



NO COWARD SOUL IS MINE

BY EMILY JANE BRONTE

No coward soul is mine,
No trembler in the world's storm-
troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me
from fear.

O God within my breast,
Almighty, ever-present Deity!
Life, that in me hast rest,
As I Undying Life have power in
Thee!

Vain are the thousand creeds
That move men's hearts: unutterably
vain;
Worthless as withered weeds,
Or idlest froth amid the boundless
main,

To waken doubt in one
Holding so fast by Thine infinity;
So surely anchored on
The steadfast rock of immortality.

With wide-embracing love
Thy Spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates,
and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render
void:

Thou -Thou art Being and Breath,
And what Thou art may never be
destroyed.

Thank you, Irene, for the boost to our Issue #3]

LETTER TO A FRIEND

What you say is true, however, you also talk about a future stage in your evolution when you will be able to understand about 'brotherhood' in a more direct kind of knowing. Here I say that only you can make those changes in your thinking. Time alone won't produce the changes.

We all know that the answer to the question of 'Universal Brotherhood,' and all other questions pertaining to spirituality reside in the Self. We simply need to validate that with ACTION. We can do it in several ways. We can start by making an honest commitment to the Self and follow that with ACTION. This can be a problem since the mind will try to have an image of the Self and give it attributes. Maybe we can replace the name Self with Truth.

Truth has a reality of its own since it projects a meaning of "that which is." Very much like what we need if we are willing to go to the ultimate aspect of truth, and I think we are.

Once we start to depend on the Self for fundamental answers and make it our

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main source for true knowledge, it becomes our main authority in spiritual matters. When that happens a change takes place in the individual who is doing the search. The simplest way to put it in words is: his eyes open. What before was an intellectual picture of some kind, now becomes a fact that nobody else can challenge.

That is, in a nutshell, what happens when we are serious about theosophy. The thing that we have to remember is that ultimately we have to put in practice what we 'know.' We have to live it.

I hope that I was able to convey my ideas correctly since this is a difficult subject to discuss in writing.

RODOLFO DON

To learn more of this clear-sighted pilgrim, go to his home page: <http://www.teosofia.com/>

THE BIG BLUE UMBRELLA

The sky and our aspiring ideations give each of us a *big blue umbrella*. No two are alike, so it is truly "Unity in Diversity." This column has echoes from that great expanse: the *three fundamentals*—

The vast importance of cycles and their periodic return is illustrated in our quotation this month from Volume II of *The Secret Doctrine* (p.786)"

"The connection," comments Lyell, "between the doctrine of successive catastrophes and repeated deterioration in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened*

when Jupiter had seen the moral depravity of the inhabitants."

True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories*? "Jupiter," is merely the personification of that immutable Cyclic law, which arrests the downward tendency of each Root-race, after attaining the zenith of its glory.

And H.P.B. remarks in a footnote about this last sentence:

The cyclic law of Race-Evolution is most unwelcome to scientists. It is sufficient to mention the fact of "primeval civilization" to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says: — "Whatever there may be in these traditions (submerged continents, etc.), and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, *it is certain that this civilization did exist*, and it is highly important for Science to recover its traces, however feeble and fugitive they be." . . . Donnelly has proved the fact from the clearest premises, but the Evolutionists will not listen. A *Miocene* civilization upsets the "universal stone-age" theory, and that of a *continuous* ascent of man from animalism!

William Q. Judge

If Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on Master's holy name to shake off the dust of my feet from every one of them. I am unable to realize that at the hour of trouble and supreme fight any true theosophist would hesitate for one moment to back W. Q. Judge.

— H.P.B. in 1889

POINT OUT THE WAY

II

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

The Second Fundamental

Question: What is the distinction between reincarnation and metempsychosis?

Answer: The distinction lies in the definitions and misconceptions given to those terms by man. H.P.B. says that "metempsychosis" means, in the first instance, the changes which go on metaphysically in any and every being; that is, the very word "metempsychosis" — the transformation of soul — leaves matter out of consideration altogether. Every time, for example, we change a bad feeling to good feeling, there is a metempsychosis. Every time we change from courage to fear, there is a metempsychosis: It is temporary, but it is a transformation, no matter how short a time it lasts - It goes on in our own souls. So, metempsychosis refers to man as --a spiritual and psychological being, without regard to **the world, he** may occupy, or the form that he might inhabit, or the state of consciousness in which he may at any given moment be. Metempsychosis deals with the changes through which the soul goes.

Now what is reincarnation? The word literally means "going into flesh again." This psychological and spiritual being may enter a body of matter such as is known to us, that we call flesh; that would be its incarnation. If it came a second time into a body of flesh, that would be its re-

incarnation. H.P.B. originally used, in *Isis Unveiled*, the word "metempsychosis;" she refused to employ the word "reincarnation," because that word had already been pre-empted by the followers of Allan Kardec, who was an exceedingly well-known French Spiritualist, author of great numbers of textbooks used in the French 'public schools. Kardec got interested in Spiritualism through two of his little nieces; he performed many experiments with them, and with others, and evolved a kind of philosophy. In this philosophy of his, he took that which we call the personality--that is, the human consciousness--to be the real being, and he thought that that human consciousness returned to earth again--that a man could be reincarnated in his own son, or his own grandson. This return of the personality to a body on earth again he called "reincarnation."

The confusion of Kardec's teaching with H.P.B.'s gave rise to one of the great misconceptions that finally split the Theosophical Society. Some of H.P.B.'s students--among them Col. Olcott himself--thought that because she discarded Kardec's doctrine, she knew nothing about reincarnation, or else that she changed her mind after she went to India. Yet in *Isis* the distinction is made perfectly clear.

"Reincarnation" means the return of Atma-Buddhi-Manas to an animal body on this earth. "Metempsychosis" means the changes that go on in Buddhi-Manas as the result of the experiences gained through repeated reincarnations.

Question: Isn't it also metempsychosis that takes place in the units of life going from one kingdom to another?

Answer: When units of life go from one kingdom to another--that is, dying in one kingdom, losing their bodies and getting new bodies in another kingdom--that is re-embodiment. If it should be rebirth in bodies of flesh, it would be reincarnation; but if we refer to the changes that go on in the soul, then another term is used. If the soul, the re-incarnating ego, has not reached the human stage, the process of re-embodiment is called transmigration.

“Transmigration,” properly speaking, as the word is ordinarily used, does not apply to the reincarnating ego. When H.P.B. came to write the S.D., Kardec's word “reincarnation,” because it was a materialistic term, had become popular and the Theosophists and Spiritualists were all using it.

So H.P.B., in *The Secret Doctrine*, had to employ the word in common usage. She adopted the term “reincarnation,” but gave it an altogether different sense from the Kardec meaning or the Hindu meaning. We would do well to remember that *Karma*, as H.P.B. taught it, is not known in the world at all; that *reincarnation* as H.P.B. taught it is not known in any religion.

Question: (Reading from a written question:) “A Perfected Being operating through a physical body would not be subject to reincarnation. . .”

Answer: Let us observe that sentence. How could perfected beings operate through a physical body if

they were not subject to reincarnation? “All beings up to Brahma”—which there means simply all life up to the life which is not manifested—“are subject to rebirth again and again.” The highest being is as much subject to rebirth as we are, but rebirth is quite a different thing with them. They choose the time, place and circumstances of their birth; they are conscious throughout. The opposite is the case with us.

The question goes on to say, “He might, however, choose to reincarnate.” He does not choose to reincarnate, but he chooses the time, place and circumstances of his reincarnation. Then the question is asked “Does pre-existence, then, necessarily involve reincarnation?” It doesn't necessarily involve reincarnation here, but so long as any being has anything to do with manifested life, if he doesn't reincarnate here, he must incarnate in some other place.

Question: Is there no way of getting free from Reincarnation?

Answer: Well, consider what the opposite of freedom is. The opposite of freedom means that we are the victims of forces over which we have no control. Freedom means we are in the same world, with the same forces, but we have control over them.

Question: One of the Aphorisms on Karma states that effects may be counteracted or mitigated by the thoughts and acts of oneself or of another. The question is, how can an individual be affected except by his own thoughts and actions?

Answer: We have to remember that nature's method of accounting is double-entry. We do not have a

thought except in connection with someone else; we do not perform an act except in connection with someone else. Our thoughts and our acts produce an immediate change in us, but that is in the beginning of things. Since they are visited upon another, they produce a modification in him, willingly or unwillingly; and then, in the course of time, that which we sowed with other beings we reap from other beings.

If a man visited evil on us and we knew it was evil but did not resent it; if we did not have any condemnation or blame for him, knowing how it came that we suffered at the hands of this person—then that Karma is done so far as we are concerned. Since one half of the problem has already been solved, it is immediately an amelioration of circumstances for the other half, although not always to his consciousness. Otherwise, why should Buddha have said, for example, “Let the sins of the whole world fall on me?”

We come down to this statement that there is no such thing as the Karma of any one, exclusive of the Karma of all. I might hurt my foot, which is one member of my body, and then I could counteract or mitigate the injury to my foot by using my hand. There is nothing hard to understand about that when we realize that self-consciousness is *Buddhi-Manas*—and there is only one *Buddhi-Manas* in manifestation. That *Buddhi-Manas* is the whole of humanity, not this individual or that individual. From the standpoint of enduring consciousness, there is only one man-consciousness here on earth; that is the consciousness of all humanity. So each physical personal

being stands in relation to the collective consciousness of mankind—*Buddhi-Manas*—as, say, one of the members of the body stands to the whole body.

Each one of us is a portion of the body corporate of humanity, and any part of the body corporate—physically or metaphysically—can be used to injure other portions, or it can be used to ameliorate, mitigate or counteract any injury inflicted on, or about to be inflicted on, the rest. We know that is so. Here is an unconscious man who would die if someone didn't staunch the flow of blood. Isn't the effect of the collision by which this man was knocked unconscious and so wounded that his life-blood was ebbing away—isn't this *Karma* mitigated by the action of the one who stays the flow of blood? Here one of us has his rent coming due tomorrow, and is about to be thrown out on the street. A neighbor lends us the money, or the landlord gets a change of heart: isn't this *Karma* ameliorated?

Take our meeting here. Some of us get a strength from the collective mind, from the collective motive, which of ourselves we could not muster. That is a mitigation, a mitigation through others of the individual *Karma*. Otherwise, what is the sense of any association? All associations are either for good or for evil, and that means they can make good bad; or bad worse—or they can make good better; and evil less bad.

Question: Given a certain situation, we say, it's “Karmic.” Does duration depend upon *Karma*, or has the individual some choice in the matter? Is he the helpless victim of that situa-

tion, or can his will operate to change it?

Answer: Don't we know that he has a choice? If you want to read a psychological study of the subject from the stand-point of Theosophy, it would be worth while to read a very short story by Edgar Allan Poe, "The Pit and the Pendulum." There was a man in a situation so awful that it's almost unbelievable and unimaginable. He reconciled himself to it. The story doesn't show him the victim—that is, the loser—in the struggle.

Everything that happens to us is Karma, and that's our usual view of Karma; we don't think of Karma except in terms of effects experienced. Yet there is the other side to it—the causes of those effects. Now, when anything happens to us, it is the *ego* who feels, whether in the body or out of the body. Out of the body, the ego knows the causes of those effects, and so he struggles, even unwittingly, when he is back in the body and no longer can perceive the causes. He struggles, although he does not understand why he struggles, against these bad effects.

An old school of Philosophy all down the ages has taught that man is the creature of the environment; that is, in fact, the philosophy of materialism. Now, notice the philosophy of religion. A man is just as much a creature in religion as he is in materialism. In one case, he is the creature of matter, of his environment, of his birth. In the other he is the creature of "God." The materialist—the genuine one—knows that it is no use to struggle. He believes in Kismet, fate, destiny, no free-will. Yet he goes

right on struggling, and does not perceive the contradiction in himself. So, the religious man believes that everything that happens to him happens to him by the will of his God, but he is as busy as a bee all the time: he does not perceive the logical absurdity of his own position.

Higher Manas is perception on the plane of causes; lower Manas is experience on the plane of effects. In other words, the teaching of *The Secret Doctrine* is very simple. H.P.B. puts it in these identical words: Whenever the immortal ego incarnates, it becomes a compound unity of spirit and matter, which together act on seven distinct plane of life and Consciousness. If we regard matters from that point of view, the problem begins to clear up.

We enter into union with our brother lives of lower grades of intelligence than ourselves. Now, while in union with them, we see through their eyes, on their plane. How else could we see? In other words, we become for the time being the other fellow—the animal self, the astral self, the Kamic self, the physical self. Not until the combination is loosed, whether by sleep, or by death, or by the regaining while in the body of Manasic knowledge, are we able to live free from the contingencies of the environment.

We could put it, according to the Seventh Chapter of the *Ocean*, in some such fashion as this: call what H.P.B. otherwise calls the immortal ego, or the reincarnating ego, by the name of *Manas*, without qualification. The moment that Manas enters into union with the forms of life on a lower plane than its own, Manas is

modified by the union. Lower Manas is the modification of higher Manas; higher Manas is that part of Manas which is not modified by contact with matter. What part is that? What else than the part of Manas which is in contact with Buddhi?

If we regard lower Manas and higher Manas not as two separate things or as two separate beings, but think of lower Manas as a modification induced in Manas by its union with matter—that's what the word "incarnation" means—then we can understand the distinction. Mr. Judge goes on to show that the modification of this Lower Manas—the original modification—is subject to four further modifications: That modification in lower Manas induced by the body alone; that modification induced by the astral body; and the modification induced by the principle of Kama, or the intelligence which belongs in the astral and physical natures. Those are three of the modifications, and Mr. Judge says they are all due to memory. When we study our body, our body is seen to be a product of memory; our astral body is a product of memory; passions and desires are forms of memory in matter. What reanimates them? Our incarnation.

And what is the fourth modification of Manas? Lower Manas is still integral with Manas, and so there is some Manasic action, even in that part of Manas which is present in the body and intoxicated, as we might say, by incarnation. But we want to know *why*. That's Manas. Whenever we are trying to find out the cause of a condition that afflicts us or whenever we are trying to cure the bad effects we are experiencing by admitting our share in bringing

ting our share in bringing them about, and are determined to set up better causes; there is the action of Manas in the body—pure Manas.

Question: Why should the important changes in a man's life come every seven years?

Answer: It isn't strange at all; it's the most natural thing in the world. All the events of Nature move in just those cyclic orders. It is the Law of the whole universe. It pertains just as much to the atom as to ourselves and to the sun. This very universe we live in—in a state of intense activity now—will have a rest, retire into silence and secrecy, and then after that emerge again into another new mode of activity. It is the same way with ourselves. We are living here on this earth now, intensely active, and we are going to die; we will have our rest, and we will come back again to earth. We will reincarnate, as Theosophists say, because we have left unfinished business here. There are beings acting here that we were acting with before; we do not act at all alone; we all act together, and every time we act mentally, or morally, or physically, we involve the whole universe in our actions, some, of course, more remotely and some more immediately.

Just as a seed in the vegetable kingdom grows to a certain kind of fruitage and no other, so it is with us. "Causes sown each hour bear each its harvest of effects, for rigid Justice rules the World." There isn't any accident; there isn't any miracle, and there isn't any God that brings these things to pass in our lives. We have set up causes for them; we have brought about these events. So we

are making that destiny every minute. So long as we work for the good of all beings in the universe, we are acting for our divine destiny; but if we act for self, then for an infernal destiny.

If we really come to know this Law, we shall be more intelligent beings, and we shall bring to bear upon this earth that Law of Harmony and translate it into what we all would love to see—Universal Brotherhood. That's not only a name to Theosophists—that is what they are making all the time.

The Third Fundamental

Question: What is the meaning of Over-Soul, and what is the relation of Over-Soul to the Universal Sixth Principle? Also, what is it that does the passing—what or who passes through the various forms?

Answer: The Over-Soul is universal intelligence or knowledge, the knowledge of all considered as one. What is the Universal Sixth Principle? The Over-Soul, Buddhi. Now, we have an idea of “my” knowledge, and “your” knowledge, as if it were our own. It is, in a way, but knowledge is one. An idea of unity must prevail in a consideration of all these subjects and ideas. There is one knowledge; it is the knowledge of all considered as one; our knowledge is our own knowledge. Over-Soul is another word for that one body of perfected knowledge. The Soul of each one is his hold on that.

Now, what is it that goes through all this process of evolution?

It is the Monad. Mr. Judge in the *Ocean* calls it the germ of self-consciousness. He does not say that is the Monad, but that is what the Monad is. The Monad is Life in manifestation, manifested Life. The term “Monad” has been used as if it were a differentiated something, but H. P. Blavatsky says it is used for convenience only, that it would be better to say the Monad, or *Life manifesting* in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, and so on.

In the lower kingdoms, the “monad” is like a wave in the ocean of life. When the man stage is reached, there is a self-conscious Monad; the germ of self-consciousness has ripened. While it is not fully aware, yet it is aware of itself, and awake; that is so with each one of us. The Monad in the human kingdom is that ripened germ or sprouting germ of self-consciousness, that which wells up in each one and says, “I am myself.” This does not mean that any of the lower kingdoms become man—they are like grades in school through which life passes, to finally differentiate and act as a self-conscious Ego in the man form.

Question: Does the “spark,” as used in the Third Fundamental, change? If it does not change, what is the use of the Pilgrimage?

Answer: We fail to see that it is the finite which constitutes our experience; it is the Infinite which *has* the experience. Each one of us is both the finite and the Infinite. As the perceiver, we are the Infinite; we are forever unchanging. Each one of us can perfectly well answer that our experience constantly augments;

there is no end to the growth of Soul, if we use the word "Soul" in the meaning of experience. What is the highest form of experience? Self-realization. The time must come; then, when a man realizes that in him and in everything else are both the finite and the Infinite, and that all finite or manifested existence has but one object—an ever-increasing realization of the nature of the Infinite, which is All.

Question: Do those Great Beings who represent the perfected product of a former period of evolution also have to pass through every elemental form of the phenomenal world of the next manvantara?

Answer: That is not the statement of the Third Fundamental. The Third Fundamental says that no purely spiritual Buddhi—that is, no primary form of life—can have a completely self-conscious or a perfected existence until *It* has passed through every elemental form of the phenomenal world of that Manvantara. There could be no babies unless there were adults; there could be no eggs unless there were the chickens that laid them. The eggs do not lay the chickens; the chicken lays the egg. The analogy, then, is that action or evolution or manifestation begins in Spirit, not in matter. What is meant by "Spirit"? A collective or universal term for *consciousness*, and that which issues from the pure essence of the universal Over-Soul has no consciousness of its own. *The Secret Doctrine* makes a graphic statement of the very beginning of Evolution. It calls the beginning "the descent of souls"—conscious and unconscious atoms. The greatest beings, says the *Secret Doctrine*, cannot avoid rein-

carnation. But that's quite different from descent through the elemental forms of the phenomenal world.

Question: How is self-consciousness developed?

Answer: It is quite a wonderful thing to think of a man form, to recognize in one form all that there is in Nature. The human form represents a sample lot of the whole of Nature. Only through and in such a form could self-consciousness well up; it is a fitting instrument for a self-conscious life. In such a form, through such a combination of instruments man can stand aside and look at himself; that is what self-consciousness means. The beings below man represent varying degrees of consciousness and intelligence, but they are like beings in a "state." Their range is that state of intelligence, that state of consciousness—there is no individuality there.

There is an incipient individuality as far below as the vegetable kingdom, so it is said; but not until the man stage is reached through natural impulse—the great give-and-take of Nature, with the higher forms of intelligence clothing themselves in the low ones and thus impressing them—only when the man stage is reached, is a universal instrument available, one that could be made universal because the whole of Nature is represented therein. Then there is a fitting instrument for the use of the self-conscious man.

Think how it is with ourselves in a dream. In a dream we *are* the state, ordinarily speaking; we are involved in the state; usually, we can't step aside and look at ourselves. We

can think of that, then, as representing a state of consciousness. But in normal wakefulness, we can examine our works, we can examine our thoughts, our feelings, our attitudes—step away from ourselves and look it all over. That is self-consciousness. Now, evolution means the expansion of that. Finally, not only is the universe our instrument, but we *know* it is. The consciousness of any being in it is, if we like, *our* consciousness. Without our losing ourselves or our sense of Self.

Question: What is it that comes up through the lower kingdoms and acquires individuality? In other words, were we ever animals, vegetables, minerals, elementals and what not?

Answer: Well, we really ought to answer that in this way. If the First Fundamental is true, this is a Universe of Life, no matter what kingdom it is. Now, lives exist in a state of unity; lives exist in an unorganized state; lives exist in an organized state; there are the three classes of lives or souls or monads. So, then, if we use the words of the Third Fundamental, and call it a Buddhi—a purely spiritual soul—then there is a purely spiritual soul in every atom of dust, just as much as there is in the greatest Mahatma, because it is a life beginningless and endless.

Notice that no principles of manifestation are active in the purely spiritual Buddhi. After endless transmigration through induced activities, one principle of action wakes up; it was there latent all the time—it could not have been aroused if it had not been there. But, from the manifested standpoint, it had no existence. After a while, two principles of ac-

tion are aroused; after another while, three elements of action, and then we have the mindless man.

It is life which travels through the kingdoms in a given state, with no activity whatever, any more than there is mobility in this paper. This paper is not active—but we can move it around. The air is not active in any conscious sense, but we are using it constantly, and in time that which we call air will have one element or principle of action of its own. Now, when three principles of action have been developed, we have the highest form of matter; then it is possible for another kind of induction to be set up. What is it? A life or soul in which all seven principles of action are active, can coalesce with it or incarnate in it, and then we have a human being.

So it is Life, *Life unorganized*, which moves from below up, and when finally three principles are active, it means an organized life, but with no consciousness of Self. The fully organized form of matter, makes it possible for a spiritual soul — that is, a self-conscious being, call it a reincarnating Ego — to enter incarnation. Then you have once more a seven-principled being here on earth. But remember that so far as the lower principles are concerned, it is induced action; so far as the higher principles are concerned — the Ego — it is a *will* action. In time this Life which constitutes what we call our body, the cells of our body, the molecules of our body, the atoms of our body — whatever we choose to call them — will have all the principles of action waked up, and when this obtains, you have the human being.

After that, the progress is of necessity *self-induced and self-devised*.

Question: On the downward sweep of evolution, the incarnation of Spirit into matter, is the same amount of self-induced and self-devised effort required as on the upward sweep?

Answer: Isn't it far easier to fall than it is to climb? Evolution, in the sense of the initiation of a period of universal manifestation, must necessarily proceed from the collective action of all the spiritual beings; but evolution, as applied to the individual being, at once calls for self-induced and self-devised exertion. It takes no effort for any being to move with the mass, no matter in what direction the mass may be moving — up, down, or otherwise. The effort comes in when the individual desires to pursue a course which is at variance with that pursued by the mass, and that is in the fourth stage of evolution.

Question: Would that not imply that there is no individualization in the downward course?

Answer: In the march of an army, there is universal motion. Does that imply any lack of individuality in the constituent soldiers who in their collectivity of orderly motion compose the army? H.P.B. tells us over and over again that, in attempting to consider these things, we have to depart from the methods of study and education which we are all familiar with in everyday life, and which we learn in our schools. She says that, since Theosophy in its origin deals with states of consciousness higher than the human, and with forms of matter more refined than any that we now know anything about, it follows that

the only way for us to gain the clear perceptions and conceptions which are necessary is through analogy and correspondence.

If man is, as she declares over and over again, the microcosm of the great macrocosm, then when any statement is made, our business is to search within ourselves to see some activity, some motion, some experience, some relativity in our consciousness which will fit the description given in regard to other state and forms of life and being. She declares that that is the only Ariadne thread which will lead us out of the labyrinth of misconception in which man is involved. It is astonishing to try this principle on ourselves, and, after reading a particular statement of the philosophy, say, "Now, if that statement is true, there is that in me which I know, which I can identify, which corresponds to it. Let me find it." There is that in the working of everyday human consciousness which is analogous to, and corresponds with, anything and everything taught in the *Secret Doctrine*.

Question: In the Third Fundamental it is stated that our efforts, self-induced and self-devised, are checked by our Karma. Does that not imply a sense of limitation of the power of free-will?

Answer: If there were not a limitation to free-will or any other kind of will, how could there be will at all? If there were not a limit to manifestation, there would be nothing but that which is Absolute. We have but to think to see that this is so. Our conception of free-will is actually a conception of will, but under a misleading guise. Our conception of will is

causation without resistance. That is, we think we can set up any causes we please, and can pick the results that please us — kicking overboard the results that do not gratify our taste. But we all know that we get *both* kinds of results.

Everyone has will, for will, primarily, is the power of selection, nothing else. Of two things, we choose that which to us appears better or dearer. So does an atom; so does everything and anything. Will, in the sense of the exercise of the power to perceive, is absolutely universal — everywhere and in everything. Will in the spiritual sense could only mean the will as applied to one's self. If we perceive a course of action which is better than our present one, let us pursue it. But generally we perceive that which is better for *the other fellow* to do, and try to make him do it. That is our conception of will; it is the scientific conception and the religious conception — it is called the will of "God."

If we take all these English words which carry an occult value because they have a fundamental meaning; and then rigidly make our own definition of those terms in the light of Theosophical teachings, we shall be doing for ourselves precisely what H.P.B. does in all her writings. It is perfectly amazing in going through the *Secret Doctrine* to see with what scrupulous, constant and universal assiduity H.P.B. herself defines every term she uses. Now, if we read her definitions of will, and her statement in regard to the First Principle — that is, her statement in regard to the four presently manifested aspects of the first Principle — we can see how carefully she has ex-

pressed what she means in so far as the limitations of language permit.

If we would compare her definitions of terms with those in the dictionary or with popular usage and understanding, we should often see that the two definitions are antithetical. Almost invariably, her use of the most common words is exactly the opposite of ours. Take, for example, the word "matter." We habitually think and speak of matter as three-dimensional; it is not, and never was. It is two-dimensional; it is a reflecting surface. *We* are the third "dimension" of matter, and we never see it. Matter has no consciousness of its existence; it is we who have the consciousness of its existence, and we name that consciousness, to ourselves, "matter." Go out and speak to a lump of rock and say, "Stone, move." The stone does not answer. But if an Adept who actually understood the real nature of the stone said, "Move," it would move, and He would not have to set up a highly involved industrial system to do it, either.

Question: What is meant by "an independent conscious existence"?

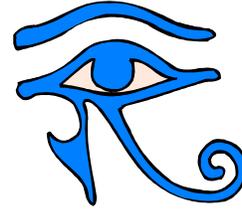
Answer: H.P.B. defines what an "Independent conscious existence" is a few lines further on: It is self-consciousness or individuality; once acquired, it can be maintained by the individual himself, regardless of whether bodies come or go; regardless of whether universes come or go; it is a combination of intellect and will. We are self-conscious, but only in a limited way. We lose our self-consciousness every night when we go to sleep and we pick it up again in the morning. So it is as if we died at

night and were re-manufactured every morning, just as at the time of our birth. Why? Because our self-consciousness is objective; it cannot be complete, so long as anything can even temporarily interrupt its continuity.

If our consciousness were like the Mahatma's, it could not be interfered with by sleep; if it were like the Mahatma's, it could not be interfered with by death. The continuity of consciousness means Life plus Will, plus knowledge or understanding, and that means the control of memory, so that memory becomes a faculty like our physical sense of sight — we can exercise it or refuse to exercise it, at will. No matter what we wished to look at, we could look at it, and if we wished to stop looking at it, we could stop looking at it. Memory is only a form of perception, that is, the power of seeing. There has not yet been acquired in matter the full self-consciousness that sooner or later we all must acquire in matter. We have it on the plane of Spirit; we lose it every time we leave the plane of Spirit; we need not, but we do.

[TO BE CONTINUED]

It is through the Soul — the acquired experience — that Self perceives and acts; it is by means of the Soul that Self learns to know Itself as of another nature than its *experience, perceptions, or embodiments*. Just as there is no soul without the Self, so there are no perceptions or experience without the Perceiver. *The growth of soul depends upon the more and more full realization of the unchanging Self.*



DNYANESHVARI

II

[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. II from December Issue

Shri Krishna: You think you are talking sensibly, but that is not so. Your wisdom leads you to stupid things like the action of a person born blind, who has subsequently turned a lunatic and is running about pointlessly. I am surprised to see that you have got hold of a wrong idea both about your own self and about the Kauravas. Are you the cause of existence of this universe? Will you not admit that the scheme of this universe exists from unknown ages? Your attitude implies that you are the author of life and death and you can recall or alter these factors at your will. Will the Kauravas live forever, if you decided not to kill them through your deluded egotism? Are you the only inflictor of death and is everybody else waiting to be killed by you? Be sensible. This eternal phenomenon of life and death works itself out automatically. Why should you be sorry for it? Wise men do not grieve for life or for death, the whole phenomenon being unreal.

"If you examine closely, you will find that the idea that every one collected here will either live forever or perish is wrong. Birth and death, as they appear, are the result of illusion (Maya), but in reality the Soul is imperishable. When the breeze stirs up water, ripples are produced on the surface, but can you say that these ripples are not water? When the breeze disappears, water becomes still. Can you say, water is not there? Again, though the body is one, several stages are evident in the same body with growing age. We witness childhood, which then merges into youth, and through all this transformation the body survives. Similarly with the Soul. Though the bodies are often changed, the Soul is eternal. If you realize this truth, you will never suffer the distress which comes from delusion. This truth is lost, when a man is in the grip of senses. The senses oppress the mind, which then wanders away (from this truth). Pleasure and pain arise because the senses enjoy their objects and through their association, the mind is confused. Besides, in the very objects of senses, there is constant change. A certain amount of joy and a certain amount of sorrow arise in the course of the play of the senses. I shall give you an illustration. Censure and praise are both conveyed by mere words, but one irritates and the other pleases when these words are heard through the ear. Softness and hardness are two characteristics of the sense of touch and according as they come in contact with the body, they produce pleasure and pain. Ugliness and beauty are the two characteristics of the sense of sight and through the eye, they cause repulsion and delight. Good and bad odors are similarly distinguished in the sense of smell and they cause joy or annoyance. Likewise the sense of taste also gives rise to the two-fold feeling, namely, relish or

otherwise. In short, contact with the objects of senses is the prime source of delusion. Cold and heat, pleasure and pain, come of their own choosing, to those who submit to the senses. Nothing attracts the senses except their own objects. These objects are unreal like the water of mirage or like fictitious prosperity experienced in the dream. In brief, all the objects (of senses) are transitory and should therefore be avoided. The great principle known to the wise is that in this world there is one life (or SELF or Brahman), which is unseen and in everything. Sages recognize it. The royal swan can separate water from milk. The skillful artificer can separate gold from alloy. Butter can be extracted from curds by churning; chaff can be winnowed from the wheat. So through deep reflection, the wise easily find out that worldly activities are unreal and the only real thing is Brahman. Having distinguished the real from the unreal, they have no faith in the transitory.

What is unreal is delusive and what is real is eternal. He, of Whom these three worlds are a manifestation and an expansion, has neither name nor color, nor form nor any other characteristic. He is eternal, all-pervading, free from birth and death and not capable of being destroyed, even if an attempt were made. On the other hand all these bodies are by their very nature perishable. Therefore you must fight"

[*To be continued*]

HPB as Muckraker and Environmentalist

[Few students realize how strongly HPB expressed herself regarding our so-called “civilization.” The filth and the pollution and the gross chicanery based on greed get some attention in this French article printed in *La Revue Théosophique*, Paris, Vol. II, January 21, 1890, pp. 193-98. We have used the translation in Volume XII of *Blavatsky Collected Writings*, pp. 98-104. It has not been reprinted by ULT nor does it exist on the Internet. The “symbol” endnotes were footnotes in the original article; the “numbered” endnotes are added as an aid to the student.]

Thoughts on the New Year and False Noses

Annum novum faustum felicemque tibi!”
[May the new year bring you happiness and prosperity]

Such was the sacramental phrase on the lips of all Gentiles, great or lowly, rich or poor, during the day of the first of January, centuries before the Christian era; and we hear it even today, especially in Paris. This mutual greeting was exchanged on that day throughout the length and breadth of the Roman Empire. It awoke the echoes in the palaces of Caesars, made cheerful the poor hovel of the slave, and soared to the clouds in the spacious open galleries of the Colosseum, at the Capitol and the Forum, everywhere under the blue sky of Rome. On that day, everybody assumed, in honor of the double-faced Janus, a more or less prominent false nose of goodness, frank cordiality and sincerity.

“*May the New Year bring you happiness and prosperity!*” — we say to every one of our readers. “Let it be light to you,” we say to our enemies and traducers. Brothers — we say to Theosophists in every part of the world — Brothers, let us discard, at least for today,

all our respective false noses, in order to wish each other health and success, and especially, *a little more cordial mutual understanding* than in the year 1889, now happily defunct.

However, whether we repeat the old Latin formula one way or another, in French or in English, it will never be but a variation of the ancient pagan phrase. For the New Year, as well as every other festival, is but a legacy to the Christian people from the worshippers of the Olympian gods. Let us, by all means, exchange wishes and gifts (*étrennes*) but let us not be ungrateful, Theosophists! Let us not forget that these customs come to us from paganism; and that felicitations and gifts also came to us from the same source.

As a matter of fact, gifts (*étrennes*) are but the *strenae*, the presents exchanged by the Latins on the first of January* the date that opened the New Year. As everybody does or does not know — which is all the same to me — this day was consecrated to Janus, who gave his name to the month of *Januarius* or January, and even to the Saint of that name, the patron of Naples and of its lazzarone [beggars]. But, after all, this amiable Saint is but one of the false noses of the god *Bifrons*. The old pagan was called in his early youth *Diaus*, after his Vedic name, the beautiful god of the day and of light. Having immigrated to Thessaly, and thence to Italy, where he established himself in the little hamlet of Janiculum, on the Tiber, latinizing his name and becoming Dianus, god of light (whence Diana). His false noses were many, and history has lost count of them. However, since those days he has let himself be converted. Thus it is that for more than eighteen centuries, having replaced his latest and more modest false nose with a more respectable, if not more

impenetrable mask — he is called Saint Peter.

Let the reader kindly abstain from protesting, and particularly from slinging offensive epithets at us, which would not harm us, but might well lower him in our estimation. I am but the humble interpreter of the more or less veiled truths and symbols, well known to all who have studied their Virgil and their Horace, as well as their Ovid. Neither a false nose nor a mask could prevent an old pagan from recognizing his double-faced Janus in the Apostle who denied his Master. The two are identical, and everybody has the right to take what is his own, wherever he finds it. Saint Peter is the *coeli Janitor* merely because Janus was that too. The old doorkeeper of heaven, who pulled the door-cord at the palace of the Sun, at every dawn and every New Year, and closed it again when ushering them out, is but too easily recognizable in his new role. It is written in the stars which rule the destiny of gods as well as mortals, that Janus — who held the key to heaven in one hand and a halberd in the other, just as St. Peter, having succeeded him does — would relinquish his role of janitor to the Sun to him who would become the guardian of the portals to Paradise, the abode of Christ-Sun. The new *coeli Janitor* has become the successor to all the functions and privileges of the ancient one, and we see no harm in that.

Solomon has said: “There is nothing new under the sun;” and he was right. It would be silly to invent new functions and new gods — which we fashion in our image — when our forefathers on the other side of the flood went to all the trouble of doing so for us. That is why everything has been allowed to remain as in the past, and why nothing has been changed in this world — except the names.

In all the religious ceremonies the name of Janus was always invoked first, for it was only through his immediate intercession that the prayers of the pagan devotees could reach the ear of the immortal gods. Thus it is even today. Anyone who would presume to communicate with one of the personages of the Trinity over the head of St. Peter would certainly be caught. His prayer would suffer the fate of a petition one sought to leave at the office of the janitor, after having had an argument with him and having called him “old door-keeper;” it would never reach the higher levels.

The fact is, the Great Army of the “Pipelets”** and the “Anastasies” should recognize Janus *Bifrons* as their patron, the god in whose image it was created. It is only then that it would have a legal right to its gifts, the first of the year, while its great patron would receive his *mite* from the beginning to the end of the year.

Everything is relative in this world of illusion; nevertheless there should exist a difference of degree between a celestial and a terrestrial janitor. As for the *gifts*, they have existed in all ages both for lowly and great men alike. Caligula, emperor as he was, did not disdain remaining throughout New Year’s day in the vestibule of his palace, in order to receive the *strenae* of his trembling subjects; sometimes, their own heads, for a change. The Virgin-Queen, “Queen Bess” of England, when she died, left three thousand court dresses, which represented her most recent gifts. Both great and lowly behave similarly even now, in the year of our Lord 1890, on this crazy ball we call *Terra* — the “foot-stool” of God.

Did not this same God of Abraham and of Jacob allow himself to be moved

to pity by promises and presents, just like the gods of other nations? This God and these gods, did they not receive, just like mortals, gifts for services rendered or about to be rendered? Did not Jacob himself bargain with his God, promising him as *gifts* “the tithes of all that thou [God] wilt give me”? And he added, this good patriarch, at Luz near “Bethel”: “... If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . then shall the Lord be my God.” Saying this he did not forget to make an offering (*étrenner*) to the stone “Bethel” which he had raised, by pouring some oil on its top, in a simple but beautiful phallic ceremony (*Genesis* xxviii, 18, 20-22).

This touching ceremony came to the Israelites direct from India, where the stone of *Śiva*, the *lingham*, is today the object of the same exoteric rite with oil and flowers, every time his worshippers celebrate the festival of the god of Destruction (of brute matter) and of the Yogis.

All has remained as of yore. In Christian countries, especially in France, the New Year makes its triumphal entrance just as it did two thousand years ago, when the Pagans celebrated it with indigestion caused by the figs and gilded prunes they ate. The latter fruit have migrated since to the Christmas tree, which does not alter the fact that they came to us from the temples of Janus*. It is true that the priests no longer sacrifice a young white bull upon his altar; that is replaced by a lamb of the same color, but whole hecatombs of quadrupeds and fowl are slaughtered annually in his honor on that day. Certainly more innocent blood is spilled today to satisfy the voracious appetite of one Paris street alone, on New Year’s day, than was necessary to feed a whole Roman city in the

time of the Caesars. The gentle Julian,¹ the pagan who rediscovered his well-beloved gods in Lutetia — after the gods of Gaul had been disguised by order of Caesar, with the false noses of Roman divinities — spent his leisure hours taming doves in honor of Venus. The ferocious potentates who came after him, the elder sons of the Church, tamed only Venuses that made pigeons out of them. Servile history called the former *Apostate*, to please the Church, and added to the names of the others some high-sounding epithets: the “Great,” the “Saint,” the “Beautiful.” But if Julian became the “Apostate,” it was perhaps because he had a horror of false noses, while his Christian successors would hardly be presentable in good society without such an artificial appendage. A false nose, when necessary, becomes a guardian angel, and upon occasion even a god. This is history. The metamorphosis of the divinities of barbarous Gaul into the gods of Olympus and Parnassus did not stop there. In their turn, these Olympians had to undergo treatment by order of the successors of Janus-St. Peter — namely, a forced baptism. With the help of tinsel and brass, of paste and cement, we find the beloved gods of Julian appearing, after their violent death, in the *Golden Legend* and the calendar of the good Pope Gregory, under the titles of beatified Saints.

The world is like the sea: it often changes in appearance, but remains basically the same. The false noses of civilization and of the bigots, however, have hardly embellished it: on the contrary, with every New Year it becomes more ugly and dangerous. We ponder and compare, but in the sight of a philosopher comparison with its predecessors of ancient days does not reflect favorably upon the modern New Year’s Day. The

millions stored in the safes and vaults of state banks do not make the rich or the poor any happier. Ten bronze coins with the effigy of Janus, given as a gift, were worth more in those days than ten gold coins, with the effigy of the Republic or the Queen, are worth today; the baskets of gilded prunes, a few cents worth, contained less cause of indigestion than the boxes of candy exchanged on New Year's Day today — these candies representing in Paris alone the sum of half a million francs. Five hundred thousand francs *in candies*, and the same number of men and women dying from hunger and privations!

Let us go back in our minds, my readers, fifteen centuries, and try to make a comparison between a New Year's dinner in the years 355 to 360, and a similar dinner in 1890. Let us seek out the same good and kind Julian,³ when he lived in the palace of Thermae, which is known today as the Hotel de Cluny — or what is left of it. Do you see him, this great general, at his dinner, surrounded by his soldiers whom he loves better than anyone else in the world outside of his gods, and who idolize him! It is the first of January and they are celebrating the day of Janus. In two days, the third of January, they will render a similar homage to Isis, patroness of the good city of *Lutetia Parisiorum*. Since those days, the virgin-mother of ancient Egypt was rebaptized as Geneviève, and this Saint and Martyr (of Typhon?) has remained the patroness of the good city of Paris — true symbol of a false nose furnished by Rome for the Christian world. We see neither knives nor forks, neither silver nor porcelain of Sèvres, at that imperial table, not even a napkin; but the meats and other foods which the guests consume with so much appetite do not have to be inspected under the microscope of

chemists attached to public health offices. No artificial or poisonous product is to be found in their bread or wine. Arsenic does not add to their vegetables the false nose of a deceptive freshness; rust does not hide itself in the corners of their preserved food containers, and red brick pulverized in a mortar does not play the role of their pepper. Their sugar (or that which takes its place) is not extracted from the tar in the wheels of their chariots of war; in swallowing their liqueurs and cognac, they do not swallow a solution made from the old boots of a policeman, found in the basket of a rag picker; they did not devour, with a casual smile on their lips, a bouillon condensed from the grease of corpses (of men as well as animals) and the rags used in all the hospitals of Paris — as a substitute for butter. For all of this is a product of modern culture, the fruit of civilization and scientific progress, while Gaul at the time of Julian was but a barbarous and savage land. But what they ate on their New Year's Day could be eaten with safety and with advantage (except for the doctors) at the dinners on the first of the year 1890.

“They had neither forks nor silver,” will be said, “and they ate with their fingers, those barbarians!”

That's true; they had no use for forks, and probably for handkerchiefs also; but on the other hand, they did not have to swallow their ancestors in their kitchen grease, and the bones of their dogs in their white bread, as we do daily.

If given a choice, we would definitely not choose the gala dinner of the first of the year of grace 1890, at Paris, but the one of a thousand years ago, at Lutetia. A case of barbarian taste, don't you see! A ridiculous and baroque preference, according to the opinion of the

majority, for *natural* in the fourth century, attracts us infinitely more than the false noses and the artificiality of everything in the nineteenth century.

H. P. BLAVATSKY

*From *Janua* — "door" or any kind of entrance; the door that opens up the year.

**Monsieur and Madame Pipelet are characters in Eugène Sue's work, *Mystères de Paris* (1842), who typify the habits and peculiarities of the French *portier*, or Janitor or *Concierge*, in constant comment and gossip about the owners; while Anastasie typified the Censor carrying a huge pair of scissors.

1. In "Civilization: The Death of Art & Beauty," we find HPB saying:

"...Our modern civilization...its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all — the plane of empty appearance. ... Like a hideous leprosy our Western civilization has eaten its way through all quarters of the globe and hardened the human heart."

OR again:

"Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of

the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers. ... A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural are daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills."

[In an earlier era one might be] robbed under the vault of thick woods and the protection of darkness; people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police regulations.

2. Julian was an initiate. If our readers would like a story about Julian let us know. [ED.]



INTUITION OR ASPIRATION?

When it is said that, "INTUITION (a truly Buddhic or Buddhi-Manasic) communication would also pass the scrutiny of the most intensive logical, commonsensical testing," I must respectfully demur to that idea. My experience with that which "knows without thinking" and

"sees panoramas rather than pieces" is that there is neither logic nor common-sense in it. In fact, it looks more like a visitor from another plane which could no more fit into an "intensive logical commonsensical testing" than an eagle would consent to follow in the footprints of an ass.

True intuition is more than a hunch and always visits us free of charge.

If inspiration is 99% perspiration, then that magical 1%, when it does arrive, leaves us overcome with relief that we were willing to bleed and suffocate in that barren wasteland of subjects-and-verbs which preceded it!!

I sometimes wonder if perseverance in "chasing" an aspiration is more important than thinking about intuition. Seeking the air of our ideals with enough enthusiasm brings someday winged creatures to our window.†

Paradoxically most of us fear the RESPONSIBILITY these gifts of the air bestow. True intuition, or lighting up of the mind, is both a gift on one hand and a huge karmic debt on the other! Thus *The Voice of the Silence* tells us in somber terms: "Who will first hear the doctrine of two Paths in ONE, the Truth unveiled about the Secret Heart; that Law which shunning Learning teaches WISDOM reveals a tale of woe."

Does this fit in with the first fundamental? Well, maybe. The final four-some with which HPB closes the first fundamental is a road map by which the Royal beam makes its long wearisome journey to our grass hut.

CMH

† Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane;

so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvana, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself. ... Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego. (*Transactions of the Blavatsky Lodge*, p.74)

Fohat, Fohatic, etc.

The following quote makes one suspect that FOHAT is the great UNKNOWN masquerading as one of the pieces only:

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"Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat-the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, 'SAT.'" (I, 143)

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Another interesting statement occurs on page 604fn of Vol. II:

The Seven Centers of Energy evolved, or rendered objective by the action of Fohat upon the one element or, in fact, the "Seventh Principle" of the Seven Elements which exist throughout manifested Kosmos. We have to part or separate from them [since we too are the "aspect-entity" of the one absolute

non-entity] before we reach the Krishna or Christ-state, that of a Jivanmukta, and center ourselves entirely in the highest, the Seventh or the ONE."

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"Fohat, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony..., Eros is the third person in the primeval trinity: Chaos[or SPACE], Gæa, Eros...; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic super-sensuous act, and emit the creative ray. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE—on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine." (I,109)

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"FOHAT TRACES SPIRAL LINES TO UNITE THE SIX TO THE SEVENTH—THE CROWN. . .

This tracing of "Spiral lines" refers to the evolution of man's as well as Nature's principles; an evolution which takes place gradually (as will be seen in Book II., on "The origin of the Human Races"), as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine "Spirit" (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested." (I, 119)

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Q. ... In what sense can electricity be called an "entity"?

A. Only when we refer to it as Fohat, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat.

Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of

the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which this disturbance takes place.

Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity."

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root *ens*, "being," of *esse*, "to be"; therefore everything independent of any other thing, is an entity, from a grain of sand up to God. But in our case Fohat is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

Q. Is not cosmic electricity a son of Fohat, and are not his "Seven Sons" Entities?

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The "Sons of Fohat" are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber — a Fohatic Entity — and it will give birth to a "Son" who will attract straws: an apparently inanimate and inorganic object thus manifesting life!

But rub a nettle between your thumb and finger and you will also generate a Son of Fohat, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

Q. Then Fohat is cosmic electricity and the "Son" is also electricity?

A. Electricity is the work of Fohat, but as I have just said, Fohat is not electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat. The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails. (*Transactions of the Blavatsky Lodge. p. 120-21*)

Three Subjective Stages of Evolution

Fohat is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi* — the personified symbols of the three *spiritual stages* of Evolution. Fohat is the aggregate of all the spiritual creative ideations above, and of all the electro-dynamic and creative forces below, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity called by the Greeks "Demiurgi" or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyān Chohans which proceed from the third Logos. (*Ibid.*, p. 38)

First & Second Logos defined

The Global Village

THEOSOPHY

PURE & SIMPLE

SUNDAY MORNING - 10:30 – 12:00

In The Lobby
2001

JANUARY

- 7 – THE ORIGIN OF MIND (53)
14 – THE REAL AGE OF THE WORLD (20, 133)
21 – VENUS, MARS & MERCURY (25)
28 – The HEALING ENERGY OF LIFE (36-8)

FEBRUARY

- 4 – GENIUS: THE HIGHER SELF ABOVE (57)
11 – SECRET PURPOSE OF MAN & NATURE (60)
18 – WHO OR WHAT REINCARNATES? (65)
25 – “ONCE A MAN ALWAYS A MAN” (67)

MARCH

- 4 – DO WE SEE LOVED ONES IN HEAVEN? (71)
11 – CAN WE REMEMBER PAST LIVES? (73-6)
18 – HEREDITY PROVES REINCARNATION (72)
25 – WHY DO WE REINCARNATE? (81-3)

(STUDY TEXT: “THE OCEAN OF THEOSOPHY”)

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SUNDAYS 8.00 - 9.00 p.m.

2001		TALKS with Questions
January	7 th	Why Me : Karma?
	21 st	The Septenary Universe
February	4 th	Ego & the ego
	18 th	Memories of Past Lives
March	4 th	Idea, Ideal & Illusion
	18 th	Commemorative Meeting : W Q Judge

The Antaskarana — His Life & Work

INFORMAL MEETINGS

In the light of Theosophy

January	14 th	The Power of Suggestion
	28 th	Ancient Magic in Modern Science
February	11 th	The Theory of Cycles
	25 th	Religion and Reform
March	11 th	The Origin of Evil
	25 th	Conversations on Occultism Rules of Higher Conduct

SEND YOUR MEETING SCHEDULE FOR POSTING

