly by the projection of a cinematographic picture on a screen. Although the projection produces the impression of a continuous series of events, we know that this continuity is merely an illusion produced by our inability to distinguish between the alternate periods of illumination and darkness. The manifested universe is similarly an intermittent phenomenon owing to the intermittent nature of time which brings about changes in it. But instants or moments of time succeed one another so rapidly

that we cannot distinguish between the periods in which the universe appears and disappears alternately. The procession of events which we cognize through our sense-organs or instruments of cognition are thus seen as a continuous phenomenon but this continuity is illusory.

The appearance and disappearance of the universe may be considered as the result of the turning inwards and outwards of the Consciousness of Mahesha, the Presiding Deity of the manifested system. When His Consciousness is turned outwards, the manifested system comes into existence. When His consciousness is turned inwards towards the unmanifest the manifested universe disappears. It is this turning inward and outward of His Consciousness which . . . fixes the measure of time for the particular universe over which He presides. A complete cycle of this inward and outward turning of consciousness may be considered as a *Ksana*, the fundamental unit of time for the system. (*Science and Occultism*, pp.99-100)

This seems to once again bring the scientific enterprise into the realm of the occultist.

Both Cathie and Simhony are treading closely to some aspects of the world of the occult. Simhony describes the ether in a manner similar to the direction that Blavatsky was pointing the *SD* readers towards. Cathie extends this idea with his own grid system expressing an idea not dissimilar to that of the ancient Hindus where time and space become discontinuous, blinking in and out of manifestation according to the rhythm of the deity. Science will validate occultism as it develops and matures, it cannot do anything else. Interestingly enough, a clue that might one day help science delve more deeply into the nature of the ether is common rock crystal or quartz.

Chris Morton and Ceri Louise Thomas, in their book, *The Mystery of the Crystal Skulls*, go into the formation of rock crystal. The book discusses the finding of various crystal skulls in the Americas and how these skulls interact with the minds of some people coming into proximity with the skulls. In general rock crystal forms as follows:

The process requires immense heat and pressure and always a 'seed' crystal is needed to start it off. This seed is created when a single silicon atom, under intense heat and pressure, fuses with two oxygen atoms from superheated water or steam trapped in the same space. The atoms fuse to form a single crystalline cell of silicon dioxide, the substance from which all quartz crystal is made. (The by-product is hydrogen.) Over the millennia, if conditions are right, this seed starts to grow. But the surrounding fluid must contain just the right proportions of silicon and water, or pressurized steam, maintained at a phenomenal intensity of heat and pressure for a sufficiently long period of time. As the primordial fluid oozes over the first cell of silicon dioxide, the cell starts to replicate itself, laying down its complex crystalline structure one atom at a time. Every cell in the crystal repeats the same pattern. Each cell is a tiny little crystal in and of itself, and each cell repeats the same pattern as the one before. In this way the crystal builds up a complex three-dimensional network structure, known as a 'crystal lattice', with absolute geometric regularity, where every cell is exactly symmetrical and precisely repeated throughout the whole. And so little by little, over the years, a piece of pure, transparent natural quartz crystal comes into being. In its natural state it is highly angular in shape, always with six sides, tapering at either end to a fine point. (*Crystal Skulls*, p.42)

The interesting thing about a crystal lattice is that it describes the makeup of the ether of science very well. There are these molecular nodes of silicone dioxide connected in this crystalline matrix in a manner not too dissimilar to the structure as hypothesized by Simhony. There is more. Morton and Thomas relate to us some experiments where results "suggest that it is possible for the human mind to communicate more directly with a silicon crystal chip than at present" (*Crystal Skulls*, p.52). The type of quartz silicone used in computers is piezo-electric silicone, a very pure type of quartz with some amazing properties.

Morton and Thomas describe the properties of this type of quartz as follows:

Piezo is Greek, meaning 'to squeeze', and *electrose* means 'to get a charge from'. The fact that the crystal skull is made from this type of quartz means that it actually has a positive and negative polarity, just like a battery. It also means that if you apply pressure to the skull, or

'squeeze' it, it is actually capable of generating electricity! Alternatively, if you apply an electric charge to the crystal skull it actually changes its shape, without in any way affecting its mass or density.

But, like all piezo-electric quartz, the crystal skull is anisotropic in this as well as every other respect, which is to say that all of its properties, other than its mass, are different in every direction. In the case of its electrical properties, its precise orientation is defined by its X-Y axis, in other words, it can carry an electric current, but only in six particular directions relative to this X-Y axis. In any other direction it acts as an insulator.

In the case of the crystal skull, the scientists found that it was 'vertically piezo-electrically oriented', which is to say that its X-Y axis runs directly through the centre of the skull, from top to bottom. This means that if you apply an electric charge to the top of the crystal skull, not only does its shape change in the process, but also the electric current passes from the very top of the skull's head straight down to the Earth below. In the case of squeezing the skull to generate electricity, strangely enough, if you reverse the direction of pressure, the direction of electrical polarity in the crystal also reverses. (*Crystal Skulls*, p.47)

We begin to see that this type of crystal is remarkably sensitive in many different ways. From an occult perspective it is able to interact very easily with the electrical fluid as it enters and leaves the astral. Blavatsky goes into this when she refers to some crystal gazing done by H.S. Olcott:

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and fellow, the Baroness Adelpa von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart — landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by everyone, nor equally well by all who have the conscious

clairvoyant power in some degree. (CW IV, p.180)

How this crystal could be accessed by some minds and not others probably has to do with the range of the mind and the natural frequency of the crystal. The natural frequency of piezo-electric quartz is another property that Morton and Thomas bring up:

For modern science has also established that one of the particularly unusual properties of piezo-electric quartz is that it can function as an excellent oscillator or resonator. . . . In other words, crystal, unlike other materials, has an amazing ability to hold electrical energy under control and to oscillate at a constant and precise frequency. This means that, in theory at least, the crystal skull may actually be able to hold electrical energy, potentially a form of information, and send out electrical impulses, or vibrating waves of information. (*Crystal Skulls*, p.48)

This particular crystal skull may be able to do all of these things because of the ether-like properties of the quartz of which it is made.

Like most of H.P. Blavatsky's hints in *The Secret Doctrine*, the more observations that science makes, the more easily those observations can be reconciled with the occult science. We have seen here in this speculative article how certain scientific theories concerning the ether help to incorporate more of the observational facts of science into this stronger theoretical model. At the same time, science moves that much closer to the occult. Again, science, in the end, can only validate the occult.

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On Argument

[Reprint of a Conversation with W. Q. Judge: *The Theosophical News*, July 12, 1897, p. 8]

I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact — save that you are better posted on your side of the subject than he is on his side, and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence, then leave your case to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful both to yourself and others.

You may say that Plato point by point combated all opposition to the theory of the Immortality of the Soul. True, yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and of Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into a higher conception of brotherly love there will be no argument; for if a brother cannot perceive a truth when its evidence is stated then he is not ready.

Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil.