



THE MONAD, THE HOLOGRAM, AND THE SELF

[BOOK REVIEW: *The Holographic Universe*,
by Michael Talbot; published by
HarperCollins Publishers, NY 1991]

This book is a superb rendition of our Personality and Brain-mind. We think an Occultist would applaud such a pertinent view of the memory-brain-mind function, especially as applicable to our everyday life. When the Pituitary, Infundibulum, Pineal, and a few other spots kick into action, then we'll all have another story to tell the investigators. Meantime, authors like Michael Talbot are doing a valuable service in showing us the avenues of research by which the "holographic" view of man, nature and cosmos became accepted. One principle, even the lowest, *correctly understood*, gives valuable hints and guesses that orient one toward the *next higher plane* of consciousness. We humans are a multiple-storied mansion, and each story has its own laws of growth and fruition. Wilder Penfield got the ball rolling with his neurological studies of the brain of epileptic patients:

Research conducted by Canadian neurosurgeon Wilder Penfield in the 1920s had offered convincing evidence that specific memories did have specific locations in the brain. One of the most unusual features of the brain is that the object itself doesn't sense pain directly. As long as the scalp and skull have been deadened with a local anesthetic, surgery can be performed on the brain of a fully conscious person without causing any pain.

In a series of landmark experiments, Penfield used this fact to his advantage. While operating on the brains of epileptics, he would electrically stimulate various areas of their brain cells. To his amazement he found that when he stimulated the temporal lobes (the region of the brain behind the temples) of one of his

fully conscious patients, they re-experienced memories of past episodes from their lives in vivid detail. Even when Penfield tried to mislead his patients by telling them he was stimulating a different area when he was not, he found that when he touched the same spot it always evoked the same memory. (p. 11-12)

But the astral, non-local, or holographic character of memory could not be disproved so easy, for when those portions of the brain which showed specific memories were removed, it turned out *the specific memories were still there!* Now let's look at Professor Karl Pribram's work:

At Yale, Pribram continued to ponder the idea that memories were distributed throughout the brain, and the more he thought about it the more convinced he became. After all, patients who had had portions of their brains removed for medical reasons never suffered the loss of specific memories. Removal of a large section of the brain might cause a patient's memory to become generally hazy, but no one ever came out of surgery with any selective memory loss. (p. 13-14)

To understand the importance of the hologram in explaining our personality life we need to understand a little about holograms:

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One of the things that makes holography possible is a phenomenon known as interference. Interference is the criss crossing pattern that occurs when two or more waves, such as waves of water, ripple through each other. For example, if you drop a pebble into a pond, it will produce a series of concentric waves that expands outward. If you drop two pebbles into a pond, you will get two sets of waves that expand and pass through one another. The complex arrangement of crests and troughs that results from such collisions is known as an interference pattern.

Any wavelike phenomena can create an interference pattern, including light and radio waves. Because laser light is an extremely pure, coherent form of light, it is especially good at creating interference patterns. It provides, in essence, the perfect pebble and the perfect pond. As a result, it wasn't until the invention of the laser that holograms, as we know them today, became possible.

A hologram is produced when a single laser light is split into two separate beams. The first beam is bounced off the object to be photographed. Then the second beam is allowed to collide with the reflected light of the first. When this happens they create an interference pattern which is then recorded on a piece of film.

To the naked eye the image on the film looks nothing like the object photographed. In fact, it even looks a little like the concentric rings that form when a handful of pebbles is tossed into a pond. But as soon as another laser beam (or in some instances just a bright light source) is shined through the film, a three-dimensional image of the original object reappears. The three-dimensionality of such images is often eerily convincing. You can actually walk around a holographic projection and view it from different angles as you would a real object. However, if you reach out and try to touch it, your hand will waft right through it and you will discover there is really nothing there.

Three-dimensionality is not the only remarkable aspect of holograms. If a piece of holographic film containing the image of an apple is cut in half and then illuminated by a laser, each half will still be found to contain the entire image of the apple! Even if the halves are divided again and then again, an entire apple can still be reconstructed from each small portion of the film (although the images will get hazier as the portions get smaller).¹ (14-16)

Further research and experimentation not only shows the holographic nature of the brain, but the senses as well. Still more amazing research does exactly what an occultist would expect — reduces the entire field of activity to dancing math! — the type of calculus invented by an eighteenth century Frenchman named Jean B. J. Fourier:

Roughly speaking what Fourier developed was a mathematical way of converting any pattern, no matter how complex, into a language of simple waves. He also showed how these wave forms could be converted back into the original pattern. In other words, just as a television camera converts an image into electromagnetic frequencies and a television set converts those frequencies back into the original image, Fourier showed how a similar process could be achieved mathematically. The equations he developed to convert images into wave forms and back again are known as *Fourier transforms*.

Fourier transforms enabled Gabor to convert a picture of an object into the blur of interference patterns on a piece of holographic film. They also enabled him to devise a way of converting those interference patterns back into an image of the original object. In fact the special whole in every part of a hologram is one of the

¹ It should be noted that this astounding trait is common only to pieces of holographic film whose images are invisible to the naked eye. If you buy a piece of holographic film (or an object containing a piece of holograph film) in a store and can see a three-dimensional image in it without any special kind of illumination, do not cut it in half. You will only end up with pieces of the original image. (p.17)

by-products that occurs when an image or pattern is translated into the Fourier language of wave forms. (p. 27)

Through this exciting research, it is fairly obvious we have a “god” or “something” from a higher plane using a very specialized hologram — our brain-mind and personality. But let’s follow the drama a little further into the researches of Nikolai Bernstein:

In the 1930s Bernstein dressed people in black leotards and painted white dots on their elbows, knees, and other joints. Then he placed them against black backgrounds and took movies of them doing various physical activities such as dancing, walking, jumping, hammering, typing.

When he developed the film, only the white dots appeared, moving up and down and across the screen in various complex and flowing movements. To quantify his findings he Fourier-analyzed the various lines the dots traced out and converted them into a language of wave forms. To his surprise, he discovered the wave forms contained hidden patterns that allowed him to predict his subjects’ next movement to within a fraction of an inch.

When Pribram encountered Bernstein’s work he immediately recognized its implications. Maybe the reason hidden patterns surfaced after Bernstein Fourier-analyzed his subject’s movements was caused by how the movements are stored in the brain. This was an exciting possibility, for if the brain analyzed movements by breaking them down into their frequency components, it explained the rapidity with which we learn many complex physical tasks. For instance, we do not learn to ride a bicycle by painstakingly memorizing every tiny feature of the process. We learn by grasping the whole flowing movement. The fluid wholeness that typifies how we learn so many physical activities is difficult to explain if our brains are storing information in a bit-by-bit manner. But it becomes much easier to understand if the brain is Fourier-

analyzing such tasks and absorbing them as a whole. (p. 28-30)

Now let’s ask ourselves some questions. If the brain-body personal life is a Hologram that absorbs in “wholes” and gives out in “wholes” and does this by immensely complicated math, then it would seem obvious that the value of life is not in the visible string of events but where we *intended* to go. The motive for which we do the dance is more valuable than the dance itself, as Krishna keeps reminding Arjuna. Being attached to the day-to-day movements will lead us someday to discover that there is nothing there! Therefore to consecrate our life to listening to the *Conscience* within and service without is the interpretation pointed out by the data.

Pribram and other researchers were unable to duplicate Penfield’s experiments on subjects who were not epileptic. Penfield’s experiments were conducted on epileptic patients, and occultism teaches that epilepsy is the “strongest symptom of genuine mediumship.”¹ Another odd piece of research that turned up is the phenomena of persons with photographic memories (also known as *eidetic memories*.) If we remember that the image stored in a fragment of holographic film gets hazier as the fragments get smaller, we would see that such individuals have more vivid memories because they somehow have access to a very large region of their memory hologram. From an occult point of view this would explain why devotion and concentration vastly improve the memory. But certain types of insanity do this too! Why? Because in the first case the persons are beginning to rise above the plane of desire or Kama while in the last case the persons are beginning to sink below it. In both cases the dominant desires have become very few, therefore giving the camera of perception a penetrating quality that most of us do not have. The paramount need to seek the mysterious *Presence*, the

¹ *The Key to Theosophy*, p. 195

stillness, or Voice of Conscience within becomes obvious in the following discussion:

Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. The personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity — the Sistas of the preceding cycles — are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism.

We cannot attain Adeptship and Nirvana, Bliss and the “Kingdom of Heaven,” unless we link ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our immortal God within us. One must first of all recognize one’s own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher — not the middle, nor the third — man, the last one being of dust. Nor can the second man, the “Son” — on this plane, as his “Father” is the Son on a still higher plane — do anything without the assistance of the first, the “Father.” But to succeed one has to identify oneself with one’s divine Parent. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? “Be ye therefore perfect, even as your Father is perfect” — which esoterically “Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality of whom he is the ‘prison’ and the ‘temple.’” (Extracted from *Blavatsky: Collected Writings*, Vol. xiv, pp. 54, 55 & 56fn)

The *key* to what we OWE humanity is in this principle. The “lower rays can only break and give way to upper attractions as we learn the art of service and thus fulfill our obligations of involvement in the vast mosaic of human life.

The closer the approach to one’s Prototype, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. (*S.D.I.*, p. 638-39)

Dharma along the lines of our plastic potency is powerful. If we build a “taste” for such activity, that “something” within will respond in the most “surprising” and unusual ways. It will bring hope, perseverance, and purpose into our life. Discovering the “plan” our God or Conscience or *Chitkala* has for us is like discovering humanity all over again. Jesus’ parable of “washing the Disciple’s feet” is more literal than theology ever thought; or as HPB put it, “a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire.” In her New Year’s (1891) letter to Annie Besant and Isabel Cooper-Oakley, she throws light upon the interaction of our principles and the need for self-confidence:

“The Kingdom of God is taken by violence,” is a paraphrase from “The realm of divine knowledge is taken by force and perseverance,” it does not descend to the Chela; it is the disciple who has to ascend to it, and to penetrate its adamantine walls. In the East, the Guru and Chela stand in the relation of the Higher and the Lower Manas — ONE, yet forever separated, unless the lower forces itself upon the Higher: **it is not in the power of the latter to refuse or to accept.** [Emphasis added] There is *no* “impertinence” to *asking*, but it is certainly useless if you have the right *to take*; and every one has it, who has in him the power to *reach*.

My dear friends, you make too much of me, who am but the unworthy and humble, though devoted servant of the

MASTER, beyond. He and I can accept you, **but until your *Higher Ego***, with the light of the Higher SELF on it does, the first Triangle will never become a complete *Tetraktys*. If you *feel* ready — go on, and you will soon find it out. To reach the *Shangna robe*, one must first reach the plant; and thorny are the paths that lead the chela to the sacred spot.

Returning to the Hologram theory for the Monad's mysterious pilgrimage:

Pribram realized that if the holographic brain model was taken to its logical conclusions, it opened the door on the possibility that objective reality — the world of coffee cups, mountain vistas, elm trees, and table lamps — might not even exist, or at least not exist in the way we believe it exists. Was it possible, he wondered, that what the mystics had been saying for centuries was true, reality was *maya*, an illusion, and what was out there was really a vast, resonating symphony of wave forms, a “frequency domain” that was transformed into the world as we know it only *after* it entered our senses? (p.31)

Realizing that the solution he was seeking might lie outside the province of his own field, he went to his physicist son for advice, who recommended David Bohm. Bohm regarded the entire universe as a hologram. He had reached this position by way of Quantum Physics. The radical interconnectedness underlying the phenomena of Quantum Physics caught his eye, but not that of Neils Bohr, so he gradually drifted back in the direction of Einstein such that the two, as fellows of Princeton, had a series of meetings regarding a textbook on Quantum Physics that Bohm was writing. He had sent the MSS of the book to both Bohr and Einstein. Bohr did not answer, but Einstein thought it brilliant and suggested they have some meetings to discuss it.

During their conversations the two men discovered they each had nothing but admiration for the theory's ability to predict phenomena. What bothered them was that it provided no real way of con-

ceiving of the basic structure of the world.

After his talks with Einstein, Bohm tried to find a workable alternative to Bohr's interpretation. He began by assuming that particles such as electrons *do* exist in the absence of observers. He also assumed that there was a deeper reality beneath ...the subquantum level that still awaited discovery by science.¹ Building on these premises he discovered that simply by proposing the existence of a new kind of field on this subquantum level he was able to explain the findings of quantum physics as well as Bohr could. Bohm called his proposed new field the *quantum potential* and theorized that, like gravity, it pervaded all of space. However, unlike gravitational fields, magnetic fields, and so on, its influence did not diminish with distance. Its effects were subtle, but it was equally powerful everywhere.

In his 1957 book entitled *Causality and Chance in Modern Physics*, he argued that the scientific view of causality was much too limited. (p. 39-40)

In 1980 Bohm published his book, *Wholeness and the Implicate Order*. Here he unfolds an occult view of reality. A student of *The Secret Doctrine* will find themselves quite comfortable with this book — well, not totally, as Bohm was a very advanced mathematician and occasionally leaves us struggling to keep up. However, the general drift of his book is clear. The tangible reality of our everyday lives is really a kind of illusion, like a holographic image:

Underlying it is a deeper order of existence, a vast and more primary level of reality that gives birth to all the objects

¹ These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its *SUB-stance* — the noumenon of evanescent matter. (*S.D.I*, 610)

and appearances in our physical world in much the same way that a piece of hologram film gives birth to a hologram. Bohm calls this deeper level of reality the *implicate* (which means “enfolded”) order, and he refers to our own level of existence as the *explicate*, or unfolded order. (p. 46)

Because the implicate order was a radical *wholeness*, location ceased to have meaning. The flow had more meaning than location:

At the level of our everyday lives things have very specific locations, but Bohm’s interpretation of quantum physics indicated that at the subquantum level, the level in which the quantum potential operated, location ceased to exist. All points in space became equal to all other points in space, and it was meaningless to speak of anything as being separate from anything else. Physicists call this property “nonlocality.” (p.41)

The existence of a deeper and holographically organized order also explains why reality becomes nonlocal at the subquantum level. As we have seen, when something is organized holographically, all semblance of location breaks down.¹ Saying that every part of a piece of holographic film contains all the information possessed by the whole is really just another way of saying that the information is distributed nonlocally. Hence, if the universe is organized according to holo-

¹ From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

When, therefore, the Secret Doctrine — postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties — teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses. (*S.D.I.*, 604-5)

graphic principles, it, too, would be expected to have nonlocal properties. (p.48)

In his general theory of relativity Einstein astounded the world when he said that space and time are not separate entities, but are smoothly linked and part of a larger whole he called the space-time continuum. Bohm takes this idea a giant step further. He says that *everything* in the universe is part of a continuum. Despite the apparent separateness of things at the explicate level, everything is a seamless extension of everything else, and ultimately even the implicate and explicate orders blend into each other. (p. 48)

Bohm, however, like occultism, cautions that this does not mean that the universe is a giant undifferentiated mass. Dharma, Karma and reincarnation explain it as a journey, or a dance, or a moving river.²

² Duty arising from past karma gives the stream its peculiarities as it travels through the explicate order, or in the words of *The Secret Doctrine* (quoting Professor Crookes): “We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ one from the other, according to the position they occupied in the yttrium edifice.”

“Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them. . . . If I throw my shillings into the melting-pot or dissolve them chemically, the mint stamp disappears and they all turn out to be silver.” . . .

This will be the case with all the atoms and molecules when they have separated from their compound forms and bodies — when *pralaya* sets in. Reverse the case, and imagine the dawn of a new manvantara. The pure “silver” of the absorbed material will once more separate into SUBSTANCE, which will generate “Divine Essences” whose “principles” (Corresponding on the cosmic scale with the Spirit, Soul-mind, Life, and the three *Vehicles* — the astral, the *Mayavic* and the physical bodies (of mankind) whatever division is made.) are the primary elements, the sub-elements, the physical energies and subjective and objective matter; or, as these are epitomized — GODS, MONADS, and ATOMS. (*S.D.I.*, 624)

Bohm believes that our almost universal tendency to fragment the world and ignore the dynamic interconnectedness of all things is responsible for many of our problems, not only in science but in our lives and our society as well. For instance, we believe we can extract the valuable part of the earth without affecting the whole. We believe it is possible to treat parts of our body and not be concerned with the whole. We believe we can deal with various problems in our society, such as crime, poverty, and drug addiction, without addressing the problems in our society as a whole, and so on. In his writings Bohm argues passionately that our current way of fragmenting the world into parts not only doesn't work, but may even lead to our extinction. (p. 49)

Only human beings have come to a point where they no longer know why they exist. They don't use their brains and they have forgotten the secret knowledge of their bodies, their senses, or their dreams. They don't use the knowledge the spirit has put into every one of them; they are not even aware of this, and so they stumble along blindly on the road to nowhere — a paved highway which they themselves bulldoze and make smooth so that they can get faster to the big empty hole which they'll find at the end, waiting to swallow them up. It's a quick comfortable superhighway, but I know where it leads to. I've seen it. I've been there in my vision and it makes me shudder to think about it. (p. 286)

— Lakota shaman Lame Deer
Lame Deer Seeker of Visions

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POINT OUT THE WAY

XXXI

Chapter VII

I. Manas, Self-consciousness and the Brain

Question: — Does Manas evolve?

Answer: — If we mean by Manas, pure self-consciousness, how could it be an evolution. It is a descent of divine fire from above, not an evolution from below upward.

We should remember that, according to The Secret Doctrine there are engaged in what we call evolution, seven classes of purely spiritual beings, and the collectivity of each one of these classes constitutes what we know as the seven principles. Considering a principle as a basis of action we can see that each principle serves as the vehicle of action for the beings of the principle next above it. Taking these statements in combination, it ought to be easy

for us to see what is meant by the “evolution” of Manas.

We may also recall that in the Second Volume of the S.D., H.P.B. makes these statements: Buddhi—the principle Buddhi—has two aspects, while the principle Manas has three aspects: (a) Manas in connection with Buddhi; (b) Manas in connection with Kama; (c) Manas as a principle per se. Now, H.P.B. defines Manas per se in *The Key to Theosophy* and says that in itself, Manas pure and simple is Spiritual Self-Consciousness. Then, in the First Volume of the S.D., she says that when this pure Self—Consciousness descends into matter, it loses all consciousness of its own individuality and has to regain it in matter. We get a perfect analogy from the very phrase, “lighting up.” When a man with seeing power goes into the dark, he becomes blind until he strikes a light. So far as the Manasic principle goes, that “light” is struck by our duty to our younger brothers, and in no other way.

Chapter VII

II. The Inner Ego, Incarnation and the “Mindless Man”

Question: — What is the difference between the “inner man” and the “inner Ego”?

Answer: — The expression “inner man” is sometimes used to represent merely the astral man. “Inner Ego” is used to represent the psychic man, or Lower Manas, as well as Manas per se; that is, Manas as self-consciousness, irrespective of form or relation. Again, “Inner Man” sometimes means Buddhi—Manas, and sometimes it means the divine Ego.

Suppose for a moment that we regard ourselves as seven—principled beings. This means that we are, so to say, but one Self or Spirit surrounded by seven elements. We live in the midst of seven elements or seven principles, only one of which is visible to the senses—the physical body.

Now, what is the Inner Man. Self plus the other six principles. But suppose we peel off not only the body but another of the principles, as takes place at death; what is still left. The Inner Man:

Self plus four principles. Now suppose we peel off—that is, separate Man from—another element; it is still the Inner Man. So the term means Man plus his principles, apart from the physical body. Oftentimes “inner man” is used simply to indicate the reincarnating Ego, but you will find the very expression, the inner man, used by H.P.B. to designate our tempter: she speaks of the more intimate astral man, the astral, which is more often our devil than otherwise.

It is like the word Man itself. Say the word Man to a materialist; what does it mean. A form that was born so many years ago, that will be dissipated in so many years, and so forth. Then say Man to a psychologist, and at once he thinks of man in terms of mind. Say Man to a Christian and he will begin to reflect that man is a soul created by God. But say Man to a Theosophist, and he will say, “Which man are you talking about. That is, which aspect of the embodied Self or Spirit?”

Question: — On p. 59, Mr. Judge says that the Egos will have to make a conscious choice, and that those who do not choose correctly will have to be annihilated. That does not mean that the being as a being is annihilated, does it. Is it just the experiences that are annihilated?

Answer: — It means that all the personal or material experiences, the harvest amassed throughout this entire period of evolution, will be lost by that act—absolutely gone—and to acquire that experience again, the Ego will have to begin at the bottom and come up all over the weary road that he has traveled so far. There is no annihilation in the sense that anything that is can ever cease to be; there is no creation in the sense that something

that was not can be made to be. In other words, neither the scientific idea of evolution, which has materialism as its basis, nor the religious idea of creation, which has superstition as its basis, neither one of them could by any possibility be true as understood by the scientific man or as understood by the religious man. But the Theosophist knows what lies behind those concepts of theirs: they have spelled nature upside down; the fact is there, but they have misconceived it.

Question: — Does the same self-conscious being begin all over again his work with matter?

Answer: — That is the teaching. There must be a new “first” contact with matter. Remember that, in the spiritual sense, “matter” only means separative existence, instead of unitary existence. But annihilation, in the sense that we use that word—like the creation of something out of nothing, the going into nothingness of something that is—is not meant in the teaching at all. The annihilation spoken of means the loss of that which has been partially gained, and the chance, of course, in the next Manvantara to regain it.

Illustrate that in this way: Here is a man who has the capacity to go on living for 30 or 40 years. “Luck” goes against him; he thinks that he can get rid of all his misfortunes by committing suicide; that is, he thinks that if he blows his head off, he will be annihilated. Now, he is “annihilated,” so far as this life is concerned. He takes a shot, puts a bullet through his heart or brain, and we say, “He is dead; that is the end of him.” It is, for this incarnation. But is the man annihilated. No. He merely lost what he had so far gained in this incarnation and what he might have gained, and in the next incarnation he has to begin all over again—plus the tendency to come to the same conclusion.

The suicide says, in effect, “I would rather cease to be than go on being as I am,” and the very fact of suicide ought to

enable us, when we dwell on it as an analogy, to see how it is that when the latter part of the Fifth Round comes, myriads upon myriads of men, unable to face the accumulated Karma of the Manvantara—not merely the precipitated Karma of a single lifetime—will say, “I would rather be out of it; I would prefer extinction to this.” They have made their choice, just as any one living today makes his individual choice.

Every year there are thousands upon thousands of suicides; thousands upon thousands of adult, reasoning men and women come to that point of tangled threads in one single incarnation where they say, “I would rather be annihilated than struggle with this, than face this.” That is a deliberate choice. When they have to face the precipitation, not of one life time but of thousands of lifetimes, what are these people going to do. Will not many of them make the same choice again. And then that means that they will lose all consciousness of separative, individual existence. So, when the new Manvantara opens, they will begin just as is spoken of in the Third Fundamental—they have to pass through every elemental form until they regain the level at which they quit in this cycle. Then only is Manas waked up in them.

Question:—Where was man before the lighting up of Manas?

Answer: — I think we can get at that best by analogy. Where is the sense of smell when there is nothing to smell. Where is the sense of sight when there is nothing to see. Where is the power to think when there are no differentiated objects to think about. Manas is the principle of self-consciousness acting in a differentiated universe. Atma-Buddhi is the principle of self-consciousness acting in a homogeneous universe. The moment there is separation, there is Manas. But before there is separation, how could there be anything but Atma—Buddhi. All our senses exist in

potency, in potentiality; they are non-existent; they are in a state of absolute being; they are non—active—until what. Until there is something to stimulate them, something to arouse them. We have the sense of smell right now in potency, but until there is some object to excite that sense, it does not exist—it only remains as a mental abstraction; that is, as a permanent potentiality.

So, until there was differentiated life, how could there be Manas. Until the drops of water separated themselves from the lake, how could there be drops of water. That is the whole story. H. P. Blavatsky says in *The Key to Theosophy* that there is no more difference between Buddhi and Manas than there is between a lake and its waters. Now, so long as the waters of the lake remain as one unitary mass, we can't speak of the drops of water except as mental concepts; but the moment the lake is troubled, there is still water, and there are also many drops of water.

We are one single man, yet we can set a thousand activities afloat, and in whatever direction we are active, we present, even from that single point of view, two aspects: the active aspect of ourselves, and our infinite capacity for further and other activities. Now, make an analogy of that — we can see that Manas is the active aspect of Buddhi in any individual form.

Manas is the same principle that we speak of as Buddhi and as Atma. What is Atma. Well, we can use a thousand words, but it is self-consciousness without any qualification or relation whatever. What is Atma-Buddhi? It is the same self-consciousness we are all dwelling in—it is accumulated experience — and what is Manas. It is the identical Atma-Buddhi, but limited still more to individual experience—yours, mine, any other man's. We think of Manas as different from Atma, and of Buddhi as different from Atma. Yet it is all one and the same thing in three different relations. Atman is the man, or

self-consciousness asleep to manifestation; what else could it be. Atma-Buddhi is the same self-consciousness awake to the spiritual harvest of all universal experiences. Manas is that same Self in action. It can all be put into one phrase:

Manas is the perception of differentiated existence; Buddhi is the perception of homogeneous existence; Atma is the perceiver of both differentiated and homogeneous existence.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: While history is never tidy — and our theosophical one most decidedly so — still there is much to be learned. If we could evaluate as EGOS, as Spectators, rather than personalities think what riches could be gleaned!

Gray-flanneled Man: Yes, I agree, but there are few willing to inspect it in that way. A crop of disinterested investigators have yet to be harvested.

Theosophy, the Theosophical Movement, and Theosophists

THE THEOSOPHICAL MOVEMENT in its inclusive sense means the triple course of evolution pursued by self-conscious Egos from the dawn to the close of a *Manvantara*. "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles, finite and conditioned."

The Movement in our times is a cycle of 100 years which began in 1875, and is the sixth in a series which began in

the last quarter of the fourteenth century. It will be followed by a seventh commencing in 1975. The present centenary cycle, and the series to which it belongs, are both included in the "Messianic cycle" of 2,155 years, itself but a phase in a still larger one, and so on throughout the life-period of a whole Race, of a series of Races, and of our entire solar system, of which this earth and its inhabitants comprise but a portion. The whole mass of Egos collectively, in Races, Sub-races, Family-races, nations, etc.; the individual Egos in their various stages — all these represent cycles upon cycles, wheels within wheels, which "down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them." The key of cycles, otherwise of Karma and Reincarnation, underlies and pervades the entire teachings of the Wisdom-Religion whose partial re-presentation in our times by H. P. Blavatsky was by her named Theosophy.

All cycles, the most transitory as well as the longest, are repetitions on an ascending and descending scale, and run their course in strict mathematical sequence. Three statements on this subject in *The Secret Doctrine* are of the utmost importance to all theosophical students. They are:

The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body:" (I, 238).

. . . the first law in nature is uniformity in diversity, and the second — analogy, 'As above, so below.' (II, 699).

"Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries." (II, 153).

If these generalizations are true, then not only was there neither miracle

nor chance in the mission and message of H. P. Blavatsky, but the whole course of the Movement with all its confusions, contradictions, and bewilderments is nevertheless the orderly development of Karma. That course must have been fully foreseen by the Masters of Wisdom, must have governed Their Messenger in all her conduct, and must correspond to former messages, messengers, and cyclic repetitions of the Movement — and must be understandable by those who conscientiously make use of the keys provided by the teachings and example of H. P. B. in their own efforts to do more than "dimly perceive" the uninterrupted concatenation of causes in the agglomerate of effects heaped up in the events of our cycle as so far in evidence.

. . . All the ramifications of the Movement can be looked at from below up, that is to say, from the personal standpoint; or from the point of view that all those engaged are reincarnating Egos who, in this life, are but renewing and continuing courses individually and collectively pursued in former cycles and former lives on earth.

These two opposite planes of perception, the human or personal, and the impersonal or Egoic, represent the two antagonistic elements in the Movement as in the man, the esoteric and esoteric aspects of both. "The human being constantly confuses effects with causes, the genuine Occultist never." The contrast, and the way to deal with it, is clearly put in the "Introductory" to *The Secret Doctrine* (I, xx)

"The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions."

When this attitude of mind is adopted and adhered to, then men, things, methods, policies, actions and events can be studied with profit and what otherwise is merely controversial becomes truly educational.



THE literature of any movement is the public "voice of the silence," for in it is recorded the only mental deposits which are accessible to succeeding generations. From these remains of what at one time were the vital moving causes of conduct and events, each student must revisualize for himself as best he can the invisible, esoteric, governing motives, tendencies, forces at work in the minds of those Egos to whose works he has fallen heir under his own Karma.

From such study he can recognize his own present affinities, the coming to life of his own mental deposits from past egoic associations, and, in the light of this combined spiritual biography and autobiography, bring his own intelligence and will into conscious determination of his own course. Either he will be dominated by the influences of his own vast past, which constitute his existing internal conditions, as they are energized by external relations, and thus become the *creature* of Karma — or, he will, by deliberate and informed choice, struggle to overcome adverse circumstances within and without, and thus regain his true status of a creator, the "will-born Lord." In either eventuality he will have to fight, or flee from the field of battle, for he is at the turning point, whence the ways go up or down. The great majority of men have not as yet arrived in their evolution at "the moment of choice," but every Theosophist has, or he would not be within the sphere of the Movement at all.

The outward actions, the visible personal equations, are, among Theosophists, the mere silhouettes on the screen of time we call the past, the present, and the future. The real, because the *causal* aspect of the Movement, individually and collectively, is not in the visible record but in the *mind*, whether in the mind of him who makes, or

of him who reads, the "great register." Theosophy, the Theosophical Movement, and Theosophists, are all one and the same — whether as creature, creator, or as Perceiver pure and simple, they belong to the domain of *psychology*, and should be observed studied, dealt with from the standpoint of the reincarnating Ego who is beyond time, as beyond the physical and the personal field of battle in which he is involved, eternally between his own Will and Karma.

The Value of all history is, therefore, wholly psychological. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world. The thing done or witnessed — a moment after — is as irrevocably beyond the horizon of physical force or perception as the thing not yet come within range. Merely to attempt retrospection or forevision is to assume the position of the Spectator, the Witness, the true Self. To maintain that attitude is to be a Disciple. The story of the Movement is the story of the efforts of Theosophists to achieve and hold that position; their successes and failures so to do are merely imaged in the fluctuating fortunes of the visible Movement. [Extracted from *The Aftermath*, i & ii.]



CORRESPONDENCE

Dear Jerome,

I read the "NOTES ON ABBÉ ROCA'S "ESOTERICISM OF CHRISTIAN DOGMA" and it's so interesting.

I would like to add one or two points on this:

- On the evening of the 25th of December, the ancient Egyptians used to place presents under a tree to honor the birth of Osiris.

- Dionysus was also known as the holy child, often depicted as a baby. Please see attached photo. Very much like in the icons of Virgin Mary and Jesus nowadays.



- Christos (Χριστός) was a title given to advanced initiates in the Eleusinian mysteries.

With warmest regards from
Costas

Athens, GREECE

Dear Costas,

Many thanks!! Anything you send like this is enormously helpful, so we are grateful to you.

have a nice Saturday,
jerome

P.S.: While technically Socrates was accused of being an atheist, no one in Greece really believed that did they? I just ran across this in a book I am reviewing:

"Socrates debates the existence of the afterlife on his deathbed in Plato's *Phaedo* because he is not prepared to believe it. Hamlet debates the existence of an afterlife when he contemplates suicide because Shakespeare had the same skeptical view of such human beliefs as Socrates (Shakespeare was a writer in the Platonic tradition). The difference between ancient and modern philosophy essentially came down to an issue of discretion: The ancient philosophers attempted to conceal their atheism, while the modern philosophers broadcast their atheism from the housetops. The ancients were more discreet partly because the stakes were higher: In the old days, you could be persecuted and even executed for heterodox beliefs

— witness the death of Socrates. Socrates learned this lesson firsthand when a number of students in whom he inculcated his atheistic views turned out to be a menace to Athenian society."

How would you answer this, since you are closer to Socrates' birthplace than I!

You may have heard of the book — *God, The Evidence....* The author, Patrick Glynn, makes a fairly sophisticated pitch for anthropomorphic religion, and goes into great detail giving examples of the movement of science away from atheism back toward what he calls "God." I will grant his idea that there is a "design" in the universe, but that is derived from *continuity of Karmic Law*, and the pervasive nature of intelligence to carry and express that continuity. The entire universe is *soaked in divinity* and the human kingdom is the most developed example of the *Great Unknown*.¹

Dear Jerome,

I may be closer to Plato's Academy and the Athenian Agora (or what is left of it) geographically, but not spiritually than you are.

Certainly, the trial and execution of Socrates is a dark "page" for Athens.

I believe the true reason for his accusation was a political plot, aiming against some of his students, mainly against Alkiviades by their political opponents. Just like Jesus, Soc-

¹ "Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute 'unknowable.'" (*The Secret Doctrine*, II, 728)

While science went in one direction and mass religion went in another, there was always a minority that took *Teleology* quite seriously, and who believed the universe soaked in divinity. They would never call themselves atheists, but they would not call themselves "believers" in any ordinary sense of that word. Believers in man perhaps, but never as the tail to some organizational kite with its preachers, priests, and money-wardens.

rates had the option to defend himself more "effectively" or even to flee, but he decided not to do so.

I don't think it had anything to do with restriction of philosophical beliefs and ideas. There were so many schools, Pythagorean, Epicurean, Democretian, Peripatetic to name but a few, with conflicting theories and ideas who coexisted in peace. Local governments and kings often supported them. Of course there may be exceptions.

Later, during the Christian epoch, Socrates was considered by many as the first Christian who lived before Christ. This I think is one of the reasons that most of Plato's works survived in the late Roman and during the Byzantine times, while works of other writers were lost forever. Censorship was applied during the Christian era, but (I believe) not in classical Greece.

It's interesting that neither Jesus nor Socrates wrote any texts. Some would argue that so did Shakespeare, but it was F. Bacon who wrote the plays.

Recently I heard of a sacred library somewhere in central ancient Greece, where only initiates were allowed to enter. Publication of its contents or even its existence had the penalty of death.

If Homer for example had access to this library, it would explain the vast knowledge of Homer on poetry, geography, history, sociology, psychology, warfare, physics, meteorology, etc. essential to him in order to write his Epics.

Do you have any information or reference to the existence of such a library?¹

¹ What you say seems likely, as HPB speaks of the Initiated Fraternities all over the world having such hiding places. Here's an interesting discussion of the *Eleusinia*:

The ritualism of primitive Christianity — as now sufficiently shown — sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion (See *Geographica*, lib. X, ch. iii, Sect. 9). No one received admittance into them save those prepared for it by special training. The

neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirloom of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted*. We use the word "enacted" purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes—*blindly*. Alone the high Initiates, the *Epoptae*, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers—gods in flesh, "divine incarnations," or *Avatars*, so called. The last Stanzas, given from the *Book of Dzyan* in *The Secret Doctrine* (Vol. II, p. 21), speak of those who ruled over the descendants ". . . produced from the Holy stock," and ". . . Who redescended, who made peace with the fifth [race], who taught and instructed it . . ."

The phrase "made peace" shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*; while Aristides calls the Mysteries the *common temple of the earth*.

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart*. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of

human knowledge, for in them was shown to the initiated, Nature and all things *as they are* (*Strom*, Bk. V, ch. xi). This is the Pythagorean *Gnosis ἡ γνῶσις τῶν ὄντων* Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs" (*apud Arrian. Dissert.*, lib. III, cap. 21). Plato asserts in the *Phaedo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen*.

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those **set apart** who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass* a bitter satire against the hypocrisy and debauchery of certain orders of *half-initiated* priests. It is through him also, that we learn that in his day (2nd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children, all were *initiated*! Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — *i.e.*, meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptae*, they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystae* (from *Mystes* or "veiled"), "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the **"set apart,"** who have preserved the true secrets; it is the *Mystae*, those who knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of its dogmas were born. Both the *Epoptae* and the *Mystae* are entitled to the name of *Masons*: for both carrying out their

Best greetings from,

Costas

Athens, GREECE

Born: ~Spring 1865 **George Washington Carver**

Died: January 5, 1943

Birthplace: Diamond Grove, Missouri

Former Slave, Educator, Scientist, Businessperson, Service Industry Employee, Agriculturist, Medical Worker, Artist, Author, Lecturer, Domestic, Reformer, Performing Artist.

George Washington Carver was born on a Missouri farm near Diamond Grove (now called Diamond), Newton County in Marion Township, Missouri. He received a B.S. from the Iowa Agricultural College in 1894 and a M.S. in 1896. He became a member of the faculty of Iowa State College of Agriculture and Mechanic Arts in charge of the school's bacterial laboratory work in the Systematic Botany department. His work with agricultural products developed industrial applications from farm products, called [chemurgy](#) in technical literature in the early 1900s. His research developed 325 products from peanuts, 108 applications for sweet potatoes, and 75 products derived from pecans. He moved to Tuskegee, Alabama in 1896 to accept a position as an instructor at the Tuskegee Normal and Industrial Institute and remained on the faculty until his death in 1943. His work in developing industrial applications from agricultural products derived 118 products, including a rubber substitute and over 500 dyes and pigments, from 28 different plants. He was responsible for the invention in 1927 of a process for producing paints and stains from soybeans, for which three separate patents were issued.

pledges to, and the injunction of, their long departed Hierophants and *βασιλεις*, "Kings," *rebuilt*, the *Epoptae*, their "lower," and the *Mystae*, their "upper" *temples*. For such were their respective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra* (707) of the foundations of Athens — the site of the Eleusinian Mysteries — as being the "sacred edifice of the gods," *i.e.*, built by the *gods*. Initiation was spoken of as "walking into the temple," and "cleaning," or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial (*Vide St. John's Gospel*, ii, 19). The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To *build a temple* meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the *lower* Temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the *higher* Temple," as the *a priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

What is Theosophy?

By a PARAMAHANSA OF THE HIMALAYAS¹

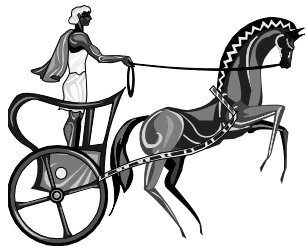
1. Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature; to which this physical effect is a bubble.
2. Theosophy is that knowledge which leads one from animalism to Divinity.
3. Theosophy is that branch of human philosophy, which theoretically teaches one what he really is beyond *mind and personal individuality* (Ego).
4. Theosophy is that branch of chemistry, by which one begets IMMORTALITY.
5. Theosophy is that branch of painting (one's self) which Time cannot efface.
6. Theosophy is that branch of husbandry (agriculture) by which one may preserve the seed without rearing the tree.
7. Theosophy is that branch of optics, which magnifies one's view to see beyond physical nature.
8. Theosophy is that branch of human surgery, which separate physical nature from the spiritual.
9. Theosophy is that branch of Masonry, which shows the universe in an egg.

10. Theosophy is that branch of music, which harmonises physical nature with spirit.
11. Theosophy is that part of gardening, which teaches one how to rear trees out of charcoal.
12. Theosophy is that branch of sanitation, which teaches one how to purify nature by means of cause and effect.
13. Theosophy is that branch of engineering, which bridges the gulf between life and death.
14. Theosophy is that warlike art, which teaches one how to subdue (subjugate) time and death, the two mightiest foes of man.
15. Theosophy is that food, which enables one to taste the most exquisite sweetness in his own self.
16. Theosophy is that branch of navigation, which teaches one the starting point and the final goal of human life.
17. Theosophy is that branch of commerce, which makes one fit to select unerringly the commodities for both lives.
18. Theosophy is that branch of politics, which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.
19. Theosophy is that branch of mineralogy, by which one may discover the source of eternal wealth, combining life, knowledge and eternal joy into one.
20. Theosophy is that branch of astronomy, which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.

¹ *Paramahansas* are the order of the highest Yogi-Sannyasis, who alone are allowed to throw off the yoke of the Hindu caste superstitions. While all the others have to perform, more or less the daily exoteric ceremonies of their respective *Ashrums* or orders, no rules of action can be assigned to these. — ED[HPB]

21. Theosophy is that branch of gymnastics, which invigorates the mind, expands the intellect, unites the thoughts *with the tie of breath*,¹ removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.

THE THEOSOPHIST, VOL. III, AUG. 1882, P. 273



DNYANESHVARI

[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*.]

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[Continued from Vol. III, #7]

Whatever tendencies dominate the later part of life decide the fate in the next birth. Men, who pass their time in devotion, are the elite ones in spite of the sins of their earlier existence. Sin disappears, when thoughts of Me arise. The man, who was drowned by the flood, cannot be considered to be drowned if he comes out safe on the other shore. When a sinner bathes in the holy waters of penance and with all humility seeks My protection, black spots in his family are removed, and he attains spotless nobility. He secures all, that is worth securing in life. He has absorbed all learning and attained every description of austerity. He has practiced Yoga in all its branches. He, whose faith is complete in Me, goes beyond all Karma. He has as it were, deposited in a little

box in the form of his singleness of purpose all the functions of his mind and intelligence.

You may wonder how such a devotee will ultimately reach Me, but, he who is living in nectar (immortality), cannot die. Life, which is not informed with devotion towards Me, is full of sin, just as the hours, during which the sun is not shining, are called the night. When nearness to Me is realized in the heart, a devotee virtually assumes My form. After a lamp is lighted from another, it is impossible to say which came first. So whoever wholeheartedly devotes himself to Me becomes Me. He acquires My status, peacefulness and luster. Whoever desires to reach Me, O Arjuna, must not lose sight of devotion to Me for a second.

Attaining Me is not a matter of superiority of birth, or excellence of race or exaltation of learning. Neither the weight of personal beauty nor age nor acquisitions count here. If there is no devotion to Me, everything else is useless. Corn stalks without corn in them, and the beautiful city, which is deserted, are useless. A large lake, which has gone dry, the meeting of one miserable party with another in a desert, and the blossoming of a tree, which does not give any fruits, is useless. All magnificence, pride of birth or race, is like a body with all its limbs intact but which has no life in it. Existence without devotion to Me is insignificant like the stones on the face of the earth.

A wise man does not seek shade under a tree full of thorns. So all merit deserts him, who is without devotion. The blossoming of the flowers of the bitter Nim tree is useful only to the crows. The life of a man without devotion only results in sin. If a plate with choice morsels were placed in the middle of a street, it could only serve to satisfy dogs. The life of a man without devotion, where he does not recognize meritorious actions even in his dreams, is thus an open invitation to the miseries of this world. Therefore, what is wanted is devotion.

There is no need of family traditions; even the untouchable will do; so also one who has got the body of an animal. You may recall to mind of the case of the elephant who, when he remembered Me with devotion, attained My form in spite of his being as animal. They may be born so low as to the unmentionable in good society; they may be the meanest of men and

¹ This relates to occult practices. — ED.[HPB]

the lowest order of intelligence; yet, if they put their faith in Me, if they are uttering My name, if their speech knows nothing except My name, if their eyes see nothing except My form, if their mind allows no thought except those directed towards Me, if their hearing is never devoid of the sounds of My presence, if their limbs claim to be engaged in My service, if their intelligence and their consciousness is engrossed in nothing but Me, if they continue to live only in these conditions, otherwise preferring death, they attain Me. In comparison between myself and them, they are not inferior. Devotion enables even the demons to put the gods behind them. You remember Pralhada, whose devotion compelled Me to incarnate as Narasimha. Even the contemplation of his life would purify a man. Though he belonged to the family of demons, yet even Indra could not claim comparison with him. Birth is immaterial, devotion is everything. If the commands of the sovereign were inscribed even on a piece of leather, they would be enough to secure all objects in this world. Whereas silver and gold are worthless without that stamp, because what is universally respected is only the command of the sovereign.

When the mind and the intelligence are filled with love of Me, then alone high family and high knowledge serve a useful purpose. Family, caste and color must be regarded as essential. What is worth seeking, O Arjuna, is oneness with Me. That devotion may be of any kind and may be preceded by any condition in life, so long as it wholehearted. Little streams, which have not reached the Ganges, may be called streams, but once they reach there, they become the Ganges. You can distinguish the variety of wood, so long as it has not been burned by fire. The description by caste or color is useful as long as one has not reached me. Salt, which has been dropped in the sea, becomes the sea. All individuality and distinction is destroyed in my presence. Rivers may be said to flow towards the west, but they are all one, when they reach to the sea. So a man acquires worth, when his mind is directed towards Me, no matter from what cause. The Gopis were actuated by lust, but through their devotion, they attained Me. Kamsa reached Me through fear of Me and Sisupala achieved the result through hatred. The Pandavas reached Me through their devotion. No matter

by which path, wholehearted attention to Me brings them all to Me.

If the dirty water of the street reaches the ocean by means of the Ganges, where is the doubt that the Ganges itself will reach there? Saintry priests and Raja-Rishis, whose source of life and knowledge and whose sole protection I am, will certainly attain salvation. This world of men is full of troubles. Let no one think that he can be indifferent. A man who sits in a boat which has hundreds of little holes will be drowned. A man who exposes his body when missiles are being thrown will be hit. When a man is ill let him resort to medicine. When there is wildfire lighted from all sides, let one run away. In the human bazaar in this world large stocks of misery are carried. Things are measured out by death and the last thing to sell is the human body. What equipment has a man got, except devotion to Me, which will secure him happiness? Can you light a fire by blowing on ashes? Can you become immortal by taking a poisonous plant and drinking up the juice thereof? In this way physical enjoyment is pure misery. It is only a fool that cannot shun it. Living like this is equivalent to cutting off the head and applying it to a small wound in the foot. Talk of happiness in this world and you are talking of peaceful sleep on a bed of fire. In this world the moon itself is consumptive. Even the sun has to set. Misery, personating happiness, deceives everyone. No sooner is there a spout of luck, then ill-luck is near at hand. As for death, even the embryo in the mother's womb is not safe from it. While he is entertaining futile miseries, messengers of death carry a man to a destination which he does not know. From this place he cannot return, even if he tried. Histories of this world speak only of the dead ones. In order to describe the momentary nature of life in this world, even Brahmadev will not find time.

I am really surprised that men born in this world should remain indifferent. Men, who will stint even a penny for their welfare in this world and the next world, spend away millions to buy damnation. They consider those who are enjoying their senses as happy and those who are in the grip of greed as learned. They consider that he is elder, who has very little more to live and has lost the light of intelligence, and bow to him. Every moment a man grows nearer to death; yet men

indulge in festivities by celebrating their birthdays. The mention of death offends a man yet he mourns after death. They do not realize that life is being wasted. Though swallowed by the serpent bodily, the frog keeps masticating the worms in his mouth. So these men, through error, encourage desires. If you look round carefully you will find everything topsy-turvy and indescribably bad in this world. Try to be free from it. Turn to the paths of devotion, through which you will reach the imperishable abode of mine. Be purified and become a true worshipper. Having secured this Yoga you will become one with Me. If you realize it, you will secure happiness.

[TO BE CONTINUED]

GOD: THE EVIDENCE

[BOOK REVIEW]

[God: The Evidence: the reconciliation of faith and reason in a post-secular world, by Patrick Glynn, published by Prima Publishing 1997]

For a book with the word “God” as part of the title you would think somewhere it would be defined. Not so, and the contextual usage is no more revealing. At some points God is even referred to as a “He;” at other points the author laments that skepticism had left him with “No God in the personal sense, no afterlife, no soul. no inherent justice in the universe. We were on our own.”¹

The ancient philosophers are lumped into the atheist category like this:

They also had widely varying notions of God or “the gods.” All these were fictions, human “conventions,” that human beings, in their ignorance, had mistaken for nature, for reality.

Nearly all the great philosophers had recognized this, even the philosophers whom the Christian world had mistaken for monotheists: Socrates and Plato. Socrates debates the existence of the afterlife on his deathbed in Plato’s *Phaedo* because he is not prepared to believe it. Hamlet debates the existence of an after-

life when he contemplates suicide because Shakespeare had the same skeptical view of such human beliefs as Socrates.... The difference between ancient and modern philosophy essentially came down to an issue of discretion: The ancient philosophers attempted to conceal their atheism,(p.6)

These ancient philosophers would never make God a “He” or “a personal being,” not because they were atheists but because their belief saw a universe soaked in Divinity. Sure there is DESIGN, but this only proves hierarchies of intelligence working from within-without, and the RULE of *Law* in everything.

Yes, we have a soul, yes, physical health does have a spiritual dimension, but what does this have to do with “existence of God”? The fundamental nature of the universe is impersonal, immeasurable, or as the author says on page 14 of Martin Buber:

Buber speaks of two “basic words” in which the life of a human being inheres: “I-it” and I-You.” It does not matter, as Buber points out, if the It is replaced by a He or a She. The world of I-It is the world of utility, of using, of means and ends. It is a world of measurement and of comparison. The world of I-You is fundamentally different. It is the world of what Buber calls “encounter.” When an I truly encounters a You — and this can be anyone from the love of one’s life to a panhandler one meets on the street — measurement and comparison disappear. The You, when truly encountered, is immeasurable and directs us back to the Immeasurable.

This is what Occultism has taught for millions of years. Every great teacher, from Jesus, to Socrates, to Plato, to Lao Tze, etc., etc., have taught that the highest symbol of the Absolute (or God/impersonal) on this planet is the human kingdom. But we must remember Humanity is like an ocean and represents an enormous gamut from the zulu savage

¹ Page 6.

to Masters of Wisdom, Great Teachers, Nirmanakayas, etc.:

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyana-Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. The former, or the “perfected,” have become free from those feelings, because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *maya* than man can ever be, unless he is an adept who keeps his two personalities — the spiritual and the physical — entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. (*The Secret Doctrine*, I, p. 274-75)

Mr. Glynn has much interesting thought in his book. If the book could be weeded of its personal handling of the concept of God — and most of all — genuflecting toward theology and popular religion, it would be found useful. Once we prove DESIGN in the bumble bee and the grain of sand, then the “death of theology” with its army of priests will be a more supportable proposition than the “death of god” in the impersonal all pervading sense of that idea:

... “Some few, whose lamps shone brighter, have been led
From cause to cause to nature’s secret head,

And found that one first Principle must be. . . .”

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.

The Universe is the periodical manifestation of this unknown Absolute Essence. To call it “essence,” however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, “to be,” yet IT cannot be identified with a *being* of any kind that can be conceived by human intellect. IT is best described as neither Spirit nor matter, but both. (*Ibid.*, p. 273)

The conclusions drawn by the author from evidence are often very different from the conclusions of an Occultist **from the same evidence!** When Churchill is quoted to the effect that: —

The only guide to a man is his conscience;

And this is evaluated as a “persuasive argument for a strictly honorable life on purely secular grounds,” we must demur to the statement. It is just the opposite. Conscience is what we know of our inner Divinity, it is the hallmark of our *potentiality*:

It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call “conscience”; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO, does the action of the latter upon the life of mortal man become more marked.

Q. *This Ego, then, is the "Higher Ego"?*

A. Yes; it is the higher Manas illuminated by Buddhi; the principle of self-consciousness, the "I-am-I," in short. It is the Karana-^oarira, the immortal man, which passes from one incarnation to another.the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his jailer — the physical man, for they are the *Voice of his Conscience*, ...

[Thus] we admit the existence of an immortal Ego in mortal man, independent of the physical body... This Ego it is which is the actor, the real man, the true human self. (*Transactions of the Blavatsky Lodge*, "Dream Section")

On page 17, Glynn quotes Buber again on Love:

Feelings accompany the metaphysical and metaphysical fact of love, but they do not constitute it; and the feelings that accompany it can be very different. Jesus' feeling for the possessed man is different from his feeling for the beloved disciple; but love is one. Feelings one "has"; love occurs. Feelings dwell in man, but man dwells in his love. This is no metaphor but actuality: love does not cling to an I, as if the You were merely its "content" or object; it is between I and You.Love is a cosmic force. . . .

Theosophy would say it like this:

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favours upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against

which we are seriously warned in various pages of these books.

[Love] is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attracted to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all.

"As the sun shines upon the lands of the just and the unjust, and as the rain descends upon the acres of the evil-minded as well as upon those of the good"; likewise divine love manifesting itself in a perfect man is distributed alike to every one without favour or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favours of God is to conceive of Him as an imperfect being, whose love is not free, but subject to the guidance of and preference to, mortals. ("Love With an Object," Emanuel, *Lucifer*, Vol. I)

Occasionally, the book gets close to bed-rock in statements like this:

In essence, the anthropic principle came down to the observation that all the myriad laws of physics were fine-tuned from the very beginning of the universe for the creation of man — that the universe we inhabit appeared to be expressly designed for the emergence of human beings. (p. 22-23)

Implicit in this paragraph is: “What is a human?” Mysticism defines man — irrespective of form or planetary location — as that *balance* between spirit and matter in a vehicle of consciousness that will allow for self-consciousness, or Consciousness of the One Self. Once this occurs then evolution begins — or the pilgrimage proceeds — under the laws of self-induced, self-devised effort. The Occultist says of man:

Man is certainly *no* special creation, and he is the product of Nature’s gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the “Eternal Pilgrim,” the Protean differentiation in space and time of the One Absolute “unknowable.” (*The Secret Doctrine*, II, 728)

While science went in one direction and mass religion went in another direction, there was always a minority that took *Teleology* quite seriously, and who believed the universe soaked in divinity. They would never call themselves atheists, but they would not call themselves “believers” in any ordinary sense of that word. Believers in man perhaps, but never as the tail to some organizational kite with its preachers, priests, and money-wardens.

Mr. Glynn comes back again and again to criticize the scientific view that randomness engenders order. This idea no doubt had to be hammered away at, but the mystics of all ages, even the golden minority of science, have never been able to stomach this doctrine, or as Madame Blavatsky says in her preface to *The Secret Doctrine*¹

The aim of this work may be thus stated: to show that Nature is not “a fortuitous concurrence of atoms,” and to assign to man his rightful place in the

scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.” (p. viii)

Glynn does occasionally go into some wild flights of fancy of his own, especially when ending a chapter:

The barrier that modern science appeared to erect to faith has fallen. Of course, the anthropic principle tells us nothing about the Person of God or the existence of an afterlife; it has nothing to say about such issues as right or wrong or the “problem of evil.” But it does offer as strong an indication as reason and science alone could be expected to provide that God exists. (p. 55)

Personifying the word “God” is a tattered remain of the personality-bound religious systems. They are quite dead in their ability to inspire, but nevertheless a slumbering place for the undeveloped. When a Buber or a Mother Teresa arise it is despite such institutions rather than because of them. “The embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed.” (*Gita*, *chp xvii*)

Glynn tends to ignore the East in his chapter showing how alcoholism, divorce, suicide, stress, etc., go down when a person has a religious base. He cites Alcoholics Anonymous, “in which the acknowledgment of a “Higher Power” forms a central plank of this most famously successful treatment for alcoholism.” To a theosophist this would be more the influence of *The Higher Ego*. We should START with the principle that man is divine, and that he can always call upon his innate divinity to “show the way.” Some might do this while in a religious setting, others do it outside that setting. The only *Personal God* man will discover is that Principle, that Open Sesamé within his own heart.

¹ A book Einstein is known to have kept on his desk.

That, in turn, will set him on the road to becoming a more Universal Human, for the Keynote of the Higher Ego is *Non-Separateness of all that lives*.

Unfortunately, Glynn, calls **Illusion** what we call foreshadowing of the Higher Mind — of the Higher Ego — upon our day-to-day deeds:

Interestingly, there is a growing body of research showing that certain kinds of illusions are in fact conducive to happiness and also — what is perhaps more puzzling — to physical health and career success. In particular, the “illusion” of optimism seems to be an important ingredient of a happy, healthy, and successful life. (p. 73)

The following quote¹ could appear in his Chapter, “The Religious Drive” with little or no editing:

The plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane.

The idiosyncrasy of the person determines in which “principle” of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist — the metaphysical portion of whose brain is almost atrophied — to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them. (“Dialogue Between the Two Editors”)

Glynn gets into deep water when he says:

If we bet against God, and revelation proves to be true, we will suffer eternal torment. If we bet for God, and revelation proves to have been an illusion, we lose nothing, for we shall cease to exist at death in any case. (p. 77)

The obvious answer to this is: Study Reincarnation and Karma along with Conscience, Optimism, Faith, hope, etc., and one will gradually realize that the biggest mystery in the world is ourself. Further, history has shown that those mystics who did begin to learn who and what they were began during that process to know the whole world better. They became *universal humans*. Little children, if not tampered with too greatly by their parents, laugh at death for they know that they don’t die, their body does. The body rots, the astral fades, but the soul moves on to

¹ “Dialogue Between the Two Editors,” *Lucifer*, December 1888.

another plane. Near-Death-Experiences should have convinced Glynn of at least this much.

When Glynn handles the problem of prayer for personal benefit, he calls it "magic"; we would call it *Black Magic!* We agree with the author that many New Age approaches are rife with sickness and selfishness, or as he says, they are a "parody of spirituality." However, when he says, "Magic consists of using the tools of the other world to achieve the goals of this one, rather than vice versa" we would see this as an incomplete and misleading assertion. Conscience is magic, Intuition is magic, Faith is magic, optimism is magic, the world is soaked in divinity and you cannot totally say one world is over there and another world is over here, for they overlap to some extent. It is this that makes self-improvement possible, that makes self-induced, self-devised, action a vital power in the pilgrim's journey. We must remember that the dividing line between black and white magic is **motive**. Martin Luther King, Jr., was a magician in his abilities to organize and weld his practitioners of non-violence into a powerful group, but his motives were obviously not for himself but for humans in general, and the black southerners in particular.

In his chapter, "Intimations of Immortality," Glynn, remarking on the NDE paradigm remarks: "At the end of this tunnel, they encountered a heavenly landscape and a "Being of Light," whom many identified as Christ. ... Above all the Being was said to convey a powerful un-earthly; unconditional love." (p. 100)

Yes, it is the Christ of the person having the experience. When we die we are rejoined to our Higher Ego, which is sometimes called the Christos. Each person has this "heavenly being" or principle within him; in fact it is more properly the reincarnating human than the personality which just died. The Personality is a persona, a mask, for gathering experience in

the grand drama of life. When the play is over, when that cycle is complete, the persona is discarded by the ACTOR, the Reincarnating Ego, the Ray of the World Soul.

Yes, it is logical that some of the NDEers claimed "to have drifted outside their bodies and observed resuscitation procedures from a vantage point above or beside the event." This is quite natural if a HUMAN is composed of Seven Principles, four of which die but do not die simultaneously, and three of which proceed from life to life. The famous NDE of the little boy who rode the ambulance to the hospital obviously had all his principles but his earthly body *which was inside the ambulance*.

Persons who experience near-death by drowning quite often begin their life-review, and it has been written about for hundreds of years:

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

ENQUIRER. Does this happen to everyone?

THEOSOPHIST. Without any exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

ENQUIRER. Is there anything corresponding to this before rebirth?

THEOSOPHIST. There is. As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

Great Teachers always come to remind man of his divinity and of Karmic Law:

Near-death experiencers who claim to encounter Christ are struck ... by an overwhelming sense of unconditional love and compassion emanating from Him. He is not *judgmental*. But there is also a very firm, uncompromising law of right and wrong, based on a central ethic of love, which he conveys implicitly, frequently causing shame and embarrassment in the experiencer as he or she reviews the actions of a lifetime. Jesus of the New Testament ("Let he who is without sin cast the first stone")—though not necessarily the one always emphasized on Sunday in church. George Ritchie described the Christ he encountered in his extended 1943 near-death experience as a "Man made out of light," mixing primeval antiquity with vast sophistication. "This Person was power itself, older than time and yet more modern than anyone I had ever met, he wrote. According to Ritchie, the figure indicated to him during his life review that the purpose of life is to love other human beings. When Ritchie thought indignantly, "Someone should have told me," the response of Christ is simple and straightforward: "*I did tell you. . . . I told you by the life I lived. I told you by the death I died.*" (p. 133)

Glynn unfortunately speaks of the modern philosophers as if they were all appropriately represented by such men as Nietzsche, Heidegger, Rorty, etc. He mentions Immanuel Kant once in his book, exposing a unusual depth of ignorance and misunderstanding about this philosopher, in claiming that "Kant had argued that mechanism can explain everything..." To the contrary, Kant was a staunch believer in a Transcendental Self within each man's personality:

The greatest philosopher of European birth, Imanuel Kant, assures us that such a communication [between the transcendental world and our own] is in no way improbable. "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them." (Träume eines Geistersehers, quoted by C. C. Massey, in his preface to Von Hartmann's "Spiritismus.")

Or as remarked in another context:

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

Consequently, to the query of Mr. Spencer — "If it is the true self which

thinks, what other self can it be that is thought of?" (*ibid.*) we reply. The *true* Self is *per se*, impersonal; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself — which, *if we limit subject to Mind* (Manas) is absolutely valid — collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or "Transcendental subject." For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization of existence* — *i.e.*, self-consciousness in its purest form. ("Modern Idealism worse than Materialism," by H. P. Blavatsky, *The Theosophist*, Oct. 1896.]

On page 144 when the author uses Aristophanes as an adequate critique of Socrates, he dismisses thousands of Platonists with one sweep of the brush! Socrates had an irreverence for the religion of his day as all true mystics would also have of the religion of today. Surely Mr. Glynn does not want us to return to the fire-and-brimstone of the protestants, or the inquisition of the Catholics!! The problem of divinity lies within humanity not organizations. Neither Buddha, nor Jesus, nor Plato were expounders of an organizational ethic. Self induced Self devised effort is the keynote of all who have freed themselves from the priests and the money-changers!! In this discussion he omits to mention Plato, but instead confines himself to Alcibiades and Critias.

When the treatise asserts that the Greek philosophers viewed compassion as a sign of weakness, Aristotle is brought forth as a yardstick. If Mr. Glynn had studied Socrates through the eyes of a real Platonist such as Thomas Taylor (or even the *Hamilton & Cairns* translation) he would have discovered the idea of compas-

sion in a very different light, for such is the essence of wisdom:

There is only one currency for which all these tokens of ours should be exchanged, and that is wisdom. (*Phaedo*)

The *Phaedo* is about the immortality of the Soul. How Mr. Glynn comes up with the assertion that Socrates had doubts about it is a mystery!

Then Socrates brings up a new idea. The soul is immortal because it can perceive, have a share in, truth, goodness, beauty, which are eternal. Man can know God because he has in him something akin to the eternal which cannot die. (*Phaedo*, p. 40, Hamilton & Cairns translation, Bollingen Series LXXXI, Princeton Univ. Press)

When Mr. Glynn says on page 149, "The first text in history to speak of expanding the "we" to include those formerly regarded as "they" and to identify sympathizing with the pain of others as among the highest values was the New Testament," he simply proves he has a tunnel-vision of history. What about *The Dhammapada*, *The Bhagavad Gita*, the Egyptian *Book of the Dead*, *The Harris Papyrus*, *Manco Copac*, and on and on!! Every major religion in history has taught it. If Western investigators choose to ignore it, that is their choice, but it is *no disproof*. When he says "as a purely historical matter, the New Testament is the point where these values entered the bloodstream of human history..." he indulges in Western phantasy. Considering the bloody history of the Christian church compared to Buddhism, the statement can be considered a "*lapsus calami*"!

Despite his inability to realize that the "New Testament" was only one spiritual text among many and *not the only one*, Glynn does offer equations of stability that Occultism has made cyclically available to humans back into the night of time:

What I [Glynn] am suggesting, what it seems to me history tends to corroborate, is this: The knowledge of Spirit is prior to the knowledge of reason. Where reason follows Spirit, the results are good; where it rejects or parts ways with Spirit, the results are invariably disastrous.... (p. 166)

True, but why not ask ourselves, Why? Spiritually, all life is a UNITY. Reason on this lower plane discriminates and differentiates *within* that unity. As long as its purposes are aligned and work on with UNITY, then the HIGHER EGO, the Christos, in each human — no matter what he might label himself, Christian, Buddhist, Atheist, or what — becomes more active, causing the manifesting deeds of the lower man so enlightened to spread light and aid and hope to all of space in general, and to those who happen to cross his path in particular.

However, when the Author attributes “the worst horrors of modern history” to the Enlightenment, he should balance this against the 800 years of horror caused by religion just preceding the enlightenment. The Inquisition, the 30-years war, etc., etc. leave a trail of bloodshed hard to be matched by either Hitler or Stalin. Hitler lasted 14 years, Stalin about 20, while the Church stretched the misery out over 800 years. The Enlightenment put a stop to all that. By all means let us return to the Divinity of Man, but in so doing be cautious that we do not resurrect a river of blood and bigotry! Vicarious Atonement, a doctrine still widespread in Western Christianity is an implacable roadblock to man’s spiritual progress:

THEOSOPHIST. In the “*Wheel of the Law*” (p. 57) you may find the following Theosophical tenet: -“Buddhists believe that every act, word or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences, good acts will produce good consequences: prosperity in this world, or

birth in heaven (Devachan). . . in the future state.”

ENQUIRER. Christians believe the same thing, don't they?

THEOSOPHIST. Oh, no; they believe in the pardon and the remission of all sins. They are promised that if they only believe in the blood of Christ (an *innocent* victim!), in the blood offered by Him for the expiation of the sins of the whole of mankind, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a “*personal Absolute*” or “*Infinite*,” if such a thing could have any existence. What we believe in, is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: “With what measure you mete it shall be measured to you again” (Matth. vii., 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognising as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil*, and *render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. (*The Key to Theosophy*, “Section xi”)