



A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM

A subscriber wrote recommending a reprint for the above in these words:

I'll submit this without expectation as a reminder of the article in question. You included it in the *Civilization: Death & Rebirth* booklet in the 70's..

Many are perplexed by the recent attacks upon the West by Islamic extremists, wondering why we are designated 'the great Satan.' The answer appears in "A Turkish Effendi on Christendom and Islam."¹ In it, the sage responds reluctantly to entreaties by a British MP, with perfect frankness. After reviewing his life of study and travel, the Effendi makes this statement: "Should, however, these pages fall under the eye of any member of the Theosophical Society either in America, Europe, or Asia, they will at once recognize the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain."

He goes on to explain the radical difference between Jesus' teachings, and the character of modern "Anti-Christianity" as he terms it, showing the negative effect upon simple, less developed societies. The article is rife with pertinent facts applicable today, and includes this passage:

"The West would then have been spared the terrible consequences, which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for 18 centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed."

Now 20 centuries, and the accumulation of considerable karmic imbalance. We can expect adjustments in the next decades, predicted by HPB, WQJ, Subba Row, Paracelsus, Chinese sages, Edgar Cayce, Nostradamus, etc.

REGARDS,
RICHARD ROBB

In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Traveling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at _____ . I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know

TABLE OF CONTENTS

The Turkish Effendi on Christendom and Islam	1
An Occult view of Anaesthesia	12
Theosophy: The Essence of Philosophy and Science	13
HPB on Emerson	13
The Law of Opposites	14
Point Out The Way — LXVII	15
Dyaneshvari — LXVI	17
HPB Defense Fund Report	19
Correspondence	20
Los Principios en el Hombre	20
The Principles in Man	24
Meditation and the Morning Edition	27
The Oedipus Problem	29

¹ Originally printed in *Blackwood's Edinburgh Magazine* for January 1880, and reprinted in *The Theosophist* for March 1880.

what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages — his agent, for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest seaport. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials — for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a traveling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:

DEAR SIR — If you are not otherwise engaged, it will give me great pleasure if you will do me the honor of dining with me tomorrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call. Believe me, yours very truly,

EFFENDI

P.S. — As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide.”

“Dear me,” I thought, as I read this civilized epistle with amazement, “I wonder whether he expects me to dress;” for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that _____ Effendi’s servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme out-

skirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the center of which, on a terrace commanding a magnificent view, stood the house of my host — a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressment* with which this turbaned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not commonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me in a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken posses-

sion of during the remainder of my stay at _____ . At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them — prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had couched his view, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and, in our numerous conversations, gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can

gather from the views here expressed, though stated in a most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly colored, others are not altogether devoid of some foundation in truth; it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;¹ and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

MY DEAR FRIEND —

I proceed, in compliance with your request, to put in writing a *résumé* in condensed form of the views which I have ex-

¹ "Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"
— "Eastern Serenade:"
Bon Gaultier's *Book of Ballads*.

pressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by traveling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, traveling occasionally on the Conti-

ment, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindus, known as the Brahma Samáj. From India I went to Ceylon,¹ where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I was determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule have no sympathies with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reti-

cence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognize the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centers of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspires source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favor of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the

¹ [The adepts have a rendezvous on an island in a lake of Ceylon where they reside secure from the inquisitive among us. D.K. Mavalankar speaks of it. The Turkish Effendi may be referring to this locale. COMP.]

degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbor's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be obtained by an act of faith, or by merit through good works — the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided — to-wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindu, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality

out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom — which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom¹ — comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of it organized and sanctified selfishness. The real God of Anti-Christendom, is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandizement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called "heathen" nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overpowering love of "the root of all evil," — with the mechanical inventions in the shape of railroads, telegraphs, iron-clads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its ac-

¹ I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti-Christendom*, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

cumulation, — constitutes what is called “Western Civilization.”

Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns¹ by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him — as in the case of the Red Indian of America and the Australian and New Zealander — or they save themselves from physical decay by worshipping, with all the ardor of perverts to a new religion, at the shrine of Mammon — as in the case of Japan — and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practiced by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organized in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition

would have been immensely improved. Indeed, you who have traveled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favorably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races — intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth — were unrestrained by religious principles from giving free reign to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and

¹ “Gatling guns” were the first primitive machine-guns and were considered a vast improvement over the rifle as you could kill more people faster. [Comp.]

electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport — so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term “oriental civilization” with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveler is in nine cases out of ten a railroad speculator, or a mining engineer, or a member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls “reforming it.” His idea is, now how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other’s pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the

material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and nether milestone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of “Progress,” — their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not “move on.” This is called in modern parlance “the civilizing influence of Christianity.” At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their “civilizing” influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

In these days of steam and electricity, not only has the traveler no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and

he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear not deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavors to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

While I observe that this change has come over the Western traveler of late years — a change which I attribute to the mechanical appliances of the age — a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for

their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort — shallow, skeptical, egotistical, and thoroughly demoralized. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

The two dominant vices, which characterize Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to

Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbor, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of **the same moral principle**, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins — a race whom the population to be annexed traditionally hate and detest.

When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves; when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity have driven the population to despair, and the authorities to the most cruel excesses in order to repress them; and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey — we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now

paying the penalty for the lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of "progress." Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would have then been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities it

has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labor and capital will find themselves arrayed against each other — when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern “progress.” It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law — the love of their neighbor — and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of “Anti-Christian civilization.”

In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth of property were destroyed. The contagion spread to the mines and factories, and, had the movement been more skillfully organized, the whole country would have been in revolution; and

it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

Thus it is that the laws of retribution run their course, and that the injuries — that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has exploited for its own profit — will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practice more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyze the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should be only too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practiced, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit that there are better — for some struggle to practice the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded — but these are in a feeble minority, and unable to affect the

popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived. — Believe me, my dear friend, yours very sincerely,

— “A TURKISH EFFENDI”



AN OCCULT VIEW OF ANAESTHESIA

Have you read in the French papers the account of the recent great discovery in Australia, made by Professor Rotura? He plunges animals into a trance — deathly to all appearance — which last for about twenty days, two months, ten months, or more, as he wishes, and then he makes them revive at his will, perfectly well and happy. The whole trick is done by the manipulation of one of the arteries in the neck, in which he makes a tiny puncture with a needle dipped in the juice of a plant; it *anaesthetizes* them. The paper which announces this “Marvellous Discovery” which may revolutionize the marketing of cattle, shouts with triumph and delight because, it says, we shall now be able to send to London and elsewhere entire cargoes of *living* cattle at no cost for feeding; they will make the journey packed like dead carcasses. This paper, I say, published this matter on January the first. The *Brisham-Courier*, the *Pall mall [Gazette]*, and other English papers have spoken of it to satiety; this discovery was made some six months before the publication, in May or June, 1878. Please

look in *La Revue Spirite* for July, 1878, and for October, 1878, where you have translated my interview with a reporter from the New York World, and compare it with what I told the reporter in regard to the liberation of the soul and of the astral body in animals by the Tibetan Shepherds, who have possessed the secret for ages. And I added, “*I predict that, within a year, science will have discovered that method with the lower animals.*” Exactly a year afterwards Rotura discovered it. An I a medium? No. It was not a prophecy, for in a letter from India from one of our Brothers and Chiefs there, *they directed me to announce it to the world* and I did so. I contradicted the reporter in my article in October, because I never said I had *myself helped in the operation done by the Tibetan Shepherds*, who live in the Himalayas at 28,000 feet above sea level, nor have I done it myself. But, as, until this day, it was one of the secrets of our Adepts I did not think I had the right to speak about it more than was necessary.

I have seen that operation done by our “Brothers” fifty times, on human beings. They have operated on me, and I once slept for eleven weeks, believing myself to be awake the whole time, and walking around like a ghost of Pontoise, without being able to understand why no one appeared to see me and to answer me. I was entirely unaware that I was liberated from my old carcass which, at that time, however, was a little younger. That was at the beginning of my studies.

As far as the animals are concerned, science will learn the secret — for human beings it will have to wait, materialistic as it is. It is the great secret known to fakirs, who bury themselves for months and revive after a certain time. During our latest journey, three months ago, we saw this phenomenon at *Jeypoor* (Rājputāna), the land of the “*Children of the Solar Race:*” a fakir, or rather a

Hindu yogi (for the Fakirs are usually Mussulmans), put himself in a trance, and in the presence of a great crowd, including well educated, but as usual skeptical, persons, allowed himself to be immured in a chamber, and remained therein for twenty days; the officials of the Mahârâja's Government opened the chamber and brought out the *cadaver*. At the end of a quarter of an hour the man came to himself and, greeting the public, went away. He accomplished this act of phenomenalism as a penitence.

We have no *systems*, but we have facts and hundreds of them, well authenticated and which are based on a philosophy known for thousands of years, which explains all these facts *scientifically*, bringing proof to support what it teaches.

It is not the English nor any other people who will ever lay their hands on the old manuscripts which explain these phenomena; neither the Brâhmanas nor the Buddhists, who have access to them, will hand them over to Max Müller and Co., but our Swâmi Dayananda Saraswatî, first-class scholar, a man who knows his Sanskrit as no one else here, a *Yogi* who has spent seven years in the *jungles* (a brush forest, a dense virgin growth, deserts covered with tropical vegetation where live but ferocious beasts and *Yogis* who have no fear of them), who is deeply versed in the occult sciences and the secrets of the pagodas, a Brâhmana himself, would furnish us any manuscript, for we belong to the Society which is an integral part of the *Ârya Samâj of Âryâvarta*; as he is the Supreme Chief of the Vedist Section (those who study and recognize the *Vedas* pure and simple) of the Theosophical Society, you must understand that we have facilities for natural access to those old treasures of the ancient Vedic literature of the Âryas such as no one else has. In Ceylon, a branch of our Society is being formed under the

direction of the *High Priest of Adam's Peak*, the most distinguished linguist in Ceylon, who has his Pali at his fingertips. The Buddhists also place their manuscripts at our disposal and are glad to translate any of them we may wish, because they regard us as their *brothers* and *sisters*.

At *Lhasa*, in Tibet, another branch is being formed under the direction of initiated Lâmas. Within a few years you will see how our Society will be honored and sought after.

H. P. BLAVATSKY



THEOSOPHY – THE ESSENCE OF PHILOSOPHY AND SCIENCE

To obtain a glimpse of the first *Theosophists*, we will have to retrace the footsteps of hundreds of generations. To return for a moment to the dim traditions of “our abysmal past” as Mr. Tyndall would eloquently say — and name the four primitive Rishis — Agni, Vâyû, Aditya and Angiras, who, under the inspiration of the Omnipresent Spirit (Sarva Vipayas) gave utterance [to] the four *Vedas*. It is such mean as these who knew of no other Deity but that which dwelt in them as they felt themselves inseparable from It, that Emerson must have had in his mind when writing his Essay on the *Oversoul*.

Emerson derived inspiration from his own consciousness

Alone Emerson, one of the most transcendental idealists of our century, in his Essay on the *Oversoul* gives in a few

words the most superb definition of the psychological states above referred to. Speaking of the commingling of the individual with the Universal Soul, he describes it by saying: "I the imperfect, adore *my own* Perfect." Among those who come right under Vaughan's definition of *Theosophists*, Emerson stands conspicuous. His writings, remarks a pious critic, would have been at once welcomed . . . "had it not been for some startling paradoxes and audacious statements, which, while they were in direct conflict with the theological beliefs of the people, were supported neither by facts nor arguments, but *rested on the simple testimony of the author's individual consciousness*."....

The Law of Opposites — Polarity & Conflict

That each age furnishes the one and same characteristic in humanity, showing that, as nature itself — whether in its abstract or concrete sense — has its **opposite poles**, so Societies must ever be composed of two conflicting elements, subdivided into an infinity of smaller ones, which yet for that very law of opposite polarity, attract each other, thus equilibrizing and helping its onward and progressive motion. And that thus, men — especially philosophers — seem to be born only to disagree. As far back as history can reach, gods were constantly created and worshipped by one part, while pulled down and desecrated by the other. And, though Satire is more cruel than Medus and as blind as blindfolded Themis, yet it has never proved its self-sufficiency as an argument, any more than a blow from a stronger hand has proved its right to stand to reason. Both, unless they kill on the spot, have to recoil some day before logic and reason. At Lucian's *Sale of Philosophers*, the great Pythagoras is made to elbow the cynical Diogenes in his rags; and though one fetches ten minae and the other but two oboli, yet both — the immortal philosopher and the filthy Athenian mountebank are made to

serve as the same target for the arrows of the iconoclastic Syrian humorist. Nevertheless, some historians, if not history, have dealt impartially with both and given in subsequent ages each its due. Often those, who have grappled the most fiercely with superstitions and bigotry of their own age, find themselves reviled by a more fortunate successor in the following. Socrates was called for generations an infidel; Suidas, for pulling down the popular gods and endeavouring to unmask the pseudo-prophet of Paphlagonia,¹ calls Lucian² a "Blasphemer" ...

"Union is strength" says the Wisdom of the ages. Having such a variety of enemies to contend with, a few scattered mystics and independent thinkers have joined four years ago³ into a small body. At the end of the year they had become a small army and their ranks are ever and continually increasing.

¹ *Alexander of Abonutichus*

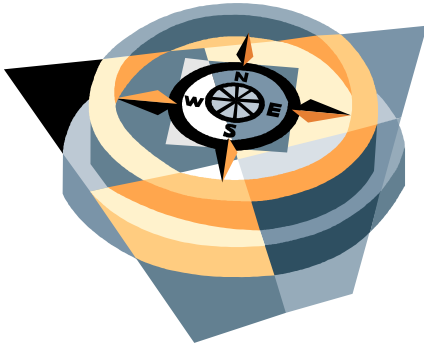
² Here are two paragraphs from Lucian on Alexander, the pseudo-prophet of Paphlagonia:

"I will begin with a picture of the man himself, as lifelike (though I am not great at description) as I can make it with nothing better than words. In person - not to forget that part of him - he was a fine handsome man with a real touch of divinity about him, white-skinned, moderately bearded; he wore besides his own hair artificial additions which matched it so cunningly that they were not generally detected. His eyes were piercing, and suggested inspiration, his voice at once sweet and sonorous. In fact there was no fault to be found with him in these respects.

So much for externals. As for his mind and spirit — well, if all the kind Gods who avert disaster will grant a prayer, it shall be that they bring me not within reach of such a one as he; sooner will I face my bitterest enemies, my country's foes. In understanding, resourcefulness, acuteness, he was far above other men; curiosity, receptiveness, memory, scientific ability — all these were his in overflowing measure. But he used them for the worst purposes. Endowed with all these instruments of good, he very soon reached a proud preeminence among all who have been famous for evil..." — Ed., A.T.

³ This is a "fragment" of HPB's evidently written in 1879, not long after their arrival in India. — Ed., A.T.

H. P. B.



POINT OUT THE WAY

LXVII

Chapter XVI

I.—Imagination, Cohesion and Faith

Question: — On p. 145 (p. 137 Am. Ed.) it speaks about a stone being passed through a solid wall. Why couldn't they pass a human body through a stone wall?

Answer: — Wherever there are three factors in a problem and you know two of them, use your wits and you can find the third element. In every case, the Teachers give a simple one-two-and-three problem — two factors are given in every statement They make, but it is for us to solve the third. Then we can consider problems of more than one unknown quantity, problems of *two* unknown quantities, problems of *three* unknown quantities. Why? The answer is simple. Most of the missing factors are so transparently simple that we don't see them because they are transparent. In ourselves is the real answer to that question — in one of our principles. One can think it out for himself.

Question: — What do you suppose Mr. Judge means, on p.146 (p. 138 Am. Ed.) by "faith"? he lays as much stress on faith as Jesus did. Do you suppose he means the kind of faith they have in the

churches, the kind of faith a banker has, the kind of faith a politician or a scientist has? What *is* faith?

Answer: — We can get at the meaning of faith by considering its opposite, here called unbelief. If we have no faith in any man, we by that fact do two things: we cut ourselves off from all possibility of any understanding of what is truth and we cut ourselves off from all possibility of giving aid to, or receiving aid from, him. Faith, then, means a recognition of that which is common, not the recognition of that which is different. Whatever results are achieved anywhere, under any conditions, the fulcrum of the action by which the result is achieved is that which is held in common. The whole secret of the art of magic is in the meaning of that word *faith* the recognition of that which is *in common* between subject and object, between higher and lower, between good and bad, life and death, spirit and matter.

Question: — What about Paul's definition?

Answer: — Paul was clearly discussing faith only in its moral bearings in the 13th chapter of I. Corinthians. He was discussing only the moral aspect of faith, just as here, under the terms "cohesion" or "dispersion" or "levitation" or the passing of one object through another and so on, Mr. Judge is referring to the same power, discussing the same rule or law of occult practice. But in every case, the result is achieved by finding what is held in common.

Any of us can interlace rings or the links of a chain, only we can't do it by an act of the will. We have to melt the metals in order to do it, or we have to take the partially completed rings, hook them together, and then weld—that is, connect together one set of ends. The principle is the same, only we are unable to apply it except in its lowest terms.

What is the common principle employed in everything we manufacture? Fire, heat; that is common to everything that is. But fire has 49 applications, 49 degrees, 49 characteristics, and in every case the higher fire — when understood — uses all *lower* fires as its material, and is itself used by all higher fires for *their* material. This is a universe of fire and light, heat and motion; all together you can give it in one word: Electricity.

What is electricity? Manifested life, says H.P.B. It manifests in one way in the mineral kingdom, in another way in the vegetable kingdom, in still another in the animal kingdom — and it is capable of manifesting in a supernal degree in Man. Consider what H.P.B. says, that the double object of the Masters of Wisdom is to *demonstrate* that Man is essentially divine; that he is identical both with the Absolute Principle and with the Deity as we see it manifested in the forces of Nature; secondly, to demonstrate, by virtue of that fact, that the same powers exist in every man that exist in the great forces of Nature.

How does that demonstration take place? By teaching on Their part, and by learning on ours. But, just as we have to learn to sound the scale and to know the difference between one note and another at the very beginning of the study of music, so we have to study Fundamentals and learn to distinguish the various states, to see the correlation of all the forces, before we undertake their practical demonstration.

Take a demonstration of faith from another standpoint. Many students come to this class, rain or shine, every night it is held — they are either sick or in jail if they are not here. A tremendous power in this. They don't regard it as practice in the ABC's of the very highest occultism, but that is what it is. And, since they have undertaken that practice, the time

will come when they will see what is involved in it.

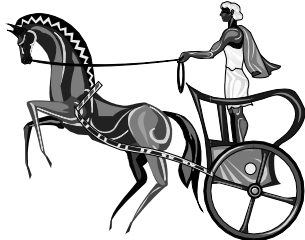
Another thing: in this class it is marked — the attention is given to what is said and not to the one who says it. The humblest student comes on this platform — he is listened to; and devotion, respect for his effort, faith in him, is shown by the whole class. What higher occult practice could there be? Because that encourages the other man and then *we* get encouragement. In the end, this practice must strengthen the knowledge of all, the energy of all, the powers of all — call it the *faith* of all.

How are the Masters of Wisdom what They are? Because of Their individual virtues? Impossible. No Master can work *miracles*. When He leaves the company of the Lodge and comes into the world, two things are necessary: They must take pains on the other side, and he must take pains on this side, to preserve the unbroken continuity, the *rapprochement* of all Their principles. The power of the individual is the power of the Lodge. That is one of the phrases meaning that the Will of the Masters is one. These are the powers that, as unconsciously as the child grows, grow in us.

Once a man sees that — whether it takes thousands of years or a thousand lifetimes — isn't there plenty to do? Don't we ever find life more interesting, more things to learn? We speak of cohesion, dispersion, levitation, control of mind over matter, faith — what difference does it make what word is used? If we get behind the words to the realities, we come closer and closer to the awakening in us of the sixth principle in conjunction with the fifth. That's the growth that is going on, little by little. That's the gold plate upon the base metal of the lower nature which the electric power of good-will, of study, of Brotherhood, of

application in our daily lives, is bringing about. It is a transmutation of the base metal into gold; that is the greatest alchemy in the world, and the only real teaching of evolution.

[TO BE CONTINUED]



DNYANESHVARI

LXVI

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnyaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad-Gita*.]

CHAPTER FIFTEEN

[Continued from August Supplement]

Krishna says to Arjuna: When the appearance of the universe goes and the light of the knowledge of Self has not yet dawned, the state of complete void is the infinite. The infinite is above the condition of wisdom and non-wisdom, just as the moon passing through all its phases finally disappears on the new moon day. When the fruit becomes ripe, the tree is contained in the seed. The infinite is, therefore, that in which the individual self rests after throwing off every attribute and limitation. Dream and waking arise out of the intermediate condition of Shushupti, which is the seat of both. The Infinite is thus the seed. It has pure and steadfast existence. Error in the form of waking and sleep comes from this seed

and spreads out into infinite condition. The universe involving the limited existence of Self comes from Him. The Infinite is the intermediate condition between duality and unity. The finite it is, that plays either when awake or in dream. In the condition of complete non-wisdom, it is complete sleep or in the other condition of Brahman, when only one thing is wanted. If that sleep led neither to awakening nor to dreams, it would be the condition of Brahman. From that sleep, the positive and negative principle (Purusha and Prakriti) come from, and in the dream the various distinctions of the world come to light. The final root of that tree, which was described in the previous chapter, is the Infinite. But in the form of the universe it is like the person fast asleep. That intermediate condition, in which false knowledge disappears and true knowledge dawns, is His real form. Hence, the Infinite is lost only through want of Dnyana (wisdom). This is He, who has been called Eternal in the Vedas. He is also the Soul, which assumes the limited form through contact with Maya (illusion).

Erroneous knowledge leading to the condition of waking and sleep gets merged in the depths of non-wisdom, whereby non-wisdom gets swallowed up by wisdom. Then wisdom itself is exhausted. Just as the wood has burnt away the fire is extinguished, wisdom itself goes after leaving Brahman behind. In Brahman, there is neither wisdom nor the process of wisdom. This is the highest entity. Its higher than the finite and Infinite, just as the condition of waking is different from that of sleep or dream. Just as the sun is distinct from the rays of the sun or from the mirage, this Supreme entity is as different from the finite and the Infinite, as fire is from wood. At the time of the great floods, the coast of the ocean is gone and the distinction between rivers and tanks is

also gone. In the light of this great distinction, there survives neither day nor night. There remains neither duality nor unity, neither existence nor non-existence is from the rays of the sun or from the mirage. This Supreme entity is spoken of as the Supreme Soul (Paramatman), but from this form of speech is with reference to the limited existence of a person. It is a description by a man on a dry coast, of one who is drowning. The Vedas on the coast in the form of discernment are discussing conditions on the other side of the river. Because the finite and the Infinite are on this side, the Supreme entity is spoken of as being on the other side.

The term "Supreme Self" (Paramatman) should, therefore, be used for the Supreme Being, but it must be realized that the state of Brahman is that in which silence conveys more than speech. Knowledge itself borders on ignorance and activity merges with non-activity. Even the realization that "I am Brahman" fades, because everything is one. The process of seeing stops with the disappearance of the seer. You cannot say that there is light only in the orb of the moon and its reflection in the water with no light between. Nor can you say that there is no scent between the flower and the nose, even if it is not palpable or measurable. When the seer and the seen disappear, who can say what is left behind? He alone would know who experiences this. His light is independent of all lights. His power is independent of all powers. He, the Supreme Lord as Brahman dwells in His own form. Sound derives its quality as sound from Him. Taste becomes taste through Him and also as joy becomes joy from Him. He is the final point of perfection. He is the greatest amongst all entities. The restfulness itself rests in Him. Happiness derives additional happiness. Light derives luster and negation gets absorbed

in the great negation. He survives after the universe has been constructed. He remains after the universe has been destroyed. He remains the highest quantity after the highest quantities have been calculated. A piece of shell appears to the ignorant like a silver coin. Gold appears to be concealed in the ornaments without ceasing to be gold. So, He upholds the universe without being the universe. He is not different from the ocean. As the moon causes the reflection in the water, so He Himself is the cause of His expansion and His contraction. He is unchanging, while the universe is produced and destroyed, just as the sun remains the same whether it is night or day. There is no place where He is not. He is incomparable with any one but Himself.

He lights Himself. In Him there is no trace of duality. He is without obligations or bonds; He is higher than the finite and the Infinite. Therefore, He is called the Supreme Being (Purushottama).

Only he, in whom the sun of wisdom has risen, can know His true form. Just as after awakening, the dream disappears, so after obtaining wisdom, the universe appears unreal. When wrong fear of the serpent goes away, one handles the garland of flowers confidently. So knowledge of My true form will make the world a mere impression. Realizing that gold is the same, the multiplicity of ornaments is of no consequence. So, realizing My true form, there is no room for duality. The Sage, who has come to this condition, says that he is himself "Sat-Chit-Anand"; He is himself Brahman, who is everywhere omnipotent. It is not right even to say that such a sage has known everything, because it would be introducing duality, where no one survives. Such a sage alone justifies the name of My devotee. The sky alone can embrace the sky. The milky ocean can

devour the milky ocean. Nectar can mix with nectar. Pure gold (mixed with the same kind) becomes pure gold. Without attaining My true form, true devotion to Me is difficult. My devotee is to Me what the waves are to the ocean. My devotees are one, just as the rays of the sun are not different from the sun.

In this way, you have been told the highest essence of the teaching arising in the form of Upanishads from the Vedas and summarized therefrom in the form of the Gita. This helps all with wisdom as the river Ganges helps everyone with water. The highest teaching is contained here, which says that there is nothing more to know than My true form. This teaching carries you beyond the description of the finite and the Infinite, and also beyond the entity with definite powers and prowess to the Supreme Being. The purity of the Gita lies in the fact that it reaches Me. It is not a science of words, but it is a veritable weapon for conquering this world (Samsar) and it is the incantation (Mantra) for awakening the Soul (Atma). Just as in order to see one's own face, one has to hold a mirror, so through you I have expressed Myself. You have attracted Me into your heart just as the ocean reflects the stars in the sky. This teaching which is valuable and which was hitherto secret, has been imparted to you, and through you to the world. It will benefit those who absorb it as nectar benefits a sick person. The wisdom of Self, when it arises, destroys all tendencies and all links with the world, just as the search for a lost object is over when the object is located. Attainment of wisdom becomes thus the final and highest action (Karma).

[TO BE CONTINUED]

HPB DEFENSE FUND REPORT



\$10,000.00 FUND RAISING EFFORT FOR PUBLISHING AND AUTHENTIC VOLUME I OF HPB's Letters.

Cumulative gifts as of August 20, 2005

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
PHX	500.00
Anonymous	20.00
Anonymous	20.00
Anonymous	500.00
RD	500.00
GR	1,248.00
CR	50.00
TOTAL AS OF August 20, 2005	4,088.00

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for a historical overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*" (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T.¹

"She has no need of any man's praise; but even she has need of Justice."
William Q. Judge

¹ It is offered at a discount to subscribers: \$20 for the hardback version; \$15 for the softback; and is also available online at www.theosociety.org/pasadena/tup/-onl.htm

CORRESPONDENCE

HPB on LOYALTY TO ADYAR

Dear Friends

Loyalty to an IDEAL always leaves individuals and societies out of the question.

HPB does not claim "authority." She claims to be a "messenger."

Specifically a messenger from the Great and Ancient Lodge of ADEPTS.

She brought in her writings, books and articles and letters a survey of the actual history of our "creation," our evolution, and the rules and laws that govern the cooperation of all the many Units in Their ENTIRETY.

In both *Isis Unveiled* and *The Secret Doctrine* she disclaims any personal authority and gives the credit for the records she transmits to the real historians and preservers of all ancient records, the Mahatmas.

Since she was well aware that the Theosophical theories and hypotheses would be received with various degrees of incredulity from the academies. She was careful to make it clear that the information was in reality taken from the HISTORY that the Adepts and their disciples (chelas) had recorded down the ages. All that she requested was "equal time" and open consideration of what Theosophy had to offer. [S D I 272 — 300]

This suggests that THEOSOPHY is not a new fangled system of collated ideas drawn from many sources — in fact if it were even that, then the marvel is of HPB's mind. And, her capacity in drawing such a vast diversity together and

showing how the many pieces hung together to form a seamless whole in the world of ideas and concepts. In many student's experience and wide reading, there is no one who has written such a comprehensive view of our world, the organization of the universe, on the spiritual, intellectual and psychological basis, and the part that Mankind plays in that.

The immortality of man's Spirit/Soul and the "God-spirit" (the Universal DEIFIC ESSENCE), being present in every "life-atom" of our LIVING UNIVERSE, are fundamental concepts.

Dallas TenBroeck
[an extract]



Los Principios en el Hombre

Es muy difícil entender al hombre realmente, y lo más difícil de todo entenderse a uno mismo. Siempre ha sentido el hombre las dos fuerzas trabajando dentro de sí mismo, tendencias opuestas en su naturaleza interna, lo cual San Pablo expresó de la siguiente manera con estas palabras: "...el bien que debiera hacer, no lo hago; pero el mal que no debiera hacer, lo hago." (*Romanos*, VII, 19)

¿Puede la enseñanza teosófica relacionada con la constitución interna del hombre ayudarnos a entender los variados aspectos de nuestra naturaleza interna y así llegar a comprender el origen de los motivos que empujan al hombre a tomar acción? Tratemos de encontrar una

respuesta a esta pregunta bajo la luz de la Teosofía.

No es posible estudiar al Hombre sin considerar el puesto que él ocupa en el esquema de la manifestación cósmica en su totalidad.

"El Universo se desarrolla de lo Desconocido, dentro de lo cual ningún hombre ni inteligencia alguna, por grande que sea, puede penetrar; en siete planos o en siete modos o métodos en todos los mundos, y esta diferenciación septenaria causa a su vez la constitución septenaria de todos los mundos dentro del Universo, así como de los seres que en ellos residen" (*El Océano de la Teosofía*, p. 10 ed. esp.). Cada átomo de todo lo que nos rodea es una dualidad de espíritu y materia. Siendo el aspecto espiritual la energía que dá vida y el fundamento para la conciencia; mientras que el aspecto material o sustancia es la base de todas las formas a través de las cuales el Espíritu se manifiesta. El Espíritu siempre se esfuerza por manifestarse a través de formas más perfectas; pero el verdadero Hombre no es la forma de carne, sangre y huesos; sino es la Mónada divina o Ego superior con sus múltiples principios o aspectos, que está en su interior. Este Ego ha utilizado todas las formas de los diferentes reinos de la Naturaleza, para ahora finalmente tener a su disposición un vehículo más capaz. La forma que el hombre ha usado, siempre se ha adaptado a las circunstancias y alrededores. Así, el Ego o verdadero Hombre ha pasado por múltiples experiencias en innumerables condiciones de materia. Los poderes que el Ego posee fueron desarrolladas como resultado de esas experiencias.

La Teosofía enseña que la evolución del mundo en que vivimos y la evolución del hombre se desarrolla en líneas paralelas. La Tierra alcanzó gradualmente su condición presente de materia densa, y lo mismo ocurrió con el hombre. La

Tierra y el universo mismo se desarrollaron en modo septenario, y cada uno de los siete principios del hombre se deriva de cada una de las divisiones primarias. Cada una se relaciona a un planeta o escenario de evolución, y a una raza en la cual esa evolución se llevó a cabo. Por consiguiente hay una relación muy estrecha no solamente entre el Hombre y la Tierra, sino también entre la Tierra y el universo en su totalidad. La primera diferenciación septenaria forma la base de todo lo que sigue, de la misma manera con la evolución--del hombre, planetas, y sistemas solares--es septenaria. Toda la Naturaleza está ante nosotros y dentro de nosotros. Tomemos y usemos lo que podamos, sabiamente!

¿Qué es un principio? "Un principio es una base para pensar y actuar en conexión con un plano específico de sustancia. Estar consciente en un plano de conciencia implica que uno está actuando en/con ese principio *dentro de sí* que corresponde con ese plano de conciencia." (*Respuestas a Preguntas sobre El Océano de la Teosofía*, p. 65 ed. ing.)

¿Cuáles son los siete principios en el Hombre? Comenzando por el más alto, tenemos:

(1) *Atma* o el Yo Superior, la luz de la Vida Una Universal, la cual brilla sobre todos nosotros pero puede brillar *a través* de solo unos pocos en nuestro presente estado de evolución, pues estamos encapsulados en nuestra materia tosca.

(2) *Buddhi*, el Alma Espiritual, el cual es vehículo y la emanación directa de *Atma*. Recibe la luz de Sabiduría de *Atma* y obtiene sus cualidades racionales de:

(3) *Manas*, o Mente. Este es el principio que hace al hombre diferente de las especies animales más altas. En estos, *Manas* está latente; en el hombre está despierto y activo. La Teosofía nos

muestra que es Manas o Mente el que utiliza el cerebro como su instrumento, y que el pensamiento no es solo el resultado de actividad en el cerebro, como explica la ciencia. La mente en el hombre es un derivado de la Mente Cósmica, la cual a su vez contiene el plan de Manifestación Cósmica. Es necesario entender de qué manera el Cosmos y el Hombre están entrelazados, porque al entender nuestro lugar dentro del enorme espacio que abarca la manifestación, ésto nos permitirá ver más claramente nuestro propio modo de acción y nuestra responsabilidad como seres humanos. También nos muestra cómo no existe nada que se parezca a separatividad.

Estos tres principios: Atma-Buddhi-Manas, juntos, forman la Triada Superior, la Individualidad, o el aspecto inmortal del Hombre. Manas, el que piensa, es el Ego reencarnante inmortal y el custodio de los valores perdurables de todas las experiencias acumuladas a través de vidas vividas en la tierra. Cuando Manas es activo a través de un instrumento físico, *I.e.*, estando encarnado en la Tierra, su naturaleza se convierte en dual. Su aspecto superior aspira a unirse con Buddhi o parte espiritual del alma; su aspecto inferior forma el puente que lo conecta con los principios mortales inferiores.

Los principios mortales en el hombre, los cuales forman el Cuaternario inferior, son: las Pasiones y Deseos, el Cuerpo Astral, el Principio Vital, y el Cuerpo Físico. Los cuatro forman el aspecto mortal del hombre llamado en Teosofía la *Personalidad*.

La personalidad está compuesta de un aspecto visible y otro invisible. El primero es el cuerpo físico con todas partes que lo componen, mientras que el segundo está compuesto de los tres principios restantes: las Pasiones y Deseos, el Cuerpo Astral, y el Principio

Vital. Estos tres son parte de nuestra naturaleza transitoria, la cual, aunque invisible al ojo físico, es sin embargo material y por lo tanto sujeta a descomposición.

Muchas veces nos inclinamos a pensar que las Pasiones y Deseos, o *Kama*, representan un aspecto inferior de la naturaleza humana, lo cual es el caso, con frecuencia, cuando se les permite correr desbocadas, sin control y sin la sabia dirección de la mente. Sin embargo, en esencia, "*Kama* es el primer deseo conciente, *deseo que todo-lo-abarca* por el bien y amor universales, y por todo lo que vive y siente, necesitado de ayuda y bondad, es el primer sentimiento que se elevó en la conciencia de la Fuerza Una creadora, tan pronto como vino a la vida y siendo como un rayo del ABSOLUTO....*Kama* es preminentemente el deseo divino de crear felicidad y amor; y no fue sino hasta mucho después que la humanidad comenzó a materializar al antropomorfizar sus ideales más elevados en dogmas sin sustancia, al convertir *Kama* en la fuerza que gratifica el deseo en el plano animal." Siendo también la fuerza que da dirección a la Voluntad.

El *Cuerpo Astral* es el modelo alrededor del cual se construye el cuerpo físico y es el vehículo del principio de Vida o *Prana*.

La Vida es un principio universalmente penetrativo. "No es el resultado de como operan los órganos, ni desaparece cuando el cuerpo se disuelve....Es el océano en el cual la tierra flota; penetra el globo y cada ser y objeto que se encuentra en él....No puede decirse que uno tiene una cantidad definida de Energía Vital la cual regresará a su lugar de origen una vez que el cuerpo haya sido cremado, sino que la vida hace funcionar al cuerpo sin importar la masa de materia en el mismo." (*The Ocean of Theosophy*,

pp. 40-41). En *La Clave de la Teosofía*, H.P.B. dice que *Prana* o vida "es, estrictamente hablando, la fuerza o Energía radiante de Atma--como la Vida Universal y el YO UNO--su aspecto (en sus efectos) al ser manifestados más bajos."

Para recapitular, el hombre septenario se compone de una Triada superior o Individualidad inmortal, la cual usa durante la encarnación su Cuaternario inferior mortal o Personalidad.

La dualidad mencionada anteriormente, la cual el hombre siente en su interior, es el resultado del conflicto entre estos dos aspectos en la naturaleza humana: lo inmortal y lo mortal, lo espiritual y lo material; resumiendo, entre el bien y el mal que llevamos dentro de nosotros.

Por supuesto que debemos entender que los principios en el hombre no están segregados, cada uno en su propio compartimiento, con su exclusivo campo de acción; sino que se interpenetran e influyen uno a otro, al igual que en el caso con los siete globos de la Cadena Terrestre. En una persona, por ejemplo, puede que un principio se encuentre más pronunciado en su modo de acción que otro, así como en otra persona puede que otro principio juegue un papel más importante. Es de esa manera que la naturaleza humana tiene innumerables facetas; no hay dos seres humanos con caracteres iguales--y ¿qué es el carácter sino el resultado del uso que el Ego ha hecho, en el curso de innumerables encarnaciones, de sus instrumentos o principios, por medio de los cuales acumula y asimila impresiones y experiencias?

¿Qué valor práctico tiene el conocimiento de la constitución septenaria del hombre?

Al mostrarnos la similaridad entre la constitución del Cosmos y del Hombre, la Teosofía nos hace percibir como verdadera la unidad de vida en la Naturaleza y nos dá las bases de la Fraternidad Universal. La Vida Una siendo divina, permanente e inmutable, la cual penetra cada átomo, se encuentra también en el Hombre en lo más profundo de su naturaleza *verdadera*. Es la naturaleza de la luz y puede iluminar todo nuestro ser si logramos hacer nuestros componentes materiales lo suficientemente receptivos para poder transmitir esa luz. ¿Cómo puede realizarse esto? Para usar el conocimiento de nuestra constitución septenaria como una guía para el conocimiento del Ser. El conocimiento de Sí mismo se realiza gradualmente cuando tratamos de analizar con sinceridad y valor nuestros motivos o incentivos que usamos para actuar. Eso no es fácil de realizar, porque no hay nadie al cual engañamos más que a nosotros mismos! Pero al encontrar qué es lo que nos motiva es sin duda alguna el primer paso que podemos tomar para tratar de vivir nuestra vida conciente y deliberadamente. La Teosofía nos enseña que es por métodos esbozados por nosotros mismos, y por esfuerzo propio, que podemos acelerar nuestra evolución, y por razón de que no somos miserables pecadores sino dioses en potencia, es que es nuestro deber el utilizar componentes materiales visibles e invisibles de nuestra naturaleza, de una manera que los podamos convertir en un templo digno del Dios interno.

¿Cómo llevar a cabo este trabajo el cual toma muchas encarnaciones? Recordando siempre que lo que nosotros llamamos "YO" no es ni nuestro cuerpo, ni nuestros sentimientos, ni nuestros pensamientos. Para muchos, esto implica cancelar viejos modos de pensar, y comenzar a pensar siguiendo nuevas premisas. Si logramos imponernos esta

disciplina de pensamiento, el primer resultado que vamos a ver es que tenemos mucha más fuerza interna a nuestra disposición que lo que creíamos. Vamos a darnos cuenta que no tenemos que estar a merced de nuestros sentimientos, y que hay un aspecto de nuestra Alma--la Mente--que puede canalizar, controlar y ennoblecer nuestros sentimientos, nuestras pasiones, nuestros deseos y ambiciones; que puede transformar, por ejemplo, ambición por poder y riquezas, en aspiración hacia servicio y compasión. Esto necesita Fuerza de Voluntad. La Teosofía enseña que la Voluntad es una Fuerza Universal y la define como la fuerza del Espíritu en acción. Por lo tanto opera en todos los seres vivientes. En sí la Voluntad es absolutamente incolora y su calidad moral varía en conformidad con el deseo que la motiva. Es nuestro deber guiar la Voluntad con deseos y aspiraciones puras.

Para resumir lo dicho anteriormente con diferentes palabras: el eterno e inmutable Espíritu o Atma en el hombre usa seis vehículos para lograr alcanzar el conocimiento del Yo interno y el conocimiento del mundo que nos rodea, por medio de la experiencia. Conocimiento del Yo interno logra realizarse más o menos rápido de acuerdo con el uso que hacemos de los instrumentos o vehículos que tenemos a nuestra disposición. El despertar de Manas nos ha elevado de la escena animal al status de seres humanos, y por consiguiente es nuestro deber construir el puente entre los aspectos mortales de nuestra naturaleza y la esencia divina que habita en nosotros, para así poder convertirnos en uno con Ella. Para poder realizar esto debemos siempre usar nuestro sentido común. Como dice W. Q. Judge: "Todas las verdades de la Teosofía son la apoteosis del sentido común."



The Principles in Man

It is very difficult to understand one's fellow men in a real way, and most difficult of all to know oneself. At all times man has felt the dual forces at work within himself, conflicting tendencies in his inner nature, which St. Paul expressed in the words: "...the good that I would, I do not; but the evil which I would not, that I do." (*Romans*, VII, 19)

Can the theosophical teaching about the constitution of man and his inner nature help us to decipher the varied aspects of ourselves and of all those around us, and so understand better the motives that drive men to action? Let us try to answer this question in the light of Theosophy.

It is impossible to study Man without keeping in mind the place he occupies in the scheme of cosmic manifestation as a whole.

"The universe evolves from the Unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the Universe and the beings thereon to have a septenary constitution" (*The Ocean of Theosophy*, p. 15). Every single atom of all that surrounds us is a duality of spirit and matter, the spiritual aspect being the life-giving energy and the basis of consciousness, whereas the material aspect or substance is the basis of all the forms through which Spirit manifests. Spirit is for ever striving to manifest through better, more perfected forms; but the real Man is not the form of flesh, blood and bones; he is the inner divine Monad or higher Ego with its manifold principles or aspects. This Ego has used all the forms of the various kingdoms of

Nature, finally to have at his disposal his present perfected instrument. The form used by man was always adapted to the circumstances of his surroundings, and so the Ego or real Man has gone through experience in countless conditions of matter, and the various powers which are now in his possession were gradually evolved.

Theosophy teaches that the evolution of the world in which we live and the evolution of man proceeded on parallel lines. The Earth reached very gradually her present condition of dense matter, and this was also the case with man. The Earth and the universe itself developed in a sevenfold manner, and each of the seven principles of man is derived from one of the seven primary divisions; each relates to a planet or scene of evolution, and to a race in which that evolution was carried out. Therefore there is a close relationship not only between Man and the Earth, but also between the Earth and the universe as a whole. The first sevenfold differentiation is the basis of all that follows, and so the evolution of man, planets and solar systems is septenary. All nature is before us and within us; we must take and use what we can, and wisely!

What is a principle? "A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being." (*Answers to Questions on The Ocean of Theosophy*, p. 65)

What are the principles in Man? Starting with the highest, we have:

Atma or the Higher Self, the light of the One Universal Life, which shines on all of us but can shine *through* only a very few at our present stage of evolution,

because we are imprisoned in gross matter.

Buddhi, the Spiritual Soul, which is the vehicle and direct emanation of *Atma*. It receives its light of Wisdom from *Atma* and gets its rational qualities from:

Manas, or Mind. This is the principle which makes man different from the higher animal species. In the latter, *Manas* is latent; in man it is awakened, active. Theosophy teaches that it is *Manas* or Mind which uses the brain as its instrument, and that thought is not just the result of the activity of the brain, as explained by science. The mind in man is derived from Cosmic Mind, which contains the plan of Cosmic manifestation. It is necessary to remember how *Cosmos* and *Man* are interwoven, because the understanding of our place within the enormous scope of manifestation makes us see more clearly our task and our responsibility, and also shows us that there is no such thing as separateness.

These three principles, *Atma-Buddhi-Manas*, together form the higher Triad, the Individuality or the immortal aspect of Man. *Manas*, the Thinker, is the immortal reincarnating Ego and the custodian of the enduring values of the experiences gathered throughout the lives lived on earth. When *Manas* is active through a physical instrument, *i.e.*, during incarnation on Earth, its nature becomes dual. Its higher aspect aspires towards union with *Buddhi* or the spiritual part of the soul; its lower aspect forms the bridge to the lower mortal principles.

The mortal principles in man, which form the lower Quaternary, are: the Passions and Desires, the Astral Body, the Life-Principle, and the Physical Body. These four form the mortal aspect of man called in Theosophy the *Personality*.

The personality is composed of a visible and an invisible aspect. The former comprises the physical body with all its component parts, while the latter is formed of the three remaining principles, *i.e.*, the Passions and Desires, the Astral Body and the Life-Principle. These three are part of our transitory nature which, although invisible to the physical eye, is nevertheless material and subject to decay.

We are inclined to think that the Passions and Desires, or *Kama*, represent an inferior aspect of human nature, which is so frequently the case when they are allowed to run wild, uncontrolled, and without direction from the mind. But, in its essence, *Kama* is "the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE....*Kama* is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut-and-dried dogmas, that *Kama* became the power that gratifies desire on the animal plane." It is also the power which gives direction to the Will.

The *Astral Body* is the model around which the physical body is built and is the vehicle of the principle of Life or *Prana*.

Life is a universally pervasive principle. "It is not the result of the operation of the organs, nor is it gone when the body dissolves....It is the ocean in which the earth floats; it permeates the globe and every being and object on it....It cannot be said that one has a definite amount of Life Energy which will

fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it" (*The Ocean of Theosophy*, pp. 40-41). In *The Key to Theosophy* H.P.B. says that *Prana* or life "is, strictly speaking, the radiating force or Energy of Atma—as the Universal Life and the ONE SELF—Its lower or rather (in its effects) more physical, because manifesting, aspect."

To recapitulate, septenary man is composed of a higher, immortal Triad or Individuality, which uses during incarnation the lower, mortal Quaternary or Personality.

The duality mentioned above, which man feels within himself, is the result of the conflict between these two aspects of human nature: the immortal and the mortal, the spiritual and the material; in short, between the good and the evil within us.

It must, of course, be understood that the principles in man are not segregated, each in its own compartment, with its own exclusive sphere of action. They interpenetrate and influence one another, just as is the case with the seven globes of the Earth Chain. In one person one principle may be more pronounced in its action than another, whereas in another person it may be another principle that plays a more important part. And so human nature has innumerable facets; no two human beings are alike in character—and what is character but the result of the use made by the Ego, in the course of many incarnations, of its instruments or principles, by means of which it accumulates and assimilates impressions and experiences?

What can be the practical value of a knowledge of the sevenfold constitution of Man?

In showing us the similarity between the constitution of the Cosmos and Man, Theosophy makes us realize the unity of all life in Nature and provides the basis of Universal Brotherhood. The divine, permanent, unchangeable One Life which permeates every atom is also in Man at the very base of his *true* nature. It is of the nature of light and can illuminate our whole being if we can make our material constituents receptive enough to transmit that light. How can this be attained? By using the knowledge of our sevenfold constitution as a guide to Self-knowledge. Self-knowledge comes gradually when we try to analyse with sincerity and courage our incentives to action. That is not easy to accomplish, because there is no one we deceive more than ourselves! But finding out what motivates us is undoubtedly the first step to be taken in trying to lead our life consciously and deliberately. Theosophy teaches that it is by self-devised and self-imposed efforts that we can hasten our evolution, and since we are not miserable sinners but potential gods, it is our duty to use the visible and invisible material components of our nature in such a manner as to make them a temple worthy of the Inner God.

How to go about this work of many incarnations? By remembering always that that which we are used to calling "I" is neither our body, nor our feelings, nor our thoughts. For many, this implies closing up old grooves of thought and thinking along new lines, but if we impose this discipline of thought upon ourselves, the first result will be the discovery that we have much more inner strength at our disposal than we knew of. We shall realize that we need no longer be at the mercy of our feelings, and that there is an aspect of our Soul—the Mind—that can canalize, control and ennoble our feelings, our passions, our desires and ambitions; that can transform,

for instance, an ambition for power and wealth into an aspiration towards service and compassion. This needs will-power. Theosophy teaches that Will is a Universal Force and defines it as the force of Spirit in action. It therefore operates in all living beings. In itself Will is absolutely colourless and varies in moral quality in accordance with the desire behind it. It is our task to guide the Will with pure desire and aspiration.

To summarize the aforesaid in another way: the eternal, immutable Spirit or Atma in man uses six vehicles to attain to Self-knowledge and knowledge of the surrounding world by means of experience. Self-knowledge is attained more or less quickly according to the use we make of the instruments or vehicles at our disposal. The awakening of Manas has raised us from the animal stage to the status of human beings, and as such it is our task to build the bridge between the mortal aspects of our nature and the divine essence within us in order to become ultimately one with it. To do this we must always use our common sense. As "W. Q. Judge says: "All the truths of Theosophy are the apotheosis of common sense."



Meditation and the "Morning Edition"

On Tuesday, July 26, 2005, National Public Radio's "Morning Edition" featured a story about the Mind and Life Summer Research Institute (MLSRI).

The 8 minute radio segment: can be heard at: <http://www.npr.org/templates/story/story.php?storyId=4770779>

<http://www.npr.org/templates/story/story.php?storyId=4770779>

NPR reporter Allison Aubrey's story entitled, "Science Explores Meditation's Effect on the Brain," mentioned the Mind and Life Institute and featured Mind and Life Summer Research Institute participants Adam Engle, Brent Field, Amishi Jha, and Matthieu Ricard.

Although Aubrey never uttered the words "Summer Institute," she referred to the meeting as a conference of "a bunch of brain scientists gathered in an old monastery" and said it was "organized and bankrolled by the Mind and Life Institute." (MLI)

Engle, MLI Chairman and CEO, added, "What we're trying to do is to establish a new subfield of science that will ask and answer the question, 'How do you create and maintain a healthy mind?'"

Aubrey described Engle as a Harvard-trained lawyer, entrepreneur, and Buddhist meditator who is supporting the work of neuroscientists who use sophisticated tools to evaluate the brains of meditators.

Field, an MLSRI¹ Research Fellow and neuroscientist at Princeton University, was one of 200 scientists at the meeting. He offered, "People who've spent a lot of time in their heads have figured out that there are ways of controlling the mind." Field called this "mental technology."

Aubrey elaborated further when she said "mental technology" allows them to use meditation to encourage positive emotions and diminish negative ones.

Field and Aubrey discussed Field's research on what happens in the mind of the most experienced meditators. Field flies Buddhist monks to his Princeton labs and subjects them to tests designed to measure mental clarity. Field has found that monks perform better on the tests in a meditative state, than a non-meditative state.

Aubrey also cited University of Wisconsin findings that meditators have increased activity in the left prefrontal cortex of the brain, the area associated with emotional well-being. She said this was strongest with longtime, adept meditators, but researchers see the same pattern of brain activity with novice meditators.

Jha, an MLSRI Senior Investigator, neuroscientist and attention researcher at the University of Pennsylvania, shared her theory on meditation and attention. After years of hearing people say meditation made them feel better, she wanted to find the mechanism responsible. She wondered if meditation could benefit the "everyday Joe" and does the brain rewire itself to become more attentive? Her findings surprised her.

"There's a developmental or practice-related trajectory of what seems to get better," Jha stated. "Initially it starts out in the ability to focus your attention in a specific way. Practicing more and more, the ability to flexibly allocate attention in a more open way actually improves. I was shocked. . . Mindfulness is not a single end point but a whole path."

During the conference, Jha questioned French-born, Tibetan Buddhist monk Ricard about the Buddhist concept of an open mind, which seemed completely foreign to her scientific thinking.

¹ Mind and Life Summer Research Institute. — Ed., A.T.

Ricard answered, "The concept is not weird at all. It can be understood. Lay back, relax, and try to make your mind like vast space. This is a very vivid relaxation but no tension."

Open mind concept aside, Jha advised first-time meditators to practice Mindfulness 101 where they simply focus on the breath.

The segment closed with Engle adding, "Mindfulness is just a tool. We can actually learn to be happier and healthier people."

Aubrey concluded that the Mind and Life Institute is seeding his theory by "staging conferences and supporting more young researchers who want to join the investigation."



THE OEDIPUS PROBLEM

To particularize one or another Book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx, and caused its death; the other

half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God — the idea.

If a man would follow in the steps of Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him....(HPB, CW I, p. 125-6)

By Mother Nature, I doubt if she meant the "seaside" or the "Mountain Trail" but rather 'ideational' Mother Nature.

