



THE HINDU THEORY OF VIBRATION AS THE PRODUCER OF SOUNDS, FORMS AND COLORS.

THE article on "Mrs. Watts Hughes' Sound-Pictures" in the Theosophist for September¹, has drawn 'my attention to the philosophy of Vibrations in Nature as treated of in Hindu metaphysics. I propose to write on this subject, firstly; in regard to its theory, and secondly; in regard to its practice. This necessarily involves a brief exposition of Vedantism for a clearer understanding of the question at issue. The theoretical side would dwell upon the general proposition that all phenomena, whether in the form of the cosmos as a whole, or that of its constituents, the twenty-five Tatwas with their properties or attributes of figure, color, Sound, etc., are caused by motion, vibration, or spirit acting on or in conjunction with matter they (spirit and matter) being designated differently on their different planes, while they themselves are only aspects or facets of Parabrahmam (Absolute Consciousness, the One Reality, and Stability, and the Unity).

2.² Náda, Swara, and Sabda are the Sanscrit equivalents of Sound, while Swara ordinarily means breath. Náda signifies, however, a spiritual sound, but esoterically Siva (spirit) or Purusha (male principle). In "The Voice of the Silence," Náda³ is explained as the "Soundless Voice" or the "Voice of the Silence," which seems to mean a spiritual state of sound, vibration or motion. This inner motion is the noumenal cause of all objectivation, manifestation or phenomena, as Náda; which is Siva or

Purusha, is the cause of the universe. Swara literally means breath, vibration or Pràna (air or life), but metaphysically spirit or abstract motion. Swara signifies also Hamsa (breath), the latter including Náda (Spirit), Bindu (Budhi), or wisdom and Kala (matter). In *Nádavindu Upanishad* (Rig Veda) Hamsa is repreaented as Kalahamsa, or swan, symbolizing Aum⁴ or Om, *au* being pronounced as *o*. Om is an abbreviation of Soham by the "elision of s in 'so' and 'ha' in 'ham.' But Soham is a Mantram (incantation) meaning "That I am," — 'so' signifying 'That' and 'Ham,' signifying I am. Reversing the order of the syllables, it becomes Hamso altered into Hamsa, meaning "I am That." Náda, Bindu and Kala in Veda are the universal triune principles or the trinity in nature corresponding to Ha-m-sa,⁵ the first

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¹ [1890, See *Pistis-Sophia Section Three* p.____, for a quote from this article] — ED., A.T.

² Why this paragraph is numbered "2." is not given. There is no "1." or "3." — ED., A.T.

³ *The Voice of the Silence*, p. 1, Note 2.

⁴ *The Voice of the Silence*, p. 5, Note 2.

⁵ *The Voice of the Silence*, p. 5, Note 4.

sound being the technical symbol for the inspiration of breath, the second for the concentration of it, and the third for the expiration of it. I cannot explain the philosophy of Swara or Hamsa better than by quoting from Mr. Rama Prasad's article on "Nature's Finer Forces."¹

"The *tatwas*, as we have seen, are the modifications of *swara*. Regarding *swara* we find in our book: 'In the *swara* are the Vedas and the sastras, and in the *swara* is music. All the world is in the *swara*; *swara* is the spirit itself.' The proper translation of the word *swara* is the *current of the Life wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *átma* used in the book, itself carries the idea of eternal motion, coming as it does from the root *at* eternal motion; and, it may be significantly remarked, that the root *at* is connected with, is in fact simply another form of the roots *ah* breath, and *as* being. All these roots have for their origin the sound produced by the breath of animals. In the book under consideration, the technical symbol for inspiration is *ha* and for expiration *sa*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of the life-wave spoken of above is technically called *Hamsachara*, that is the motion of *ha* and *sa*.

"This primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of this evolution and involution of the universe.

"The book goes on: 'It is the *swara* that has given form to the *first accumulations of the divisions* of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the *Great Power (Maheshwara)*. The *swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence."

It is sufficiently clear from the above passage that the evolution and the involution of the cosmos are the result of motion or vibration, considered as the spirit pervading throughout nature.

The said motion and matter are respectively designated Iswara (Logos) and Máya (Illusion) on the cosmic plane and Jiva (soul) and Avidya (nescience) on the microcosmic plane, and Vikshépasakti and Avaranasakti on the plane of gross matter.

The following table shows the triune principles in Nature corresponding to Náda, Bindu and Kala,² referred to already: —

Nada (sound)	Bindu (cipher)	Kala (form)
Ha (germ of Siva or spirit)	M.	Sa (germ of Sakti or matter)
Gnánam (wisdom)	Conjunction	Agnánam (ignorance)
Pathi (Lord)	Pása (bridle)	Pasu (animal)
Purusha (male principle)	Puthra (son)	Stri (female principle)
Seed	Conjunction	Blood
Soma (Moon)	Moksha (Nirvana)	Agni (fire)
Thath (that)	Asi (conjunc-	Thwam (you)

¹ "Nature's Finer Forces," by Mr. Rama Prasad, in *Theosophist*, Vol. IX, p. 275.

² *Kyvalianavanitham* by C. Venkatrama Sastrulu, pp. 35-36.

or the higher self)	tion)	or the lower self)
Iswara (Logos)	Union	Jiva (soul or ego)

There can be no Sabda (sound) without vibration or motion, the former being the consequence of the latter.

On the physical plane we see that forms of matter are produced by the combination, variation and permutation of its particles, whether solid, liquid or gaseous. As the above functions imply motion or vibration, there can be no formation or form without movement. Motion is caused by the difference in the density of material particles, the solid being moved by the liquid and the liquid by the gaseous. It is therefore laid down as a general proposition in physics that a gross or dense substance is moved in, by, or through a subtle one. The modern physical science applies this law only to physical matter, called Mahábhúta (gross matter), going only up to ether, and ignores all matter beyond it on the ground of its incognizability by physical instruments. But Eastern philosophy goes far beyond it, not sentimentally or imaginatively, but by actual Yogic vision, and laughs at the boundary laid down between the Unknowable and the Knowable by modern science. In that vision all is matter or spirit, only varying by the law of differentiation; the former being an aggregation of the latter, in consequence of which the former is grosser than the latter. Spirit and matter are, therefore, to be understood as only relatively different and not absolutely. Absolutely they are one and the same, call it what you may. This oneness is styled in Hindu metaphysics Nirgunabrahma (essence without attributes).

The union of spirit and matter which are respectively positive and negative, or plus and minus produces the Absolute Stability, which, in the conception of the intellect, is naught. This is the idea conveyed in regard to the triune principles

tabulated above. The conjunction of Náda with Kala produces Bindu (cipher, the Absolute), which means that spirit and matter exist only relatively and never when they are synthesized in Advaita (the non-dual). This is the idea underlying the Vedantism of the Adwaitists. ...

Another inference to be drawn from the 'Nadabindu' table is that Náda (sound or vibration, whether physical or spiritual), is the cause of Kala (form or manifested world), thereby supporting the proposition that sound produces form. Kala means ray or light. Prakriti is the radiation of the spiritual sun, Siva. As the rays evolve from the Sun, so does the universe emanate from Parabraham, of whom Siva (spirit) is one aspect. A third inference to be drawn is from "Hamsa." "Ha," the sound of inspiration, and "Sa," that of expiration, are the significant symbols of involution and evolution of the universe, while "M," the mute sound, represents the Absolute Consciousness or Unconsciousness, the result of the union or synthesis of involution and evolution." To use a metaphor from the Secret Books; which will convey the idea still more clearly, an outbreathing of the 'unknown essence' produces the world and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end."¹

The following is the fourth inference. It has already been shown how 'Om' is derived from 'Hamsa.' The former is Vedantically styled the Sūkshma Pranavam, and the latter the Sthula Pranavam, meaning respectively subtle and gross sounds; the latter being the vehicle of the former. Om represents the unmanifested Logos and Hamsa the manifested, relatively. The word Pranavam is derived from Prána (air; life or breath) and means a sound. This shows the connection there is between air, breath, life,

¹ *The Secret Doctrine*, i, p. 4

sound and form. The potencies of 'Om' will be dwelt upon further on.

When Purusha and Prakriti are evolved from their ideal, latent or potential state, they exhibit themselves as the manifested universe analogous to the evolution of a tree from its seed; a bird from its egg, or an animal from its ovary, in accordance with what is called Bijankura Nyaya (argument on the seed principle). As day and night succeed one another, the evolution and involution of the universe go on in endless succession in the boundless Batta Bayalu (open space) in consonance, with "the law of periodicity of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature."¹

As motion (spirit) and non-motion (matter) must be of something common to both the principles, that something is no other than "Parabrahmam (the one Reality or the Absolute), is the field of Absolute Consciousness, i.e., that essence which is out of all relation to conditioned existence and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object."²

Chit (consciousness) latent in the germ of the Mundane Egg, having been passive, while in the germinal or potential state, begins to move in or act on Prakriti (the primordial substance), that has been co-existing with, it in that state. The result of this action is the gradual evolution of the universe. According to the Hindu philosophy Prakriti is of three gunas, (degrees, planes, attributes, or qualities) — *Sattva* (subtle or essential), *Rajas* (motive or active), and *Tamas* (gross). When Chit is reflected in them, it becomes Iswara (Logos,

Universal Consciousness, Intelligence or Soul), Jiva (Ego, Individual Consciousness, or Soul), and Vikshépasakti (manifesting or evolutionary force) respectively. The planes of matter are then designated Vidya Maya, Avidya Maya, and Avaranasakti, meaning knowing illusion, nescient illusion, and involuting or enveloping matter, respectively. Parabrahmam or Chit reflected in each plane³ of matter acts as the instrumental, and the vehicle itself as the material cause in the evolution of the cosmos. Having given a general idea of the process of the evolution of the universe, I shall now dwell more particularly on the principle of Vikshépasakti, with which the question of the phenomena of forms, sounds and colors on the astral and physical planes is more concerned, though indirectly or secondarily.

The Vikshépasakti is an evolutionary or positive force produced by the reflection of Parabrahmam on the plane of Avaranasakti (enveloping matter). It is the former acting on the latter that produces all the phenomena on the Sthúla. (gross) and Sūkshúma, (subtle) planes of cosmic and microcosmic matter.⁴ Avaranasakti being involutory and negative, must necessarily, when operated upon by Vikshépasakti, produce a vibratory or wavy motion, technically called Swara or Hamsa (breath). This breath emanates from the "Great Breath," an aspect of the Sat or the One Reality, the other being Abstract Space." *The Secret Doctrine*, speaking of the former, says: "On the other (hand) Absolute Abstract Motion, representing unconditioned consciousness. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This

¹ *The Secret Doctrine*, i, p. 17.

² *Ibid.*, p. 15

³ It should be borne in mind that the terminology used in Hindu Philosophy has generally a relative signification with reference to the plane spoken of.

⁴ *Kyvalianavanitham*, by C. Venkatrama Sastrulu, p. 130

latter aspect of the one Reality is also symbolized by the term "Great Breath," a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute-Be-ness symbolized by finite intelligence as the theological Trinity."¹ It will be seen from the above that abstract consciousness and motion are the same thing, and that motion is characterized by change — phenomenon or form. Swara is but a differentiation of the above said Absolute Abstract Motion, representing Unconditioned Consciousness. It is also the view of the Vedantic philosophy that Manas (mind) and Mārutham (motion or breath) are parallel in the relation of subject and object. The truth of this proposition is seen in our own life. We cannot live or breathe after the departure of consciousness or soul from the body, but while we do live the temporary cessation of breath by Yoga or Kumbhaka leads to the stoppage of intellectual operations and *vice versa*.² As breath is a consequence or objective form of consciousness thrown out at its will, the cause, *i.e.*, consciousness exists for ever though life may cease. The Sthūla Sarira is the gross body caused by the action of Prāna on gross matter, while Prāna itself emanates from consciousness.³

¹ *The Secret Doctrine*, I, p. 14

² Prana follows Manas, not vice versa. In man it is a *specialization* or lower form of THE ONE LIFE. The writer is pegging Prana to the Lower Mind, but both Prana and the lower mind are controlled by the Higher Manas. This has an obvious demonstration in meditation — as the state deepens one's breathing changes, not vice versa. Pranayama is unanimously opposed by the Masters of Theosophy. "Raja Yoga is the true system of developing psychic and spiritual powers and union with one's *Higher Self*—or the Supreme Spirit, as the profane express it. The exercise, regulation and concentration of thought. Rāja-Yoga is opposed to Hatha-Yoga, the physical or psycho-physiological training in asceticism. (*Theosophical Glossary*, p. 275)

³ Our "self-consciousness" comes from Higher Manas while Prana is an aspect of the One Life, more related to the Augoeides than the lungs. Lower mind is the great slayer of the real, let the disciple arise, call upon the Father-Mind and slay the slayer. Let

The blind mechanical forces of nature are believed by the modern scientists to be the sole and supreme powers controlling all nature. This is the result of their obstinately ignoring the existence of the higher powers and forces evolving the objective world.... Cosmic mind is the mover of everything in the universe? The mechanical forces are only secondary agents guided by psychic or spiritual forces. An ignorance of the latter does not militate against their existence or their operation. Whether they are

him make of that roaring lake of waves called the lower mind a crystal mirror for the Sun above.

"The science of the five breaths — the moist, the fiery, the airy, etc., etc. — has a twofold significance and two applications. By the Tāntrikas it is accepted literally, as relating to the regulation of the vital, lung breath, but by the ancient Rāja-Yogis as referring to the **mental** or "**will**" breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye and the acquisition of the true Rāja-Yoga occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone — for **mental** and **will** development — and the rest only when they have completely mastered the three; hence, they use only one (Ākāśa Tattva) out of the Tāntric five. As well said in the above stated work, "Tattvas are the modifications of *Svara*." Now, the *Svara* is the root of all sound, the substratum of the Pythagorean music of the spheres, *Svara* being that which is *beyond* spirit, in the modern acceptance of the word — the spirit of the spirit, or as very properly translated, the "current of the life wave," the emanation of the One Life. The Great Breath spoken of in Volume I of *The Secret Doctrine* is ĀTMAN, the etymology of which is "*eternal motion*." Now, while the ascetic-chela of our school follows carefully, for his mental development, the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Hatha-Yogi reverses the conditions and begins by sitting for the suppression of his (vital) breath." [HPB to her pupils]

Prānâyâma, or regulation of the breath in Yoga practices, ..., without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The *Hâtha* so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. There is one unmoving (life-wind or breath, the '*Yoga inhalation*,' so called, which is the breath of the *One* or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)." This Breath, Voice, Self or "Wind" (*pneuma*?) is the Synthesis of the Seven Senses, *noumenally* all minor deities and esoterically—the *septenary* and the "Army of the VOICE." (S.D.I, 96-7) — ED., A.T.

recognized or not, the Universe still goes on under their operation. I say this to show that in Mrs. Watts Hughes' 'Sound Pictures,' though apparently a result of musical notes sung into the eidophone, there is a world of forces acting behind the veil of physical matter as thought by herself and confirmed by Colonel Olcott. The whole manifested Universe emanates from the Absolute Chit, or Parabrahmam.

Thus we see that the whole universe is identical with the sound (Om). The said sound and Hamsa are closely allied to each other, the former being the essence of the latter, as has already been shown philologically. They are so to say the spiritual and material aspects of the one reality. (Extracted from "The Hindu Theory of Vibration," *The Theosophist*, Oct. 1890)



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THE COFFEE KLATCH

Coffee-Maker: *Magicon! Oh Magicon!* Student is bringing me his latest revelation from the “nerd” factory. Who knows which customers will head for the door without the small politeness of paying their bill!

Student: Oh, Coffee-Maker, you do look in a dour mood today. I will treat you to the latest rejuvenator — *Z-Blast*. Eight ounces of this will reassemble your broken parts. Ah say! dear fellow, have you heard of *Magicon*? —

The third installment of “Magicon, or the secret system of a society of unknown Philosophers,” drew two interesting notes from HPB, but furnishing the context in which they occurred will give us a better understanding of the meaning, so here is the context and the notes will be given as they originally appeared — footnotes:

“A stupendous revolution in the realm of spirit caused the source of all being to begin an immediate emanation of itself, and this divine emanation was primordial man. By virtue of his divine origin, he was not only the most elevated and ancient being, an expression of divine power and number, but while in possession of all the privileges of a spirit, still he was surrounded by an indestructible cover, which secured against the destructive powers of the elements. In this glorified condition, in which he experienced the most exalted happiness, he was enabled to command in the reign of the Invisible, as in that of the Visible, to reveal the power of the Highest, and by the restoration of Unity to restore order, peace and happiness. Dwelling in the center of the square, he could view the whole of his realm in all four directions and comprehend at once the past, present and future. He possessed the power over life and death of his inferiors, because he infused them with life by his presence, and his withdrawal caused their death.¹ But he became unfaithful. Instead of

governing the Sensuous he confounded the four cardinal points of Light and Truth, and thereby deprived himself of Light. Instead of only watching the totality of his realm, he was attracted to a part of the same. He thereby became involved in sensuosity, that is, he went from 4 to 9 and fell into darkness.² . . . [*The Theosophist*, Vol. V, No. 8(56), May, 1884, p. 193-4]

Collected Lady in Center Booth: Student, you may have a point, but if the seeker does not study Karmic LAW along its three lines of deployment but insists that it’s only one great mud puddle belonging to all of us, he’s missing that greatest of all talents: *SKILL IN ACTION*. Madame Blavatsky reminds us of those multiple rivers in the ocean of events like this:

Woe to us, men and races born in the tail end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga*—the “Black Age” of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. “Oh,” they cry out, “it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hypocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. *Ergo*, our plain duty is now to vilify A, agreeably to our

mortal Atma, his “logos” is dissevered, the result will be the *spiritual death* of the man. — Ed.[HPB]

² Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness. — Ed.[HPB]

¹ This death is *spiritual death*. When the communication between a human being and his divine im-

pharisaical social code, to express our holy horror of him, and wash our hands of the rest.” . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle — could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C — better think at once, of the whole alphabet — has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don’t you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back stair, or the chaff of your nursery maid with the butcher’s boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic* Universe are past our understanding.

Every transgression in the private life of a mortal, is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. . . .

“He that is without sin among you, let him first cast a stone”—at the guilty [John viii, 7]. These words appear to have been said in vain, as even Christian law sneers at their practical application. “Heathen” Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: “And Jesus said unto her, Neither do I condemn thee; go and sin no more” [*ibid.*, viii, 11]; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and “wretched atheists.” Yet this is the key to the seeming “contradictions” in our teachings: we accept and try to follow almost every injunction of Christ— whether the latter be historical or ideal—while feeling the greatest contempt and irritation

against that which is now called Christianity but is simply unadulterated Pharisaism.

Lurker at the Back Table: No time, no space, no location, but a PRESENT inside a PRESENCE, or as in *Point out the Way*:

If there were actual separateness, a man could think of Self as identified with nothing and with no one. He can’t do that. Unless he thinks of the Self of all, he is bound to think of the separate Self. Who is in those forms? When we say “ourselves,” we are identifying ourselves with what we see, or with what we hear, or taste, or touch, or smell; so, the answer is there.

Another way of looking at it is this: If we take the highest possible conception of Self, it is of Self as the seer, as the *perceiver*. The moment we take the conception of Self, “I am that which sees,” then, what is it that I see? That is Self in the opposite hypostasis. That is why *The Secret Doctrine* says that Spirit and Matter ought not to be conceived as separate realities; they are but the opposed phases or aspects of one and the same reality. The moment we postulate a seer, then we postulate the seen. Spirit is a collective term to designate the perceiver, the seer; matter is a collective term to designate that which is seen.

What is it that sees? It is Self, which we name Spirit. What is it that is seen? Self, which we name Matter; and the Seventh Chapter of the *Gita* calls the Self which is seen the inferior nature; and the Self which sees and knows, the superior nature. Why is that? Because the Self, the *Knower* never changes; but Self, the *seen* changes all the time as we change direction of our vision. That’s why the changing Self is inferior and the unchanging Self — the Perceiver — is superior.

Athenian Stranger: It is the small voice of love. So why not do it with a picture:



Tea Talk from HPB's Table

The Mithra Worship

All visitors to the Classical Galleries in the British Museum are familiar with the Mithraic Bull. In this a young man, wearing a Phrygian cap, bestrides a bull, into which he strikes a knife, while at the same time this bull is attacked by an insect, either scorpion or crab, and followed by two ravens or other birds. I therefore ask the meaning of this sculpture.

I. What analogy is there between this idol and the Hindoo Vâch?

II. What analogy is there with the Hebrew "golden calf" or "cherub" which was manufactured by the Israelites in the wilderness from the metal of which they had deprived the Egyptians?

III. Does the insect represent *Cancer* or *Scorpio*?

IV. Are the two ravens interpreted by the ravens of Mephistopheles (see Goethe's *Faust*); by the Norse mythology; or by the higher symbolism indicated in *The Secret Doctrine*? Is the mystic signification of the word *raven*, which forms so important a factor in the legends of Noah and Elijah, interpreted in any way by the Mithraic myth?

A BOOKWORM.

To question I, we reply—

- I. We know of no analogy between the Persian Mithra and the Hindu Vâch. If "A Bookworm" knows of any, let him "rise and explain."
- II. Save the fact that a cherub and a calf are synonymous in symbology, and that the calf is a young bull, we see no relation between the golden calf of the Jews and the Mithraic Bull. Both bulls, young or old, are emblems of strength and of creative or generative power. The Mosaic allegory has a reference, moreover, to that secret knowledge of which the Jews despoiled the Egyptians. Moses was learned in their wisdom and used it for good purposes; the Israelites accepting the *dead letter* sought to use it for selfish purposes, or *black magic*. Hence Moses destroyed the object; the mode he adopted for it showing plainly his knowledge of alchemy. For it is stated that he *burnt* the "golden calf," *ground it to powder* and strewed it upon the water, making "the children of Israel drink of it" (*Exod.* xxxii, 20) — a feat having a sense in it for the Alchemist, but reading like a jumble of physical impossibilities to the profane.
- III. This insect represents ♏ (Scorpio) of course, the sign which rules the reproductive faculty and the generative organs astrologically, and which represents esoterically the fierce animal passions of man symbolized by the bull. The Spiritual man is Mithra, the Sun. As the Sun governs astrologically the fiery triad of ♈ (the Ram, or lamb), ♌ (Leo), and ♏ (Scorpio), so Mithra is shown as the *liberated* man, hence the Phrygian cap, probably, astride on ♉ (Taurus, the sign which succeeds Aries), and killing it — *i.e.*, the animal passions. The al-

legorical representation is beautiful and ingenious, being suggestive of the Mithraic Mysteries, in which man was taught to subdue his animal Self.

- IV. The ravens cannot signify either of the first two speculations. It is the decadence of the *divine* into *black* magic, which made of the ravens during the mediaeval ages the adjuncts of witches and fiends. Birds typified in both the Aryan and Semitic symbology, angels, divine messengers, and, in the *inner* man, his Spiritual and Human Souls or *Buddhi* and *Manas*. It is these two that follow the *insect* which goads the animal passions (see the part on the “Mithraic” Bull which is so attacked) in order to return into the man as soon as he has conquered, by killing it, the animal nature in him represented by the Bull. But these supposed *ravens* are probably hawks. The latter was a divine bird, sacred to the Sun (Mithra) in almost every mythology, whereas the raven was the symbol of longevity, wisdom through experience, and of the intelligent and firm will in man. Hence the allegories of the raven of Noah, who never returned to the Ark, and the ravens of Elijah, who fed him morn and eve — *i.e.*, his intelligence (*Manas*) provided him with means of support. For if taken in its dead-letter sense — for which more than one Bible worshipper will battle with us — how comes it that a raven, which, physiologically and Biblically is an *unclean* bird (*vide Leviticus* xi, 15), was chosen by the “Lord God” to feed the Tishbite, in preference to a dove or any other clean and *holy* bird? — [ED.] [*Lucifer*, Vol. III, No. 18, February, 1889, pp. 524-525]

[In discussing the “Transcendental Ego,” HPB remarks:

Nevertheless, reverting to the conclusion of one of the greatest thinkers of the day — Mr. Herbert Spencer, where he argues that “If, then, the object perceived is self, what is the subject that perceives?” — and concludes that such a process is only conceivable on “the annihilation of both” (*First Principles*, p. 66) — we say that according to the views of the Occultist he is entirely wrong. Mr. Herbert Spencer knows, it appears, of but one grade of subjectivity, and has no idea of the occult (*Yogic*) teaching, of the existence of other and higher planes of consciousness, vision or perception, than those of Mind; of the existence, in short, of the “Transcendental Ego” or true *self* (*Buddhi*) — a spark from the radiant essence of the Universal Spirit.

Consequently, to the query of Mr. Spencer — “If it is the true self which thinks, what other self can it be that is thought of?” (*ibid.*) we reply: The *true* Self is *per se*, impersonal; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself — which, *if we limit subject to Mind* (*Manas*) is absolutely valid — collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or “Transcendental subject.” For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization of existence* — *i.e.*, self-consciousness in its purest form. But it must at the same time be borne in mind that the *full* realization of the spiritual Self is impossible for an incarnated 4th Rounder. The Spiritual ego reflects no varying states of consciousness; is independent of all sensation (experience); it does not *think* — it KNOWS, by an intuitive



process only faintly conceivable by the average man. "The subject that perceives" Mind, as an attribute of itself, is this Transcendental or spiritual Ego (Buddhi). ("Modern Idealism Worse than Materialism")



Self Reliance

IT is astonishing how the world makes way for a resolute soul, and how obstacles get out of the path of a determined man who believes in himself. There is no philosophy by which a man can do a thing when he thinks he can't. What can defeat a strong man who believes in himself and cannot be ridiculed down, talked down, or written down? Poverty cannot dishearten him, misfortune deter him, or hardship turn him a hair's breadth from his course. Whatever comes, he keeps his eye on the goal and pushes ahead.

Self-reliance which carries great, vigorous self-faith, has ever been the best substitute for friends, pedigree, influence, and money. It is the best capital in the world; it has mastered more obstacles, overcome more difficulties, and carried through more enterprise than any other human quality.

I believe if we had a larger conception of our possibilities, a larger faith in ourselves, we could accomplish infinitely more. And if we only better understood our divinity, we would have this larger faith....

The fact that you believe implicitly that you can do what may seem impossible or very difficult to others, shows that there is something within you that has gotten a glimpse of power sufficient to do the thing.

— ORISON SWETT MARDEN



THAT THOU ART

BY COLLIE RYAN

I love the way the morning strikes against the
darkened hills
set aflame the sleepy grass, below a golden mantel
reign,
but the sun above is shadow to a greater Sun by
far,
and That Thou Art, I heard Them say

I love the way the morning sets a free the greening
leaves
there in service to the growing of the tree in you
and me,
but the sun itself is servant to a greater Sun by far,
and That Thou Art, I heard Them say.

And I'll always love the morning as she reaches
out from space,
there renewing all creation, try and wake the hu-
man race,
to the shores of understanding, by a sea of living
light
and That Thou Art, I heard Them say

ELEMENTALS AND ELEMENTARIES

Student. — If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by a "glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elemen-

tals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage. — Correct, in general, except as to their "effecting a lodgment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That "elementals . . . may effect a lodgment in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgment in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new ar-

rivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, particolored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student. — If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage. — They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student. — What determines their movements besides thought, — *e.g.*, when they are floating about the room?

Sage. — Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student. — When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage. — Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student. — Can they be photographed, as the rising air from the hot stove can?

Sage. — Not to my knowledge yet. It is not impossible, however.

Student. — Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage. — In the majority of cases those lights are produced by them.

Student. — Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage. — It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not — once you knew the secret — prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student. — I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage. — This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half atten-

tion. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student. — I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

Sage. — Quite generally this happens. It is called Bhut worship by the Hindus.

Student. — Why are visitors at a séance often extremely and unaccountably tired next day?

Sage. — Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student. — What are some of the dangers at séances?

Sage. — The scenes visible — in the Astral — at séances are horrible, inasmuch as these "spirits" — bhuts — precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries — half dead human beings, — there is much vampirizing going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so

strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student. — What is the relation between sexual force and phenomena?

Sage. — It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student. — Why do so many mediums cheat, even when they can produce real phenomena?

Sage. — It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form what-

ever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student. — When a clairvoyant, as a man did here a year ago, tells me that "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage. — Shells, I think, and thoughts, and old astral pictures. If for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained — as they all are here — could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student. — Accept my thanks for your instruction.

Sage. — May you reach the terrace of enlightenment.

Path, May, 1888



ELEMENTALS — HOW THEY ACT

Student. — Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage. — Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student. — Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage. — It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at

this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none; they are colorless in themselves — except some classes — and merely assume the tint, so to speak, of the person using them.

Student. — Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage. — The hour is approaching when all this will be done. But the scientists of today are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during

years of intense selfish living.¹ But why dilate on this; in these days it is only a prophecy.

Student. — Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage. — As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing that phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut

leading far from the dangerous clue. In fact, the methods are endless.

Student. — Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage. — The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student. — Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage. — A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge — photographed, you may say, by the doers of the acts themselves — that an enormous number

¹ Sound reminiscent of lead article in the February Supplement. — Ed., A.T.

of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city — the karma being favorable — a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student. — Do some sorts of elementals have guard over hidden treasure?

Sage. — Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with

the permanent concealment or subsequent finding.

Student. — What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage. — Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student. — This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage. — They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student. — Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage. — The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student. — I thank you for your instruction.

Sage. — May you reach the terrace of enlightenment!

Path, July, 1888



ELEMENTALS — KARMA

Student. — Permit me to ask you again, Are elementals beings?

Sage. — It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student. — Do you refer to their being able to act in the fourth dimension of space?

Sage. — Yes, in a measure. Take the tying in an endless cord of many knots — a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student. — Are they not all of one class?

Sage. — No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student. — Am I to understand that a clairvoyant or clairaudent has to do with or is affected by a certain special class or classes of elementals?

Sage. — Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student. — Is there not some connection between the Karma of man and elementals?

Sage. — A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not

yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student. — How then about the doing of phenomena by adepts?

Sage. — The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and

precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done, — such as procuring money, transferring objects, influencing minds, and so on.

Student. — Accept my thanks for your instruction.

Sage. — May you reach the terrace of enlightenment!

Path, June, 1888

ERRATUM NOTE

In The Aquarian Theosophist, *SUPPLEMENT*, for March, p. 30, Col. 1, there is a reference which reads:

Theosophical Articles I, p. 219, The Theosophy Co., Los Angeles, 1981

It should have read: *H. P. Blavatsky, Theosophical Articles*, Vol. I, p. 219, The Theosophy Co., Los Angeles

It confused subscribers who thought the reference was to *Theosophical Articles and Notes*, published in 1985 by The Theosophy Company.

TWO TROJAN WARS

The following paragraph is a description from the *Theosophy Magazine Series: ANCIENT LANDMARKS* (Vol. 27) on the Trojan War.:

Practically all of the gods of Greece are of a northern origin, originating in Lemuria toward the end of the Third Race after its physical evolution was completed. The Fourth Race is, with Hesiod, that of the heroes who fell before Thebes, or under the walls of Troy. The Trojan War, therefore, although an historical event of some 6,000 years ago, was also a symbol of other events which took place upon the continent of Atlantis. The Atlanteans developed from a nucleus of northern Lemurian men, centered, roughly speaking, toward a point of land which is now in the middle of the Atlantic Ocean. The early Atlanteans were three-eyed, having two in front and a third eye at the back of the head. The Greeks preserved the record of this race in a statue of the three-eyed Zeus, discovered in the Acropolis of Argos and believed to be the oldest statue ever found in Greece.

<http://www.wisdomworld.org/additional/ancientlandmarks/ThePrehistoricGreeks.html>

I have spotted some passages in Homer's *Odyssey* that support the above hypothesis.

In Book VIII, Homer describes how Phaeacians (the people of Corfu(?)) would take Odysseus safely home to Ithaca.

Tell me also¹ your country, nation, and city, that our ships may shape their purpose accordingly and take you there. **For the Phaeacians have no pilots; their vessels have no rudders as those of other nations have, but the ships themselves understand what it is that we are thinking about and want; they know all the cities and countries in the whole world, and can traverse**

the sea just as well even when it is covered with mist and cloud, so that there is no danger of being wrecked or coming to any harm. Still I do remember hearing my father say that Neptune was angry with us for being too easy-going in the matter of giving people escorts.

<http://classics.mit.edu/Homer/odyssey.8.viii.html>

It seems to me that what Homer really describes is how Phaeacian ships were equipped with a GPS (Global Positioning System) receiver to locate Odysseus's hometown.

Global Positioning System Overview

GPS provides **specialty coded satellite signals** that can be processed in a GPS receiver, enabling the receiver to compute position, velocity and time.

http://www.colorado.edu/geography/gcraft/notes/gps/gps_f.html

In Book XIII, Homer describes how Odysseus was tranquillised just before taking the boat from the island of Phaeacians to Ithaca.

As he spoke he crossed the threshold, and Alcinous sent a man to conduct him to his ship and to the sea shore. Arete also sent some maid servants with him — one with a clean shirt and cloak, another to carry his strong-box, and a third with corn and wine. When they got to the water side the crew took these things and put them on board, with all the meat and drink; but for Ulysses they spread a rug and a linen sheet on deck that he might sleep soundly in the stern of the ship. Then he too went on board and lay down without a word, but the crew took every man his place and loosed the hawser from the pierced stone to which it had been bound. Thereon, when they began rowing out to sea, Ulysses fell into a deep, sweet, and almost deathlike slumber.

<http://classics.mit.edu/Homer/odyssey.13.xiii.html>

There is a similar description in Stanley Kubric's *Space Odyssey 2001*, except that Kubric's passengers travelled into space.

¹ "Please Enter" as we might say today :-)

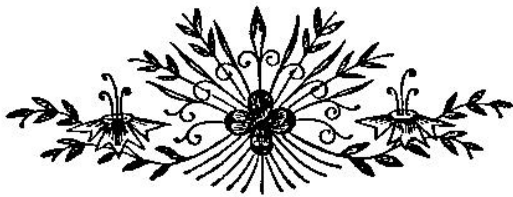
And a very unusual description of how the ship departed on her way to Ithaca, a 12th century B.C. pentecontor I presume.

The ship bounded forward on her way as a four in hand chariot flies over the course when the horses feel the whip. **Her prow curvetted as it were the neck of a stallion, and a great wave of dark blue water seethed in her wake.** She held steadily on her course, and **even a falcon**, swiftest of all birds, could not have kept pace with her. Thus, then, she cut her way through the water carrying one who was as cunning as the gods, but who was now sleeping peacefully, forgetful of all that he had suffered both on the field of battle and by the waves of the weary sea.

<http://classics.mit.edu/Homer/odyssey.13.xiii.html>

The description fits better to a modern-day four-engine speedboat, not a 50 oar-boat. Can oarsmen row faster than a swift falcon? Speedboats can nowadays.

For some reason Homer did not re-adapt the above descriptions of the ancient original text (typically well over 10,000 years old) to his current day practises.



Earth Magnetic Field Reversal

Possible energy ramifications of diminishing magnetic field. How long will it linger at zero before reversing?

by [Mary-Sue Haliburton](#)
Pure Energy Systems News

Seeing the powerful earthquakes such as the December 26th, 2004 event that triggered the tsunami disaster, people are look-

ing for possible causes for the apparent instability of earth's crust. "End-times" alarmists and backyard researchers believe that the predicted imminent reversal of the earth's magnetic field may be a significant clue to these eschatological-scale events.

Scientists have been observing changes in the direction of earth's magnetic field which took place recently as well as in the distant past. NASA's website features a map showing the gradual northward migration of the north magnetic pole in the past century and a half. Since more than double the time interval has elapsed since the last reversal, compared to the time lapse between the previous two pole reversals, some believe we may be overdue for the next north-south flip. (1,2) However, though the interval between reversals of the Earth's magnetic field can be as short as 5,000 years, it can also be as long as 50 million years. There does not seem to be any logic or rule governing the planet's behavior.

It is not only the direction but also the strength of this magnetic field that is a concern. In the time of dinosaurs, at an estimated 2.5 gauss, it was eighty percent stronger than it is now. This may have been one of the reasons such gigantic life forms thrived. It is now accepted that a catastrophic event ended the reign of giant reptiles. However, they did not re-evolve to equivalent dimensions. And the disappearance of mammalian "mega-fauna" in more recent times is still considered to be a mystery. The mastodons and mammoths would have towered over modern elephants. Why are there so few large terrestrial animals today?

The smaller average size of modern animals may be due to the gradual decline of Earth's "steady state" (as opposed to "pulsed") magnetism. Thousands of years ago the Chinese, with their astute discovery of bio-electrical energy flows known as "meridians", learned that magnetism promotes vigor in biological life. They used magnetic rocks in medical treatment. In the past century there has been a further decline

of earth's magnetic field by another five percent down to only 0.5 gauss. This has led Dr. Dean Bonlie to identify a "magnetic deficiency syndrome" resulting from the biological stress caused by the weakening of this "energy base" for life. (3)

The weakening of earth's magnetism is one of the factors believed to be predictive of a pole reversal. That magnetic field reversals have occurred in the past is confirmed in the geological record. What is unclear is how precisely the transition occurs, and what happens to life forms extant at the time of this pole flip.

Does the magnetic field drop to zero gauss? Dire predictions follow upon the heels of this theory. Electronic devices would all be at risk: there may be damage to, or complete loss of, all near-earth-orbiting satellites and possibly the space station itself. Effects on life forms could range from migrating birds losing their sense of direction to immune system decline and even widespread die-off from radiation-induced cancers.

Losing its protective magnetic envelope, the atmosphere would expand and become thinner, possibly leading to altitude sickness near sea level. No longer filtered out, deadly cosmic rays would kill most if, not all, living creatures on the surface. Only those living in deep caves would be safe. This scenario has prompted some to build underground bunkers in hopes of surviving.

Countering this frightening vision, NASA predicts that, rather than declining to zero gauss, the magnetic field would become disordered. Thus we might for short time have more than one north and south pole on the planet. This official scientific stance says that the magnetosphere which shields us from cosmic radiation would not entirely disappear either. Thus, while communications would be erratic and perhaps at times completely inactivated, humans would find ways to survive. However, there are dissenters in the ranks, pointing to the vast

South Atlantic magnetic anomaly and radiation damage to satellites over that region attributed to weakening of the protective magnetosphere. (4)

The disorderly-flip theory is supported by evidence from geology that in past reversals the decline was not total. Lava flows that solidified at Steen's Mountain during a lengthy reversal process show that the magnetic poles wandered across the equator three times. Though strength of the field was reduced to about 20% of maximum, there is no record that it fell to zero gauss during that transitional period. (5)

The theory that activity in the turbulent molten outer iron core of the planet generates its magnetic field currently dominates scientific thinking. Stormy activity deep in the earth's outer core, believed to be filled with roiling convection flows of molten iron, is understood to generate the planet's magnetic field. Such violent seething could affect the mantle as well, possibly disturbing the earth's crust and causing the quakes.

However, there is an alternate theory of how the magnetic field is generated. In his article, "Origin of the Earth's Magnetic Field", Ernest McFarlane outlines gaps in the molten-iron convection theory. He proposes a system of electronic cells in a crystalline metal core with hot spots of heavy metals releasing alpha and beta particles. Due to the high heat the alpha particles are unable to combine with the free electrons. "Consequently an electron current flow is produced and conditions are set up for the generation of current loops throughout the inner and outer core. ... magnetic fields are produced as a consequence, in accordance with the right hand rule of electromagnetic theory." (5)

Which theory is right? We may find out from experience sooner than we can come to amicable agreement, given the conflicting theories and computer models. The actual dynamics may include aspects of

both, or new insights not yet fully developed.

The sun reverses its magnetic field like clockwork every eleven years at the peak of the sunspot cycle. The next solar flip is due in 2012. South-pointing magnetic flux moves from sunspots, which are intense magnetic loops near the equator of the sun, along "meridional flows" to the north magnetic pole, and vice versa. As the oppositely-directed charge accumulates at the poles the field declines, until eventually the reverse charge predominates.

Scientists point out that the heliosphere does not wink out of existence during this reversal. The sunspots are intense magnetic knots, much stronger than the star's main field, which continue to spiral outward even when the main dipole field vanishes briefly. Though the solar magnetic reversal is not completely understood, the Ulysses space probe has sent back detailed data which has supplied answers to many questions. (6)

The mechanism that controls earth's field reversals may not be based on similar principles. For one thing, a planet does not seem to have any equivalent to the powerful sunspots. McFarlane refers to there being more than one north-south pole system and about 10% of the total field being involved in smaller extra fields. If these subordinate minor magnetic fields take up more of the magnetic activity during the main field's decline, they might become active enough to sustain a minimal protective layer shielding the biosphere, even if the main dipole field declines to zero gauss. This could be important for our survival, as the Steen's mountain lava flows indicate that the reversal took 4,500 years to be completed! (5)

IMPLICATIONS FOR HUMANITY'S ENERGY NEEDS

Whether the magnetic field is primarily molten-metal flow dynamics or electron current loops, or a combination of those and other factors, a magnetic pole reversal may be of significance to the search for clean

energy generation and transportation. If earth magnetic anomalies become more frequent or are concentrated in certain areas, we could see disruption of existing electrical grids, even without the dramatic atmosphere expansion and radiation damaging to life and computers. ...

The subject is complex, and whichever scenario may be about to occur, some individuals have been taking note of unusually large fluctuations in the apparent position of the magnetic north pole. Using a large, stationary, home-built compass, one individual in western Canada noticed a ten-degree variation within a few days. This was so unusual that, concerned about a sudden pole shift, he described and published his observations, and asked for input.

No one else was seeing this rapid "pole shift".

On borrowing a very sensitive water-filled portable compass and quartering the area, he discovered that this was indeed a highly localized anomaly in which his domicile happened to be situated dead center. See his recorded readings at the link below. (8) He is now theorizing that the phenomenon may be a vortex related to the nearby extinct volcano Mount Ida. (9) Vortices have been known to occur in volcanic mountain areas, and in the past some have become tourist attractions. ...

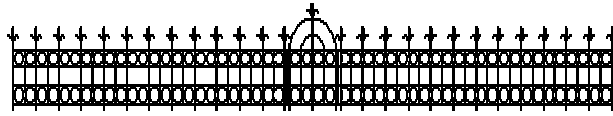
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JACOB BOEHME

And His Higher Ego

A mystic and great philosopher, one of the most prominent Theosophists of the mediaeval ages. He was born about 1575 at Old Diedenberg, some two miles from Gorlitz (Silesia), and died in 1624, being nearly fifty years old. When a boy he was a common shepherd, and, after learning to read and write in a village school, became an apprentice to a poor shoemaker at Gorlitz. He was a natural clairvoyant of the most wonderful power. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but these, as he himself says of what he wrote, he "saw as in a Great Deep in the Eternal." He had "a thorough view of the universe, as in chaos," which yet opened itself in him, from time to time, "as in a young planet," he says.

He was a thorough born mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunication between the intellectual and spiritual Ego. It is this *Ego* which Jacob Boehme, as so many other untrained mystics, mistook for God. "Man must acknowledge," he writes, "that his knowledge is not his own, but from God, who manifests the *Ideas* of Wisdom to the Soul of Man *in what measure he pleases*."

Had this great Theosophist been born 300 years later he might have expressed it otherwise. He would have known that the "God" who spoke through his poor uncultured and untrained brain

was his own Divine *Ego*, the omniscient Deity within himself, and that what that Deity gave out was not "what measure he pleased," but in the measure of the capacities of the mortal and temporary dwelling IT informed.



H.P.B.'s "Goodbye" to 1890

Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations—again, as usual—have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all the Evil Spirits and "goblins damn'd" of our glorious age of pretensions to righteousness, and skin-deep civilization. . . . Good bye, OLD YEAR, good bye; thou blessed by so few and cursed by so many!



The Life-Contract Career

And at whatever age a boy or man dedicates himself to the occult career, he dedicates himself to it, be it remembered, without any reservations and for life. The task he undertakes is the development in himself of a great many faculties and attributes which are so utterly dormant in ordinary mankind, that their very existence is unsuspected--the possibility of their development denied. And these faculties and attributes must be developed by the chela himself, with very little, if any, help, beyond guidance and direction from his master. "The adept." says an occult

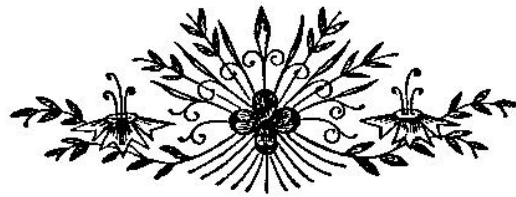
aphorism, “becomes : he is not made.” One may illustrate this point by reference to a very common-place physical exercise. Every man living, having the ordinary use of his limbs, is qualified to swim. But put those who, as the common phrase goes, cannot swim, into deep water, and they will struggle and be drowned. The mere way to move the limbs is no mystery; but unless the swimmer in moving them, has a full belief that such movement will produce the required result, the required result is not produced. In this case, we are dealing with mechanical forces merely, but the same principle runs up into dealings with subtler forces. Very much further than people generally imagine will mere “confidence” carry the occult neophyte. How many European readers, who would be quite incredulous if told of some results which occult chelas in the most incipient stages of their training have to accomplish by sheer force of confidence, hear constantly in church nevertheless, the familiar Biblical assurances of the power which resides in faith, and let the words pass by like the wind, leaving no impression. (*Esoteric Buddhism*, p. 11-12)



A Nucleus of Universal Brotherhood

“There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one*, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say: We are all brothers—by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to

death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality—*i.e.*, to the religion which suits each of us best—let us unite ourselves to form a practical ‘nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR. [HPB]



Solar Panels May Get Five Times More Efficient

TORONTO (CP) — Researchers at the University of Toronto have invented an infrared-sensitive material that's five times more efficient at turning the sun's power into electrical energy than current methods.

The discovery could lead to shirts and sweaters capable of recharging our cellphones and other wireless devices, said Ted Sargent, professor of electrical and computer engineering at the university.

Sargent and other researchers combined specially-designed minute particles called quantum dots, three to four nanometres across, with a polymer to make a plastic that can detect energy in the infrared.

Infrared light is not visible to the naked eye but it is what most remote controls emit, in small amounts, to control devices such as TVs and DVD players.

It also contains a huge untapped resource — despite the surge in popularity of solar cells in the 1990s, we still miss half of the sun's power, Sargent said.

"In fact, there's enough power from the sun hitting the Earth every day to supply all the world's needs for energy 10,000 times over," Sargent said in a phone interview Sunday from Boston. He is

currently a visiting professor of nanotechnology at the Massachusetts Institute of Technology.

Sargent said the new plastic composite is, in layman's terms, a layer of film that "catches" solar energy. He said the film can be applied to any device, much like paint is coated on a wall.

"We've done the same thing, but not with something that just sits there on the wall the way paint does," said the Ottawa native.

"We've done it to make a device which actually harnesses the power in the room in the infrared."

The film can convert up to 30 per cent of the sun's power into usable, electrical energy. Today's best plastic solar cells capture only about six per cent.

Sargent said the advance would not only wipe away that inefficiency, but also resolve the hassle of recharging our countless gadgets and pave the way to a true wireless world.

"We now have our cellphones and our BlackBerries and we're walking around without the need to plug in, in order to get our data," he said.

"But we seem trapped at the moment in needing to plug in to get our power. That's because we charge these things up electrically, from the outlet. But there's actually huge amounts of power all around us coming from the sun."

The film has the ability to be sprayed or woven into shirts so that our cuffs or collars could recharge our iPods, Sargent said.

While that may sound like a Star Trek dream, venture capitalists are keen to Sargent's invention.

Josh Wolfe, managing partner at Lux Capital, a New York City-based venture capital firm, said while such a luxury may be five years away, the technology knows no bounds.

"When you have a material advance which literally materially changes the way that energy is absorbed and transmitted to our devices... somebody out there tinkering away in a bedroom or in a government lab is going to come up with a great idea for a new device that will shock us all," he said in a phone interview.

"When the Internet was created nobody envisioned that the killer app (application) would be e-mail or instant messaging."

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THE SECRET LIFE OF MOODY COWS

JONATHAN LEAKE, SCIENCE EDITOR
New York Times Online edition

ONCE they were a byword for mindless docility. But cows have a secret mental life in which they bear grudges, nurture friendships and become excited over intellectual challenges, scientists have found.

Cows are also capable of feeling strong emotions such as pain, fear and even anxiety — they worry about the future. But if farmers provide the right conditions, they can also feel great happiness.

The findings have emerged from studies of farm animals that have found similar traits in pigs, goats, chickens and other livestock. They suggest that such animals may be so emotionally similar to humans that welfare laws need to be rethought.

Christine Nicol, professor of animal welfare at Bristol University, said even chickens may have to be treated as individuals with needs and problems.

"Remarkable cognitive abilities and cultural innovations have been revealed," she said. "Our challenge is to teach others that every animal we intend to eat or use is a complex individual, and to adjust our farming culture accordingly."

Nicol will be presenting her findings to a scientific conference to be held in London next month by Compassion in World Farming, the animal welfare lobby group.

John Webster, professor of animal husbandry at Bristol, has just published a book on the topic, *Animal Welfare: Limping Towards Eden*. "People have assumed that intelligence is linked to the ability to suffer and that because animals have smaller brains they suffer less than humans. That is a pathetic piece of logic," he said.

Webster and his colleagues have documented how cows within a herd form smaller friendship groups of between two and four animals with whom they spend most of their time, often grooming and licking each other. They will also dislike other cows and can bear grudges for months or years.

Dairy cow herds can also be intensely sexual. Webster describes how the cows become excited when one of the herd comes into heat and start trying to mount her. "Cows look calm, but really they are gay nymphomaniacs," he said.

Donald Broom, professor of animal welfare at Cambridge University, who is presenting other

research at the conference, will describe how cows can also become excited by solving intellectual challenges.

In one study, researchers challenged the animals with a task where they had to find how to open a door to get some food. An electroencephalograph was used to measure their brainwaves.

"Their brainwaves showed their excitement; their heartbeat went up and some even jumped into the air. We called it their Eureka moment," said Broom.

The assumption that farm animals cannot suffer from conditions that would be considered intolerable for humans is partly based on the idea that they are less intelligent than people and have no "sense of self".

Increasingly, however, research reveals this to be untrue. Keith Kendrick, professor of neurobiology at the Babraham Institute in Cambridge, has found that even sheep are far more complex than realised and can remember 50 ovine faces — even in profile. They can recognise another sheep after a year apart.

Kendrick has also described how sheep can form strong affections for particular humans, becoming depressed by long separations and greeting them enthusiastically even after three years.

The Compassion in World Farming conference will be opened with a keynote speech by Jane Goodall, the primatologist who founded the study of animal sentience with her research into chimpanzees in the early 1960s.

Goodall overturned the then accepted belief that animals were simply automatons showing little individuality or emotions. It has taken many years, however, for scientists to accept that such ideas could be applied to a wide range of other animals.

"Sentient animals have the capacity to experience pleasure and are motivated to seek it," said Webster. "You only have to watch how cows and lambs both seek and enjoy pleasure when they lie with their heads raised to the sun on a perfect English summer's day. Just like humans."

<http://www.timesonline.co.uk/article/0,,2087-1502933,00.html>



ANIMALS, MICE, MEN; AND THEOSOPHICAL QUOTES THEREUPON

Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science that of crystalline life, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body?

....physiology, is itself on the eve of discovering that consciousness is universal...

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a **universally diffused mind** will be an accomplished fact, is not far off. It is only a question of time. ("Kosmic Mind")

DESIGN AND CONSCIOUSNESS IN NATURE

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: i.e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because we do not perceive any signs — which we can recognise — of consciousness, say, in stones, we have no right to say that no consciousness exists there.

There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. These find no place among the conceptions of Occult philosophy. [SD 1, 274]

The whole order of nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces.

The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action — all are working toward the grand end. The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called "unconscious Nature"¹ is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyani Chohans), whose collective aggregate forms the manifested verbum of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. [SD I, 277]

Individual drops of the Human Arc

The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. Occultists ...distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the "Mineral, Vegetable, Animal, (etc.), Monad" are examples.

The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit.

The "Monadic Essence" begins to imperceptibly differentiate towards

individual consciousness in the Vegetable Kingdom. ...

Leibnitz conceived of the Monads as elementary and indestructible units endowed with the power of giving and receiving with respect to other units, and thus of determining all spiritual and physical phenomena. It is he who invented the term apperception, which together with nerve- (not perception, but rather) — sensation, expresses the state of the Monadic consciousness through all the Kingdoms up to Man. [SD I, 178-9]

*There is a vast
unknown country in each
human being which he
does not himself under-
stand until he has tried,
and then only after many
initiations.*

[HPB]

¹ Nature taken in its abstract sense, cannot be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a consciousness of their own. All he can say is, that this consciousness is beyond his comprehension.