



LIFE, DEATH & DIET

A communication in August 1883 to H.P.B. by Deogarh, a hindu F.T.S., drew from her some very interesting comments:

["Others believe that the administration of certain Kalpas or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay."]

This, the Mahatmas deny most emphatically. To make one and the same body last eternally, *i.e.*, to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.

["Respiration and diet . . . cannot . . . give body that immortality which, I believe, is an essential requisite of Yogic success, and which Agastya Bhagavan, says, can be secured only by Kalpa administration accompanied by Raja Yoga."]

What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.

[" . . . one may thus lives crores of Yugas."]

No quite so. "Crores of Yugas" in one's self-conscious "inner self," not in one and the same physical body.

[Agastya speaks of "the seven times born Brahma Garbha"]

When Mr. Sinnett's *Esoteric Buddhism*, and "Fragments of Occult Truth" are read and comprehended, it will be easy to understand that the "seven births" or transformations refer to the seven births in the *seven root races*. Every such birth being the key-note struck for other and subsequent births in sub-races, each key-note resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new *root-birth* carrying the individuality higher and higher until it reaches the *seventh root-race*, which will bring man finally to the highest, eternal Buddhahip or "Brahma Garbha" in a degree corresponding to that [which] he will have acquired by **his enlightenment during his lives on earth.**

[Agastya further says: "In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then, it became yellow. In its next birth its color was that of

TABLE OF CONTENTS

Life, Death and Diet	1
The Great Accuser	2
Protrepics of Iamblichus	4
The Coffee Klatch	4
The Big Blue Umbrella (First Fundamental)	6
Point Out the Way — IX	7
Dnyaneshvari — IX	11
Correspondence	13
Ideals	14
The Global Village	15
Alaya and Paramartha	16
The Path, Ethics & Bravery	16
Plotinus on Feeling Memory & Imagination	18
Life Without Principle	20
Solar-Powered Aircraft	26
Protocols for the Invocation of	26

the feathery peacock. In its seventh and last, it became, indeed, an egg-colored crystal.”]

The meaning of this is simple enough to him who has studied the theory of rebirths in the Esoteric doctrine. This gradation and change of colours refers to our **physical and moral constitution** on the various seven planets and

in the seven root races.

Planet **A**, corresponds to pure *light* — the essence of man’s primeval body when he is all spiritual;

on planet **B** man becomes objective — assumes definite colour;

on **C**, he becomes still more physical — hence red, the red-earth or Adam Kadmon, being the material acquired by the monad in the preceding world prior to being developed as man — on this Earth;

on planet **D**, white, the colour containing an equal proportion of spirit and matter;

on **E**, he is yellow — (relating to the Yogi’s robe) more spiritual;

on **F**, he is fast approaching “the peacock” colour, that bird being the emblem and *vahana* of Saraswati, the goddess of universal occult wisdom; while in the **seventh and last birth** man’s aura is compared to that of an egg-coloured crystal — pure crystalline¹, purity being the attribute of *God-Man*.

(Extracted from “Yoga and Kalpa,” *The Theosophist*, Vol. V. pp. 77-79, *Collected Works*, Vol. vi, pp. 13-15.)

1 Remember those crystal radio sets for children — you could scratch the crystal and pick up radio broadcasts. Crystals are mysterious and our mind is compared to a “crystal” more than once in the philosophy:

the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. [*SDI*, 378]

The minds of those who live at that time shall be awakened, and become as pellucid as crystal. “The men who are thus changed by virtue of that peculiar time (the sixth race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity”; *i.e.*, it shall be the seventh race, the race of “Buddhas,” the “Sons of God,” born of *immaculate* parents. [*SDII*, 483]

The Great Accuser

Near the bottom of the descending passage of the great pyramid, set into the solid masonry, may be seen a white stone upon which are rudely engraved certain hieroglyphics. Upon washing away the dust of ages, upon either edge of the tablet there was found an outline of the sacred cow. On the right horn of each was the red comb of the cock, and on the left horns a bunch of peacock feathers. By pressure here and there along the margin of the tablet a yielding point was at length found and the tablet swung slowly into the passage, revealing a rude sarcophagus. The coffer contained a mummy, bearing on its blackened surface the same emblems found on the tablet, and a small roll of papyrus gave the following explanation.

During the construction of the great pyramid there continually hung upon the steps of the workmen one who came at last to be known as the Great Accuser. Vanity sat upon his brow like a crown of peacock feathers, and he claimed to be of higher caste than any of the real work-

men, and that by divine right he should be placed over them and at the head of the Temple. He was repeatedly informed that every avenue was open to him, and that in the Order of the Pyramid he was highest who served best. The Great Accuser engraved many tablets and wrote many scrolls, reminding the reader in every line of his own greatness and God-given mission to lead and to command. Nothing came amiss to him, for he claimed that genius such as his had many needs, and so it really seemed. In early youth he had been under instruction of the "brothers of the shadow," and had become Grand Master of their art, whose motto was "suppressio veri, suggestio falsi." Steeped to the very lips in lechery and lying, bold and shameless in his daily life, knowing every sinuosity of sin, he could the better accuse the innocent and paint to the last vulgar detail his own debaucheries while falsely charging them on others. He made no concealment, of his vices, but shamelessly gloried in them. If thousands only spoke his name, he cared not whether fame or infamy trimmed the lamp that fed his vanity. He forced his way into the courts of the temple, donned the robes of the high priest, and substituted Bacchanalian rites for the sacred fire of Truth that flickered and went out in his presence. When women, lured ignorantly to his snares, protested their allegiance to hymeneal altars and refused the sacrifice, he roared with laughter, and praised their virtue in the "tests of initiation." Scorning the execration he had won, he determined to "be crowned hierophant. "Give me your suffrages," he cried, "ye scum of all the earth. I, only I am fit to lead and rule. Refuse my wish, balk my high ambition, and I will blast ye all, and hurl stone from stone of your old pyramid." The pyramid rose, pile upon pile, till into its mighty mass were wrought the secret art, the music of the spheres fixed in stone. Patiently the workmen toiled, leaving all

gates ajar, that the poor deluded soul might enter, if he would, knowing well the outcome of their toil, and that none could be refused, even at the eleventh hour, who knocked in the right way.

It was then that his mission as the Great Accuser grew upon the would-be hierophant. Alike to him were youth and age, man or woman, friend or foe. Turning to the record of his own dark soul he hurled the filthy fragments broadcast, massing the residue of venom on those to whom he had often knelt in homage and lauded to the skies, and whose only sin consisted in refusing him suffrage when he sought the crown of hierophant. Rule he could not, not even himself; then ruin dire! If not fame, then infamy! So he became the Great Accuser, making each step of his, as deeper in his moral mire he sank, an accusation against another.

Here the papyrus was defaced by time, and no more was learned.

Tradition says that every age, when man seeks higher knowledge, is thus beset by those who play at fast and loose: demanding all for self, and bent on rule or ruin, they become at last the Great Accuser; the karmic record of their lives, distorting, like a crooked mirror every shape, and changing even the face of an angel into a filthy image of his own. Karma-Nemesis never slumbers, and never dies. just as the name of Judas goes down the corridors of time as one of the twelve apostles, even so when the pyramid is completed, a peacock's feather engraven on stone in a dark recess *preserves the* lasting record and the awful Karma of the Great Accuser.

Know ye not that it was written by one of old, "Whosoever shall fall upon this stone, shall be broken, but upon whomsoever this stone shall fall, it shall grind him to powder." And again, "He

who would be greatest among you let him be the servant of Truth.”

VERITAS SWARA, F.T.S

FROM THE

Protrepics of Iamblichus

AS we live through Soul, it must be said that by the Virtue of this we live well; just as because we see through the eyes, we see well through the virtue of these.

It must not be thought that gold can be injured by rust, or virtue by baseness.

We should betake ourselves to virtue as to an inviolable temple, in order that we may not be exposed to any ignoble insolence of soul with respect to our communion with, and continuance in, life.

We should confide in Virtue as in a chaste wife: but trust to Fortune as to an inconstant mistress.

It is better that virtue should be received accompanied with poverty, than wealth with violence; and frugality with health, than voracity with disease.

An abundance of nutriment is noxious to the body; but the body is preserved when the soul is disposed in a becoming manner.

It is equally dangerous to give a sword to a madman and power to a depraved man.

We shall venerate Divinity in a proper manner if we render the intellect that is in us pure from all vice as from a certain stain.

A temple indeed should be adorned with gifts, but the soul with discipline.

As the lesser mysteries are to be **delivered before the greater, thus also** discipline must precede philosophy.

The fruits of the earth indeed are annually imparted, but the fruits of philosophy at every part of the year.

As land is especially to be attended to by him who wishes to obtain from it the most excellent fruits, thus also the greatest attention should be paid to the soul in order that it may produce fruit worthy of its nature.



THE COFFEE KLATCH

Coffee-Maker: I once read a statement that England was cursed to be a country of shop-keepers. Was quite puzzled at the time, but think maybe I'm beginning to understand.

Student: Caution! What you say, the walls have ears! And besides we are in the midst of our Shakespeare festival.

Coffee Drinker: Come on, Student Shakespeare wasn't the only writer worth idolizing. Some keep their wares secret until after they die — Dag Hammarskjold for example:

In the Darkness & Silence

“We are not permitted to choose the frame of our destiny. But what we put into it is ours. He who wills adventure will experience it — according to the measure of his courage. He who wills sacrifice will be sacrificed — according to the measure of his purity of heart.

Never let success hide its emptiness from you, achievement its nothingness, toil its desolation. And so keep alive the incentive to push on further, that pain in the soul which drives us beyond ourselves.

Whither? That I don't know. That I don't ask to know.

* * *

To be governed by that which comes alive when we have ceased to live — as interested parties or as know-it-alls. To be able to see, hear and attend to that within us which *is* there in the darkness and the silence.” (*Markings*)

Furtive Bystander: Sayings and quotes can be mysterious and sometimes aggravating — maybe they are meant to be. HPB said space would give us courage, but Space is so abstract I wonder how its twin — *Adventure* would get born. In her “Meditation Diagram,” she directs the Meditator to imagine his life as:

Perpetual Presence in imagination in all Space and Time.

From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.

With memory of universality all dread vanishes during the dangers and trials of life.

Coffee Sipper: Perhaps you are taking it too literally.

Person at the Back: The most we can do is opinionate and kow-tow our way around statements like that. The only way to know whether it's fake or real is to burn it in, like a vow or promise and march away with it in our heart rather than on our lapel.

Pensive person stirring her coffee:

Well Blavatsky was accused of being a fraud wasn't she? Why take every syllable so serious?

New customer ordering tea: Whenever someone comes to spread light on our poor dark planet, the darkness attempts to overwhelm them. HPB was no exception, and she suffered greatly from attacks of this nature. But if we study what she gave us, and it seems true to us, seems to answer some of the unanswerable questions that strive in our lives to make sense of it all, if her words, and the words of her Teachers, strike a chord in our hearts, then perhaps we can reserve judgement of the messenger, and assume at least that she was sincere and blameless, and that her work will endure,

regardless of the assault on her personality that ignorant humanity felt compelled to mount.

In the end, it is up to each student to answer these questions for him/herself. Only we can decide if theosophy seems right to us. And if we so decide, then we know for sure that HPB was a shining light in our world, an example that we can feel sure about emulating. The mind can understand, but only the heart can really know.

Person tapping table: The only way to answer that question is first, to come to know HPB herself as well as you can; then, use whatever intuitive awareness that step brings to distinguish between the HPB you have come to know through a direct study of her work and the HPB of historical opinion and literary critical bias.

There is no scholar or expert among us who can offer ANYTHING BUT opinions, since NO ONE alive today witnessed the exact facts of her life. All anyone CAN do is reiterate those pieces of history that seem the most likely to them.

So what is one to do?

Begin by committing at least a year of your life to the direct study of HPB's legacy. Her writings. There will be a part of you (the intuitive part) that will grow to meet and know the intuitive part of her. Her power and DEEP RING OF TRUTH is still alive in her words. It is a given in literary undertakings, that the enduring quality of ones creative efforts is in direct proportion to the writer's capacity to sustain their consciousness in an overwhelming sea of transcendent awareness. All the Bibles of the world, Plato and the great phi-

losophers, Shakespeare and all the great poets, had this one thing in common, ENDURING SPIRITUAL INSPIRATION. Perhaps I should say, that they were inspired at such high levels of awareness, that the inner meaning of their work has endured the test of time, relatively uncorrupted. Theirs, is the kind of work you should seriously seek out for your own personal study. And, amongst the writers of the metaphysics of BEING/BENESS, Blavatsky will be some of the very best company one can find. Begin with something easily approached. Key to Theosophy and Isis Unveiled are recommendations I would make. Study seriously for a year or so and then, when the inner you is beginning to awaken and listening to the echo of her living words, ask yourself, was the writer of these words, a fraud?

Coffee Sipper: I thought she might be a fraud myself until I read this quote from the *S.D.* Odd?! How a single statement can steal your heart away without you knowing exactly why!

And here, we must be allowed a last remark. No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in “Isis Unveiled,” in “Esoteric Buddhism,” in “Man,” in “Magic: White and Black,” etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse sub-

jects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Then only should we say, “This is verily a work without sin or blemish in it!” But, so long as the artist is imperfect, how can his work be perfect? “Endless is the search for truth!” Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers’ ends, even upon one minor teaching of Occultism?



THE BIG BLUE UMBRELLA

THE FIRST FUNDAMENTAL

The One Element never was, never will be anything, but the One Element. But seven forms of perception are possible in every part of that One Element; seven forms of action are possible; therefore, seven forms of results are possible. While we cannot define the Absolute, yet, if we apply this same process and reverse the Three Fundamentals, we shall not find it difficult to realize that, no matter what we do, behind our doing is That.

Very well. How are we to know the First Fundamental? How are we, to realize it? Through the Second how else? What is the Second Fundamental? It is Nature's law of equilibrium. If I act in equilibrium with Nature, if, in the words of *The Voice of the Silence*, I “help Nature and work on with her,” I will understand the First Fundamental; I will know the First Fundamental; I will realize the First Fundamental, because I will consciously be the First Fundamental. (JG)

POINT OUT THE WAY

IX

QUESTIONS ANSWERED
AT AN INFORMAL "OCEAN" CLASS

Chapter III

I. — The Sevening of Cosmos

Question: On p. 23 (P. 23 Am. Ed.), at the bottom, Mr. Judge writes:

The earth is one of seven globes in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six.

What is meant by "in respect to man's consciousness only"? When we are in another state of consciousness, are we on another globe?

Answer: All that we can see is one thing at a time, and what we are now seeing is the universe, isn't it? But we are in fact seeing the universe, so to say, through the eyes of only one of our seven principles; that is, the fourth one. Whenever the opposite principle becomes active, the fourth principle goes to sleep, and then we see the universe with the eye of Spirit instead of with the eye of desire. We can't see the universe, except from one point of view at a time. At present we are seeing the universe from the human point of view — waking human consciousness. Now, tonight we go to sleep; it is the same "we," and we see the universe, but we do not see nearly as much of it; we do not even know that we are looking at something else. In fact, we aren't looking at something else — we are looking at the same universe from the point of view of the astral consciousness instead of the waking consciousness. After we die, it is the

same "we.," the same universe, but we are looking at it from a different point of view and we see another world.

As a matter of fact, the universe can be looked at in seven different ways) and those seven different ways are called the seven globes of our planetary chain. The universe is always **a study in consciousness**, and nothing else. An ant is as much Life, as we are and in a sense is much more intelligent, because it has no politics, no government and no religion, and — it knows its business! How different this same universe of ours must seem to an ant. How different this universe must seem to the Life locked up in the stone — the same universe, the same consciousness, in a stone. How different this universe looks to us when we are happy, from the way it looks when we are unhappy; how different it looks when we are in love, from how it looks when we think nobody cares for us, nobody loves us! It is the same universe all the time, the same Self all the time, but the universe looks utterly different according to the point of view, or the **state of consciousness**.

Question: Mr. Judge says that everything in nature is sevenfold.

Answer: But the statement is not that everything in the universe has all its seven principles *active* at the same time. It is in man alone that all the seven principles may become active, but in order for all seven to become active at once, they must be unified. How many principles has a Mahatma? One. He has Atman, and since Atman is the source of all the principles, he emits the principles as

the occasion requires. How many kinds of lever is our body? All kinds of levers. Is our body a lever? No, but it can at once be used as a lever of the first, the second, or the third class.

Take, say, what we call the mineral kingdom: only one principle is active, and that principle is active only as our body is active when we are asleep — it is only breathing. Take the vegetable kingdom; it is clear to one who studies it from the stand-point of consciousness that the same consciousness which, in the mineral kingdom, is sound asleep — externally — is, in the vegetable kingdom, beginning to dream. Then take the animal creation as a whole; it has identically the same consciousness as manifests in the other kingdoms. At times it is asleep and at times it is dreaming. Animal consciousness is mostly dreaming; but fitfully. Under shock, it will wake for a second, like a flash of lightning. We know electricity can make a flash of lightning, or the steady glow of lights in a room. Come to man: he has his period of waking consciousness, that is, Self-consciousness, and his period of animal consciousness; but, when his human consciousness is active, his animal consciousness is dreaming or asleep. When his animal consciousness is active, his vegetative and human aspects of consciousness are asleep or dozing. We pass up and down the four states, mineral, vegetable, animal and human, and don't notice that we are doing it.

Question: What is meant by a Manvantara being “A period between two men?”

Answer: To answer that question, we have but to turn back to the first chapter of the *Ocean*, where Judge says that the one object of these mighty waves of evolution called Manvantaras is the production of perfect man. So a Manvantara, the whole vast panorama, is soul and spirit ever evolving towards one object, and when that object is achieved, for as many as possible — then, according to the second chapter, that Manvantara is over: its crop is perfected men or Mahatmas. Next is a period of rest, and again there is a new mighty wave of evolution, all being Soul and spirit, once more evolving with the same object of producing a new crop. So there is a crop of men, meaning perfected men, in this Manvantara and a crop of perfected men in another Manvantara — the period between one crop of men and another being a “Manvantara.”

Question: On p. 27, Mr. Judge states: —

Between the end of any great race and the beginning of another there is a period of rest.

What is the nature of that rest, and are there any records of it?

Answer: Between the great races, of which there are seven in each Round, there is a period of rest, when all the active principles of this plane cease to be Active, and this plane goes to sleep. The analogy between Pralaya and this period about which the question is asked — which H.P.B. calls “obscuration” — is the same analogy as that between death and sleep. Our Earth Chain dies every so often; when it dies, it dissolves, just as our body does, to be re-formed just

as a reincarnating body is formed. But the earth, so far as we know, sleeps between the great races. What becomes of us? We go to another globe, just as we go to another globe or state of consciousness in dream, in sleep and after death. We may go to the globe below this or we may go to the globe above this, as the case may be; but the self-conscious egos leave the globe between races.

If we regard the universe and man as consisting in their perfection during manifestation of seven elements, and all the beings in that universe as seven-principled beings, then it can be seen that these seven globes relate to the seven fundamental elements into which everything can be reduced and to the seven fundamental principles — our basis of collective action or manifestation. The principle that is now active — Kama-Manas — did not exist on Globe A; Kama-Manas did not exist on Globe B, or on Globe C, or D, or E, or F, or G during the first three Rounds, and it did not exist in this Round until we reached Globe D. Kama was then utterly different, in the same way that *the flesh of our bodies, although matter, is utterly different* from the chemical elements from which it has been derived. So Kama, the principle of action, in the kingdoms below man, is just as different from that same Kama in man as our flesh is different from the chemical elements. Until the two lines of evolution — the physical and the spiritual — were conjoined in the same form, we had no Kama-Manas; we had the active principle, memory, in the form of impulse, desire and habit in the three lower kingdoms; the Monad, Atma-Buddhi, represents

the spiritual line of evolution; the two lines conjoined by the descent of the reincarnating Ego — Manas — into a form of matter, and we have the universe as it is now.

QUESTION: How can such a process be a matter of knowledge to us?

Answer: Several statements are made suggestively in *The Secret Doctrine*, as that the collective consciousness of the Manus — or call it Universal Mind, which is the same thing — embraces the interminable eternities of all the past; also that there must be beings so high that they can view in retrospect, that is, from the stand-point of what we would call memory, the whole period of evolution of a given solar system.

QUESTION: What is meant by *Mu-laprakriti*?

Answer: Literally, it means the root of matter. Oftentimes, you know, you can get at the truth by a process of elimination as well as by a process of addition. Now consider the universe; it is enormously compound, whether regarded physically or metaphysically; it is highly complex. Suppose we begin dissolving it just as we dissolve things chemically. Into how many elements can we dissolve it? According to the teachings of Theosophy, the whole universe and everything in it can be finally dissolved into seven elements. How about those seven elements? Can they be dissolved? Yes, they also can all be dissolved or resolved; into what? Into one element only. If this is the case at dissolution, reverse the process, and we have manifestation. From the One Element proceed suc-

cessively seven modifications of that Element, and we, looking at it from this side and not seeing what is on the other side of the seven elements, call the modifications “seven elements.” It is seven different modifications within, or aspects of, one and the same Element. Then what? Then we begin making combinations of those same elements, and finally we have what we have — a great series of “elements.”

We can get at the problem, decimally very easily, and in truth that is the right way. But view it, if we Want to view it, both physically and metaphysically or spiritually. Suppose we use mathematics on the universe, and not any other system of mathematics than the decimal system. (You know some ancient peoples used 7 as the basis for their arithmetic, and others have had 9 as the basis. A great many people have had 11, and a few have had 13 — of which one of the survivals is Our idea of unlucky numbers.)

Let's take the universe as a decimal system. Would anybody object to this statement? “It makes no difference to me whatever what number you give me; it can consist of ten digits variously combined and variously repeated.” No matter how big the number is — it is made up of ten simple elements or digits. And what did all those digits proceed from? From zero, which is *no* number; they all return into zero. The ten elements of arithmetic, are 0, 1, 2, 3, 4, 5, 6, 7, 8, 9. When we come to examine the digits, we find that the digits are not actually simple integers; 9 is a combination of 8 and 1; also of 7 and 2; also of 6 and 3; also of 5 and 4; 8 is not a simple indissoluble number; 8

is a compound of 7 and 1, 6 and 2, 5 and 3, 4 and 4. So we can treat every one of our so-called digits. There is only one number and that which, is no number; but the combination of no number and one number gives us the digits and the combinations of digits, gives us, in fact, all the field of mathematics.

Apply the same thing precisely to our universe: the One Element never was, never will be anything, but the One Element. But seven forms of perception are possible in every part of that One Element; seven forms of action are possible; therefore, seven forms of results are possible. While we cannot define the Absolute, yet, if we apply this same process and reverse the Three Fundamentals, we shall not find it difficult to realize that, no matter what we do, behind our doing is That.

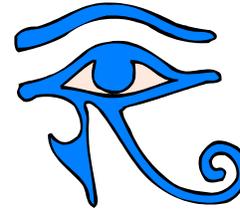
No matter what we think, behind our thinking are three things — ourselves, what we know, and, what we assume. There is the eternal trinity in us. Many people assume that the source of Nature is different from the source of themselves, and they act on that basis; they do not know it; they believe it. Many people think there is no source to Nature, and they act on that basis. So there is themselves, what they know, and what they believe or assume or do not know. Very well. How are we to know the First Fundamental? How are we to realize it? Through the Second how else? What is the Second Fundamental? It is Nature's law of equilibrium. If I act in equilibrium with Nature, if, in the words of *The Voice of the Silence*, I “help Nature and work on with her,” I will understand the First Fundamental; I will know the First

Fundamental; I will realize the First Fundamental, because I will consciously be the First Fundamental.

In the first letter of the second volume of *Letters That Have Helped Me*, Judge makes a truly wonderful statement. He speaks about the Masters, about the natural desire of everyone to have some consciousness of contact with the Masters, and of our way of going about it. He discusses that; then he turns around and says, The fact is that the Masters are active all the time; they are “in every phase of our changing days and years.” He says they are the very law of Karma, because they are Atman itself; they are Atman and realize it.

We are Atman and talk about it, believe about it, hope about it, fear about it, discuss about it, and — to use H.P.B.'s own word — “wrestle” about it, but all the time the only way that we can ever realize the First Fundamental is through the Second. Manifestly, our actions, which is what the Second Fundamental is concerned with, have led us further and further from the realization of the Self, until finally we are at the point where *our* realization of Self is that we are separate from all other selves! Masters have reversed that. On the basis of the unity of all in Nature, they work for Nature; they live for Nature, and so they realize in themselves all there is in Nature.

[TO BE CONTINUED]



DNYANESHVARI

IX

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

Continuation of Ch. IV from July Issue

Shri Krishna: [is speaking] Assuming that all immovable and movable creations have been made along the lines of natural inclinations, the relative duties appertaining to each must be first ascertained. Further guidance is secured from the Vedas, which lay down actions suitable to each different section; some physical acts arise from birth and continue, and further one must carefully consider several kinds of actions, which are prohibited. Between these, the proper way has to be found and when it is found, action itself becomes the means of liberation. The whole world is bound by action.

The wise man, however, while doing everything, is free from actions, entertaining no desire in his mind regarding results. Only such necessary duties, from which he has withdrawn all concern regarding fruits or reward, engage him. No other obligations are recognized by him. This is the kind of freedom from action, which he establishes in himself. Outwardly he appears to do everything properly. Such is the wise man. He is like the man standing on the bank of a river

seeing his reflection in the water, but knowing he is not in the water. He is like a man, sitting in a boat gazing at the trees on both sides moving away, but he knows that the trees are not moving and that it is he who is moving. He appears thus to be absorbed in action, but he knows that the appearances are deceptive. He knows that he does nothing. When you see the sunrise and sunset, you think that the sun is moving, but the sun is not moving. So is the sage steady, while appearing to move. Outwardly he seems like any common man, but the bonds of man do not tie him. He is like the sun which is reflected in the water, but is not drowned there. Not thirsting for delight, he has them all. Not seeing anything, he has seen the world; not doing anything, he has done everything. Even when he is sitting at one place, he has moved everywhere. In short he identifies himself with the universe.

The man who is not worried about anything, who does not allow the slightest apprehension or hope with regard to the fruits of any action to enter his mind, has burnt all his actions in the fire of Self.

Without pride of self and without hope, his affection grows every day in the bliss of the happiness of Brahman. Whatever turns up at any time is acceptable to him. In his mind, there is no distinction that "this is mine" or, "this is thine." Whoever he sees, he knows to be himself. Whatever he hears, he regards as a manifestation of himself. The ground on which he moves, the words which he utters, and every other thing which he does, is himself. Wherever he looks about, he does not find anything but his own form. For such a one, how can anything bind? He can have no jealousy, for he makes no distinction from which it can sprout.

In his intelligence, there is no thought such as "this is a sacrifice and I am performing it and it is directed towards so and so." All the equipment for the sacrifice appears in his mind, therefore, as nothing but Brahman. All action, therefore, is Brahman and when such wisdom has dawned, even while doing all things, he is free from action. He passes through the childhood of thoughtlessness to the stage (youth) of renunciation and then he lights up the fire of Yoga thought (maturity of) concentration.

When the sun of self-denial rises, some prepare a fireplace in the form of self-control, in which the fuel of the senses is lighted and from it the flame of renunciation arises. In these, all sensual emotions are burnt. The smoke in the form of hopes goes away. All objects of senses then get consumed in this fire.

Some of these sages destroy their errors by means of discrimination in their heart, by means of peace, fortitude and the teachings of the Guru. Focusing all tendencies on one, they light the fire of wisdom. Illustration in the form of wealth and success, they allow to run out in the form of smoke. The pure wisdom in the form of fire shines. The mind which, has already been purified by practices (Yama and Niyama), is then smelted in this fire. Illusion and desires are here sacrificed. All actions of the senses are then completely gutted in this flame of knowledge. Life alone survives and that is rooted in the joy of Brahman. A little self-control is still the link with all the happiness of Self. In such a sacrifice, even if all the equipments appear separate, they are one. Such a sacrifice leads to liberation.

This is the offering (Yadna) of Yoga to the Almighty. There are other

sacrifices, which are performed by the outlay of money. There is the sacrifice of asceticism, which is achieved through the rigid practice of asceticism. Some attain Brahman through the spoken word, through the strength of wisdom (Dnyana). This sacrifice is difficult of attainment and only those can hope to practice it, who have their senses in absolute control. Capable in the control of senses and secure in the strength of Yoga, some sages sacrifice self to the Self.

The men, who in this life are not devoted to the accomplishment of Yoga and other spiritual pursuits, or, are not taking pains to achieve control of mind, will never attain renunciation. Even in the actions of this life, they err. With regard to the next, they are completely lost.

The Vedas give full description of the different kinds of sacrifices, but it is not necessary to go in details here. Any worship, which is accompanied by actions free from desire, is successful. Then alone, actions do not create a bond.

[To be continued]

CORRESPONDENCE

Greetings from Portugal —

How I got interested in Theosophy then:

I think I was always interested in those realms our 'normal' senses cannot perceive; and yet influence us.

I studied various documents alone for a few years, and then came across Theosophy.

That for me was like a great light along the path that all of us will travel.

Something about Portugal:

There is a group of people that channels and publishes several books here in Portugal, the "Sociedade Lusitana", I personally haven't read anything complete of them, but I think they are good.

About Mr. de Figaniere, that does not sound like a Portuguese name, but if you want me to, you could just send me the name of the book and I'll try and find it here the next time I go to the bookshop. [Vicomte de Figuanière, his publisher was listed in Lisbon but am not certain it is the right person. Will seek out more reliable data. —jw]

Thanks again for all your work, and I'm sure I'll find the material very interesting.

Regards

JF



When one is not privy to Karmic Law and the concatenations by which a person has suffering inflicted for little or no reason in their current cycle, the psychological pain spreads to all who know of it. We all live inside one another's circle. This perplexity that drives into us the idea that karma is neither mine nor yours, but OURS. As we work across the hall from an agency whose clientele are "battered women" and "mistreated children," the following correspondence is educative for those who do not face these problems day-to-day at close quarters. While fundamentally there is only ONE SELF, still in the world of incarnated units Karma requires of us "a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the Ideal of Human Progression and Perfection."

=====

Dear Adelaïse,

I am assuming the questions at the end of your reply were not entirely rhetorical, so I thought I would respond. I think in the main we agree as to cause of criminality. Some "us and them" attitude is required to get the very difficult and laborious job done of putting murderers, rapists, child molesters and such, behind bars. Unfortunately, for the safety of the majority, this is necessary until we come closer to Utopia. I also know from talking with people I work with, that as intelligent people they are aware that we all possess a dark side but that doesn't equate to committing reprehensible acts. The question of free will is a complex one. People should be held accountable for acts of violence to innocent victims. As a father, the most disturbing to me are horrors committed against children.

If I say I feel pity for the victims, it is because their stories are heard so seldom by the general public, while those of the criminals are heard weekly here in the media, as well as in the seemingly endless appeal process.

May you be well and happy,

— MARC

From Bangalore:

=====

Anupadaka (Parentless)

Some thoughts on Anupadaka-- why every Soul endowed man is a latent Anupadaka.

HPB said in the Key to Theosophy, while discussing Septenary nature of Man, that every man and woman is only

a temporary mortal shadow of the Real Man who is Eternal. He is in reality not even Manas only but Manas assimilated to Buddhi, *i.e.*, Buddhi-Manas, the Sutratman, who threads upon itself pearls of human incarnations it overshadows. The Divine Ego, being of the same essence as the Logos, which in turn is a periodical emanation from Absolute Causeless Cause, the Rootless Root, is Eternal, and therefore an underived or uncreated Entity; in other words he is parentless. Logos is Self-Existent, Swayambhuva. So are the Divine Egos, Its emanations, who are Itself.

That's why humanity is called the Great Orphan. "The Soul is parentless, existing of itself from all eternity, and considered as Soul, mankind is hence an orphan. Plunged into matter, surrounded on every side by the vast number of intricate illusions and temptations that belong to earth life, it stands every day and hour in need of protection as well as guidance."

(Judge's Forum Answers p. 94. LA ed.)

"Since it has produced from itself and hence from itself it has to procure the guidance it needs" (*ibid.* 94). Hence the Ego is its own saviour, its own judge, jury and executioner. Hence Self-reliance, which is the key-note of Theosophy.

But the great orphan is not wholly left unaided. "Among the units composing it are some who have risen through trial to the state where they can help the lower ones. Orphans themselves, they live to benefit mankind of which they are a part." (p. 95)



Ideals

It's important to have an ideal or vision in life. It's good to plan, to have goals, to intend to grow and accomplish things. The problem arises when one's intentions become disconnected from life, impotent, and a mere utterance. Having something to strive for is good. What's bad is having the mind and heart disconnected from life. The intentions shouldn't outpace one's ability to achieve them. When that happens, it's like someone on December 31 making many New Year's resolutions knowing quite well they'll be broken in a day or two. As long as the inner intent and the outer circumstances stay connected, and neither outpaces the other, things are fine. Otherwise, outer life is desolate, without a guiding vision, or inner life becomes disconnected, a mere fantasy.

— ELDON

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Alaya & Paramartha

“BUT WHERE WAS THE DANGMA
WHEN THE ALAYA OF THE
UNIVERSE WAS IN PARAMARTHA
AND THE GREAT WHEEL WAS
ANUPADAKA?”

HPB is questioned like this:

Does “Alaya” mean that which is never
manifested and dissolved, and is it
derived from “a,” the negative particle,
and “laya”?

ANSWER: If it is so etymologi-
cally---and I am certainly not prepared to
answer you one way or the other---it
would mean the reverse, since laya itself
is just that which is not manifested;
therefore it would signify that which is
not unmanifested if anything. Whatever
may be the etymological vivisection of
the word, it is simply the “Soul of the
World,” Anima Mundi. This is shown by
the very wording of the Sloka, which
speaks of Alaya being in Paramartha---
i.e., in Absolute Non-Being and Uncon-
sciousness, being at the same time abso-
lute perfection or Absoluteness itself.

This word, however, is the bone of
contention between the Yogâchârya and

the Madhyamika schools of Northern
Buddhism. The scholasticism of the
latter makes of Paramartha (Satya)
something dependent on, and, therefore,
relative to other things, thereby vitiating
the whole metaphysical philosophy of the
word **Absoluteness**. The other school
very rightly denies this interpretation.

The Path, Ethics, and Bravery

A million years from now we may
survey the past and see that in truth we
were actually in the ACT of GIVING
BIRTH TO OURSELVES! This Thebes
initiation ceremony describes physically
what we must encounter psychologically:

“After a preliminary trial at Thebes,
where the neophyte had to pass through
many probations, called the “Twelve Tor-
tures,” he was commanded, in order that
he might come out triumphant, to govern
his passions and never lose for a moment
the idea of his inner God or seventh Prin-
ciple.

Then as a symbol of the wanderings
of the unpurified Soul, he had to ascend
several ladders and wander in darkness in
a cave with many doors, all of which were
locked. Having overcome all, he received
the degree of Pastophoros, after which he
became, in the second and third degrees,
the Neocoris and Melanéphoros.

“Brought into a vast subterranean
chamber, thickly furnished with mummies
lying in state, he was placed in presence
of the coffin which contained the muti-
lated body of Osiris. This was the hall
called “Gates of Death,” whence the verse
in Job [xxxviii, 17]:

Have the gates of death been opened
unto thee?

Or hast thou seen the doors of the
shadow of death?

Thus asks the “Lord,” the Hiero-
phant, the Al-om-jah, the Initiator of Job,

alluding to this third degree of Initiation. For the Book of Job is the poem of Initiation par excellence.

When the neophyte had conquered the terrors of this trial, he was conducted to the "Hall of Spirits," to be judged by them. Among the rules in which he was instructed, he was commanded:

Never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body; to honor his parents above all; to respect old age, and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body.

Purity and chastity were highly recommended, and adultery was threatened with death. Thus the Egyptian neophyte was made a Kristophoros. In this degree the mystery-name IAO was communicated to him.

Let the reader compare the above sublime precepts with the precepts of Buddha, and the noble commandments in the "Rule of Life" for the ascetics of India, and he will understand the unity of the Secret Doctrine everywhere.

It is impossible to deny the presence of a sexual element in many religious symbols, but this fact is not in the least open to censure, once it becomes generally known that---in the religious traditions of every country---man was not born in the first "human" race from father and mother.

From the bright "mind-born Sons of Brahmâ," the Rishis, and from Adam-Kadmon with his Emanations, the Sephiroth, down to the "parentless," the Anupadaka, or the Dhyani-Buddhas, from whom sprang the Bodhisattvas and Manushya-Buddhas, the earthly Initiates — men — the first race of men was with every nation held as being born without father or mother.

Man, the "Manushya-Buddha," the Manu, the "Enosh," son of Seth, or the "Son of Man" as he is called---is born in the present way only as the consequence, the unavoidable fatality, of the law of natural evolution.

Mankind---having reached the last limit, and that turning point where its spiritual nature had to make room for mere physical organization---had to "fall into matter" and generation.

But man's evolution and involution are cyclic. He will end as he began.

Of course to our grossly material minds even the sublime symbolism of Kosmos conceived in the matrix Space after the divine Unit had entered into and fructified it with Its holy fiat, will no doubt suggest materiality.

Not so with primitive mankind. The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction---really from depopulation---was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems. In the Jewish script it is Cain and the female Abel who are sacrificed and sacrificing couple---both immolating themselves and shedding their blood "of separation and union," for the sake of and to save mankind by inaugurating a new physiological race.

Later still, when the neophyte, as already mentioned, in order to be reborn once more into his lost spiritual state, had to pass through the entrails (the womb) of a virgin heifer* [*The Aryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brahman, a twice-born, in India.] killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man onto this earth, through Vach---"the melodious cow who milks forth sustenance

and water”---and who is the female Logos.

It had also reference to the same self-sacrifice of the “divine Hermaphrodite”---of the third Root-Race---the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes of primitive Nature. The Science of Physiology was better known to them than it is to us now. It is in this that lies buried the key to the Symbolism of old, the true focus of national thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.”

(*Collected Works*, XIV, 288-91)

“It is not speech which we should want to know: we should know the speaker. It is not things seen which we should want to know the seer. It is not sounds which we should want to know: we should know the hearer. It is not mind which we should want to know: WE SHOULD KNOW THE THINKER.”

--From the *Kaushitaki Upanishad*

Plotinus on Feeling, Memory, and Imagination

MEMORY IS NOT IDENTICAL WITH FEELING OR REASONING—

Are we compelled to remember sensations by sensibility, whether it be the same power which feels sensation, and which remembers sensation, or is it also discursive reason which conceives and remembers conceptions. But the men who reason the best are not those

who also remember the best; and those who have equally delicate senses, do not all, on that account, have an equally good memory. On the contrary, some have delicate senses, while others have a good memory, without however being capable of perceiving equally well. On the other hand, if feeling and remembering be mutually independent, there will be (outside of sensibility) another power which will remember things formerly perceived by sensation, and this power will have to feel what it is to remember.

MEMORY BELONG TO IMAGINATION—

(To solve all these difficulties) it may be stated that nothing hinders the admission that the actualization of the sensation produces in memory an image, and that the imagination, which differs (from sensation), possesses the power of preserving and recalling these images. It is indeed imagination in which sensation culminates; and when sensation ceases, imagination preserves its representation. If then this power preserve the image of the absent object, it constitutes memory. According as the image remains for a longer or shorter time, memory is or is not faithful; and our memories last, or are effaced. Memory of sense-objects therefore belongs to the imagination. If this faculty of memory be possessed by different persons in unequal degrees, this difference depends either on the difference of forces, or on practice (or exercise), or on the absence or presence of certain bodily dispositions which may or may not influence memory, or disturb it.

...

INTELLECTUAL CONCEPTIONS ARE NOT ENTIRELY PRESERVED BY IMAGINATION—

What about intellectual conceptions? Are they also preserved by imagination? If imagination accompany every thought, and if later it, as it were, preserves its image, we should thus have the

memory of the known object; otherwise some other solution will have to be sought.

Perhaps reason, whose actualization always accompanies thought, has the function of receiving it and transmitting it to imagination. Indeed, thought is indivisible, and so long as it is not evoked from the depths of intelligence, it remains as it were hidden within it. Reason develops it, and making it pass from the state of thought to that of image, spreads it out as it were in a mirror, for our imagination. That is why we grasp (the thought) only when the soul, which always desires rational thought, has achieved a thought. There is a difference between thought and the perception of thought. We are always thinking, but we do not always perceive our thought. That comes from the fact that the principle that perceives the thoughts also perceives the sensations, and occupies itself with both in turn.

[And now Plotinus takes us into man's DUAL-stringed Vina with two sets of chords — one of silver, one of catgut.]

THE TWO KINDS OF MEMORY IMPLY TWO KINDS OF IMAGINATION—

If theory belong to imagination, and if both the rational and irrational souls possess memory, we will have two kinds of imagination (intellectual and sensual); and if both souls are separate, each of them will possess one kind of imagination. If then memory equally belong to both imaginations, what difference is there between them? Besides, why do we not notice this difference? Here is the cause.

OF THE TWO IMAGINATIONS ONE ALWAYS PREDOMINATES OR OVERSHADOWS THE OTHER—

When both kinds of imagination harmonize, they co-operate (in the pro-

duction of a single act). The most powerful dominates, and only a single image is produced within us. The weaker follows the stronger, as the feeble reflection of a powerful light. On the contrary, when both kinds of imagination disagree and struggle, then only one of them manifests, and the other is entirely ignored, just as we always ignore that we have two souls; for both souls are melted into a single one, and the one serves as vehicle for the other. The one sees all, but preserves only certain memories when she leaves the body, and leaves in oblivion greater part of the things that relate to the other. Likewise, after we have established relations with friends of an inferior order, we may acquire more distinguished friendships, and we remember the former but very little, though we remember the latter very distinctly.

PARTITION OF THE FUND OF MEMORY BETWEEN THE TWO SOULS—

What about (the memory) of friends, of parents, of a wife, of the fatherland, and of all that a virtuous man may properly remember? In the image of the soul (the irrational soul) these memories will be accompanied by a passive affection; but in the man (the rational soul) they will not be so accompanied. The affections exist since the beginning in the inferior soul; in the superior soul, as a result of her dealings with the other, there are also some affections, but only proper affections. The inferior soul may well seek to remember the actions of the superior soul, especially when she herself has been properly cultivated; for she can become better from her principle above, and through the education she receives from it.

The higher soul must willingly forget what comes to her from the inferior soul. When she is good, she can, besides, by her power contain the subordi-

nate soul. The more she desires to approach the intelligible world¹, the more she must forget the things from here below, unless the whole life she has led here below be such that she has entrusted to her memory none but praiseworthy things. Even in our own world, indeed, it is a fine thing to release oneself from human preoccupations. It would therefore be still finer to forget them all. In this sense we might say that the virtuous soul should be forgetful. She thus escapes manifoldness, reduces manifoldness to unity, and abandons the indeterminate. She therefore ceases to live with manifoldness, lightens her burdens, and lives for herself. Indeed, while remaining here below, she desires to live in the intelligible world, and neglects all that is foreign to her nature. She therefore retains but few earthly things when she has arrived to the intelligible world; she has more of them when she inhabits the heavens.

Hercules (in heaven) may well vaunt his valor; but even this valor seems to him trifling when he has arrived at a region still holier than heaven, when he dwells in the intelligible world, when he has risen over Hercules himself by the force manifested in those struggles which are characteristic of veritable sages

(Extract from, *Works of Plotinus*, K. S. Guthrie, pp. 436-440)

¹ Plotinus uses the word "Reason" like we would use "Higher Manas," and the word "Intellectual" like we would use "Buddhi." When he says approach the Intelligible world he seems to mean something still higher — either the Atma or the Augoeides.

LIFE WITHOUT PRINCIPLE

BY HENRY DAVID THOREAU — 1863

Life without Principle originated as a lecture called "What Shall it Profit," first delivered at Railroad Hall in Providence, Rhode Island, on December 6, 1854. It was the 46th of the 75 lectures Thoreau is known to have given. It was delivered four more times in Massachusetts in 1855, and once in New Jersey in 1856. The Thoreau Reader's version was edited by Thoreau for publication before he died, and published posthumously in the *Atlantic Monthly* in 1863, where it received its modern title.

"... in a few pages the very essence of Thoreau's philosophy. ... It is pure Transcendentalism, a plea that each follow his own inner light."

— Walter Harding, *The Days of Henry Thoreau*

AT A LYCEUM, not long since, I felt that the lecturer had chosen a theme too foreign to himself, and so failed to interest me as much as he might have done. He described things not in or near to his heart, but toward his extremities and superficialities. There was, in this sense, no truly central or centralizing thought in the lecture. I would have had him deal with his privatest experience, as the poet does. The greatest compliment that was ever paid me was when one asked me what I thought, and attended to my answer. I am surprised, as well as delighted, when this happens, it is such a rare use he would make of me, as if he were acquainted with the tool. Commonly, if men want anything of me, it is only to know how many acres I make of their land, — since I am a surveyor, — or, at most, what trivial news I have burdened myself with. They never will go to law for my meat; they prefer the shell. A man once came a considerable distance to ask me to lecture on Slavery; but on conversing with him, I found that he and his clique expected seven eighths of the lecture to be theirs, and only one eighth mine; so I declined. I take it for granted, when I am invited to lecture anywhere, — for I have had a little experience in that business, — that there is a desire to hear what I think on some subject, though I may be the greatest fool in the country, — and not that I should say pleasant things merely, or such as the audience will assent to; and I resolve, accordingly, that I will give them a strong dose of myself. They have sent for me, and engaged to pay for me, and I am determined that they shall have me, though I bore them beyond all precedent.

So now I would say something similar to you, my readers. Since you are my readers, and I have not been much of a traveller, I will not talk about people a thousand miles off, but come as near home as I can. As the time is short, I will leave out all the flattery, and retain all the criticism.

Let us consider the way in which we spend our lives.

This world is a place of business. What an infinite bustle! I am awaked almost every night by the panting of the locomotive. It interrupts my dreams. There is no sabbath. It would be glorious to see mankind at leisure for once. It is nothing but work, work, work. I cannot easily buy a blank-book to write thoughts in; they are commonly ruled for dollars and cents. An Irishman, seeing me making a minute in the fields, took it for granted that I was calculating my wages. If a man was tossed out of a window when an infant, and so made a cripple for life, or seared out of his wits by the Indians, it is regretted chiefly because he was thus incapacitated for — business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy, ay, to life itself, than this incessant business.

There is a coarse and boisterous money-making fellow in the outskirts of our town, who is going to build a bank-wall under the hill along the edge of his meadow. The powers have put this into his head to keep him out of mischief, and he wishes me to spend three weeks digging there with him. The result will be that he will perhaps get some more money to board, and leave for his heirs to spend foolishly. If I do this, most will commend me as an industrious and hard-working man; but if I choose to devote myself to certain labors which yield more real profit, though but little money, they may be inclined to look on me as an idler. Nevertheless, as I do not need the police of mean-

ingless labor to regulate me, and do not see anything absolutely praiseworthy in this fellow's undertaking any more than in many an enterprise of our own or foreign governments, however amusing it may be to him or them, I prefer to finish my education at a different school.

If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods and making earth bald before her time, he is esteemed an industrious and enterprising citizen. As if a town had no interest in its forests but to cut them down!

Most men would feel insulted if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now. For instance: just after sunrise, one summer morning, I noticed one of my neighbors walking beside his team, which was slowly drawing a heavy hewn stone swung under the axle, surrounded by an atmosphere of industry, — his day's work begun, — his brow commenced to sweat, — a reproach to all sluggards and idlers, — pausing abreast the shoulders of his oxen, and half turning round with a flourish of his merciful whip, while they gained their length on him. And I thought, Such is the labor which the American Congress exists to protect, — honest, manly toil, — honest as the day is long, — that makes his bread taste sweet, and keeps society sweet, — which all men respect and have consecrated; one of the sacred band, doing the needful but irksome drudgery. Indeed, I felt a slight reproach, because I observed this from a window, and was not abroad and stirring about a similar business. The day went by, and at evening I passed the yard of another neighbor, who keeps many servants, and spends much money foolishly, while he adds nothing to the common stock, and there I saw the stone of the morning lying

beside a whimsical structure intended to adorn this Lord Timothy Dexter's premises, and the dignity forthwith departed from the teamster's labor, in my eyes. In my opinion, the sun was made to light worthier toil than this. I may add that his employer has since run off, in debt to a good part of the town, and, after passing through Chancery, has settled somewhere else, there to become once more a patron of the arts.

The ways by which you may get money almost without exception lead downward. To have done anything by which you earned money merely is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated, he cheats himself. If you would get money as a writer or lecturer, you must be popular, which is to go down perpendicularly. Those services which the community will most readily pay for, it is most disagreeable to render. You are paid for being something less than a man. The State does not commonly reward a genius any more wisely. Even the poet laureate would rather not have to celebrate the accidents of royalty. He must be bribed with a pipe of wine; and perhaps another poet is called away from his muse to gauge that very pipe. As for my own business, even that kind of surveying which I could do with most satisfaction my employers do not want. They would prefer that I should do my work coarsely and not too well, ay, not well enough. When I observe that there are different ways of surveying, my employer commonly asks which will give him the most land, not which is most correct. I once invented a rule for measuring cordwood, and tried to introduce it in Boston; but the measurer there told me that the sellers did not wish to have their wood measured correctly, — that he was already too accurate for them, and therefore they commonly got their wood measured in Charlestown before crossing the bridge.

The aim of the laborer should be, not to get his living, to get "a good job," but to perform well a certain work; and, even in a pecuniary sense, it would be economy for a town to pay its laborers so well that they would not feel that they were working for low ends, as for a livelihood merely, but for scientific, or even moral ends. Do not hire a man who does your work for money, but him who does it for love of it.

It is remarkable that there are few men so well employed, so much to their minds, but that a little money or fame would commonly buy them off from their present pursuit. I see advertisements for active young men, as if activity were the whole of a young man's capital. Yet I have been surprised when one has with confidence proposed to me, a grown man, to embark in some enterprise of his, as if I had absolutely nothing to do, my life having been a complete failure hitherto. What a doubtful compliment this to pay me! As if he had met me half-way across the ocean beating up against the wind, but bound nowhere, and proposed to me to go along with him! If I did, what do you think the underwriters would say? No, no! I am not without employment at this stage of the voyage. To tell the truth, I saw an advertisement for able-bodied seamen, when I was a boy, sauntering in my native port, and as soon as I came of age I embarked.

The community has no bribe that will tempt a wise man. You may raise money enough to tunnel a mountain, but you cannot raise money enough to hire a man who is minding his own business. An efficient and valuable man does what he can, whether the community pay him for it or not. The inefficient offer their inefficiency to the highest bidder, and are forever expecting to be put into office. One would suppose that they were rarely disappointed.

Perhaps I am more than usually jealous with respect to my freedom. I feel that

my connection with and obligation to society are still very slight and transient. Those slight labors which afford me a livelihood, and by which it is allowed that I am to some extent serviceable to my contemporaries, are as yet commonly a pleasure to me, and I am not often reminded that they are a necessity. So far I am successful. But I foresee that if my wants should be much increased, the labor required to supply them would become a drudgery. If I should sell both my forenoons and afternoons to society, as most appear to do, I am sure that for me there would be nothing left worth living for. I trust that I shall never thus sell my birthright for a mess of pottage. I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living. All great enterprises are self-supporting. The poet, for instance, must sustain his body by his poetry, as a steam planing-mill feeds its boilers with the shavings it makes. You must get your living by loving. But as it is said of the merchants that ninety-seven in a hundred fail, so the life of men generally, tried by this standard, is a failure, and bankruptcy may be surely prophesied.

Merely to come into the world the heir of a fortune is not to be born, but to be still-born, rather. To be supported by the charity of friends, or a government pension, — provided you continue to breathe, — by whatever fine synonyms you describe these relations, is to go into the almshouse. On Sundays the poor debtor goes to church to take an account of stock, and finds, of course, that his outgoes have been greater than his income. In the Catholic Church, especially, they go into chancery, make a clean confession, give up all, and think to start again. Thus men will lie on their backs, talking about the fall of man, and never make an effort to get up.

As for the comparative demand which men make on life, it is an important

difference between two, that the one is satisfied with a level success, that his marks can all be hit by point-blank shots, but the other, however low and unsuccessful his life may be, constantly elevates his aim, though at a very slight angle to the horizon. I should much rather be the last man, — though, as the Orientals say, “Greatness doth not approach him who is forever looking down; and all those who are looking high are growing poor.”

It is remarkable that there is little or nothing to be remembered written on the subject of getting a living; how to make getting a living not merely holiest and honorable, but altogether inviting and glorious; for if getting a living is not so, then living is not. One would think, from looking at literature, that this question had never disturbed a solitary individual's musings. Is it that men are too much disgusted with their experience to speak of it? The lesson of value which money teaches, which the Author of the Universe has taken so much pains to teach us, we are inclined to skip altogether. As for the means of living, it is wonderful how indifferent men of all classes are about it, even reformers, so called, — whether they inherit, or earn, or steal it. I think that Society has done nothing for us in this respect, or at least has undone what she has done. Cold and hunger seem more friendly to my nature than those methods which men have adopted and advise to ward them off.

The title wise is, for the most part, falsely applied. How can one be a wise man, if he does not know any better how to live than other men? — if he is only more cunning and intellectually subtle? Does Wisdom work in a tread-mill? or does she teach how to succeed by her example? Is there any such thing as wisdom not applied to life? Is she merely the miller who grinds the finest logic? It is pertinent to ask if Plato got his living in a better way or more successfully than his contemporaries, — or did he succumb to the difficulties of life

like other men? Did he seem to prevail over some of them merely by indifference, or by assuming grand airs? or find it easier to live, because his aunt remembered him in her will? The ways in which most men get their living, that is, live, are mere makeshifts, and a shirking of the real business of life, — chiefly because they do not know, but partly because they do not mean, any better.

The rush to California, for instance, and the attitude, not merely of merchants, but of philosophers and prophets, so called, in relation to it, reflect the greatest disgrace on mankind. That so many are ready to live by luck, and so get the means of commanding the labor of others less lucky, without contributing any value to society! And that is called enterprise! I know of no more startling development of the immorality of trade, and all the common modes of getting a living. The philosophy and poetry and religion of such a mankind are not worth the dust of a puffball. The hog that gets his living by rooting, stirring up the soil so, would be ashamed of such company. If I could command the wealth of all the worlds by lifting my finger, I would not pay such a price for it. Even Mahomet knew that God did not make this world in jest. It makes God to be a money-eyed gentleman who scatters a handful of pennies in order to see mankind scramble for them. The world's raffle! A subsistence in the domains of Nature a thing to be raffled for! What a comment, what a satire, on our institutions! The conclusion will be, that mankind will hang itself upon a tree. And have all the precepts in all the Bibles taught men only this? and is the last and most admirable invention of the human race only an improved muck-rake? Is this the ground on which Orientals and Occidentals meet? Did God direct us so to get our living, digging where we never planted, — and He would, perchance, reward us with lumps of gold?

God gave the righteous man a certificate entitling him to food and raiment, but the unrighteous man found a facsimile of the same in God's coffers, and appropriated it, and obtained food and raiment like the former. It is one of the most extensive systems of counterfeiting that the world has seen. I did not know that mankind were suffering for want of gold. I have seen a little of it. I know that it is very malleable, but not so malleable as wit. A grain of gold will gild a great surface, but not so much as a grain of wisdom.

The gold-digger in the ravines of the mountains is as much a gambler as his fellow in the saloons of San Francisco. What difference does it make whether you shake dirt or shake dice? If you win, society is the loser. The gold-digger is the enemy of the honest laborer, whatever checks and compensations there may be. It is not enough to tell me that you worked hard to get your gold. So does the Devil work hard. The way of transgressors may be hard in many respects. The humblest observer who goes to the mines sees and says that gold-digging is of the character of a lottery; the gold thus obtained is not the same thing with the wages of honest toil. But, practically, he forgets what he has seen, for he has seen only the fact, not the principle, and goes into trade there, that is, buys a ticket in what commonly proves another lottery, where the fact is not so obvious.

After reading Howitt's account of the Australian gold-diggings one evening, I had in my mind's eye, all night, the numerous valleys, with their streams, all cut up with foul pits, from ten to one hundred feet deep, and half a dozen feet across, as close as they can be dug, and partly filled with water, — the locality to which men furiously rush to probe for their fortunes, — uncertain where they shall break ground, — not knowing but the gold is under their camp itself, — sometimes digging one hundred and sixty feet before they strike

the vein, or then missing it by a foot, — turned into demons, and regardless of each others' rights, in their thirst for riches, — whole valleys, for thirty miles, suddenly honeycombed by the pits of the miners, so that even hundreds are drowned in them, — standing in water, and covered with mud and clay, they work night and day, dying of exposure and disease. Having read this, and partly forgotten it, I was thinking, accidentally, of my own unsatisfactory life, doing as others do; and with that vision of the diggings still before me, I asked myself why I might not be washing some gold daily, though it were only the finest particles, — why I might not sink a shaft down to the gold within me, and work that mine. There is a Ballarat, a Bendigo for you, — what though it were a sulky-gully? At any rate, I might pursue some path, however solitary and narrow and crooked, in which I could walk with love and reverence. Wherever a man separates from the multitude, and goes his own way in this mood, there indeed is a fork in the road, though ordinary travellers may see only a gap in the paling. His solitary path across lots will turn out the higher way of the two.

Men rush to California and Australia as if the true gold were to be found in that direction; but that is to go to the very opposite extreme to where it lies. They go prospecting farther and farther away from the true lead, and are most unfortunate when they think themselves most successful. Is not our native soil auriferous? Does not a stream from the golden mountains flow through our native valley? and has not this for more than geologic ages been bringing down the shining particles and forming the nuggets for us? Yet, strange to tell, if a digger steal away, prospecting for this true gold, into the unexplored solitudes around us, there is no danger that any will dog his steps, and endeavor to supplant him. He may claim and undermine the whole valley even, both the cultivated

and the uncultivated portions, his whole life long in peace, for no one will ever dispute his claim. They will not mind his cradles or his toms. He is not confined to a claim twelve feet square, as at Ballarat, but may mine anywhere, and wash the whole wide world in his tom.

Howitt says of the man who found the great nugget which weighed twenty-eight pounds, at the Bendigo diggings in Australia: "He soon began to drink; got a horse, and rode all about, generally at full gallop, and, when he met people, called out to inquire if they knew who he was, and then kindly informed them that he was 'the bloody wretch that had found the nugget.' At last he rode full speed against a tree, and nearly knocked his brains out." I think, however, there was no danger of that, for he had already knocked his brains out against the nugget. Howitt adds, "He is a hopelessly ruined man." But he is a type of the class. They are all fast men. Hear some of the names of the places where they dig: "Jackass Flat," — "Sheep's-Head Gully," — "Murderer's Bar," etc. Is there no satire in these names? Let them carry their ill-gotten wealth where they will, I am thinking it will still be "Jackass Flat," if not "Murderer's Bar," where they live.

The last resource of our energy has been the robbing of graveyards on the Isthmus of Darien, an enterprise which appears to be but in its infancy; for, according to late accounts, an act has passed its second reading in the legislature of New Granada, regulating this kind of mining; and a correspondent of the "Tribune" writes: "In the dry season, when the weather will permit of the country being properly prospected, no doubt other rich 'guacas' [that is, graveyards] will be found." To emigrants he says: "do not come before December; take the Isthmus route in preference to the Boca del Toro one; bring no useless baggage, and do not cumber yourself with a tent; but a good

pair of blankets will be necessary; a pick, shovel, and axe of good material will be almost all that is required": advice which might have been taken from the "Burker's Guide." And he concludes with this line in Italics and small capitals: "If you are doing well at home, STAY THERE," which may fairly be interpreted to mean, "If you are getting a good living by robbing graveyards at home, stay there."

But why go to California for a text? She is the child of New England, bred at her own school and church.

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 "I have unhappy forebodings, O Keshava, and I see no good in slaying kinsmen in battle. I seek not victory, nor sovereign power, nor earthly joys. What good are sovereign power, worldly pleasures and even life to us, O Govinda? I will not fight."

—ARJUNA TO KRISHNA

Krishna's reply:

"Thou mournest for them whom thou shouldst not mourn, and utterest vain words of wisdom. The wise mourn neither for the living nor for the dead. For never was I not, nor thou nor these kings, nor will any of these cease to be hereafter."

The solar-powered, unmanned Helios aircraft (below) reached an altitude of 76,000 feet in a test flight from Hawaii. Researchers hope to take the fly-



ing wing, which is 247-foot long, eight feet wide, and has 14 propellers, to a record 100,000 feet later this summer. The experimental aircraft, piloted via computer, is being developed by NASA and AeroVironment Inc.

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**Protocols for the Invocation of Protection,
 Prosperity & Power**

By
 Kether Misrayim

The Servant of the One Being who Guides Properly

The Five Faces of Adam and Eve have been materialized by the ONE BEING as an invitation to the greatest in the Kingdom of Heaven to willfully unify their consciousness with that of their Divine, Archangelic and Angelic Ancestors. Thus, creating the protection, prosperity and power that they desire and need. Who is the greatest in the Kingdom? Little forgiving children! Receive the kingdom as a little child or continue as you are. Fear not because it is your Heavenly Father's and Mother's pleasure to give you the kingdom if you enter as a little forgiving child.

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