



The New Cycle

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To those who are constitutionally able to comprehend

.... What is Theosophy? Why this pretentious name, we are asked at the very outset? When we reply that Theosophy is divine wisdom, or the wisdom of the gods (*Theo-sophia*), rather than of God, another even more extraordinary objection is made: “Are you not Buddhists? We know that the Buddhists believe neither in one God, nor in many Gods . . .”

Entirely correct. But to begin with we are no more Buddhists than we are Christians, Mohammedans, Jews, Zoroastrians or Brahmanists. Then again, on the subject of the Gods, we hold to the esoteric method of the *hyponoia* taught by Ammonius Saccas, in other words to the occult meaning of the term. Was it not said by Aristotle:

The divine essence permeating nature and being diffused throughout the universe which is infinite, what the *hoi polloi* call the gods, are simply the First Principles . . .²

in other words, the creative and intelligent forces of Nature. It does not follow from the fact that Buddhist philosophers recognize and know the nature of these forces, as well as anyone else, that the Society, as a Society, is Buddhist. In its capacity of an abstract body, the Society does not believe in anything, does not accept anything, and does not teach anything. The Society *per se* cannot and should not have any one religion. Cults, after all, are merely vehicles, more or less material forms, containing a lesser or greater degree of the es-

sence of Truth, which is One and universal. Theosophy is in principle the spiritual as well as the physical science of that Truth, the very essence of deistic and philosophical research. Visible representative of universal Truth—as all religions and philosophies are contained therein, and as each one of them contains in its turn a portion of that Truth—the Society could be no more sectarian, or have more preference, or partiality, than an anthropological or a geographical society. Are the latter concerned whether their explorers belong to this or the other religion, as long as everyone of their members carries out his duties courageously?

From the very day of the formation of our Society in the United States, fourteen years ago, our teachings have met with an entirely unforeseen reception. The original program had to be enlarged, and the area of our combined research and exploration at the present moment is lost to view beyond the infinite horizon. This expansion was brought about by the ever increasing number of our adherents, a number which grows every day; the diversity of their races and their religions requires of us more and more profound studies.

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¹ [Translation of the foregoing French original] — Mostly from *The Collected Works*, vol. xi

² [*Metaphysics*, Book viii, p. 1074 b.]

In order to satisfy all Theosophists and to trace the evolution of every religion, we had to circle the whole globe, beginning our pilgrimage at the dawn of the cycle of nascent humanity. These researches have led to a synthesis which has just been outlined in *The Secret Doctrine*, some portions of which will be translated in the present Journal. The doctrine is barely sketched in our two volumes, and yet the mysteries unveiled therein concerning the beliefs of prehistoric peoples, cosmogony and anthropology, have never been divulged until now. Certain dogmas, certain theories, clash therein with scientific theories, especially that of Darwin; contrariwise, they explain and clarify that which was to this day incomprehensible, and fill more than one gap which, *nolens volens*, was left void by orthodox science. We had to present these doctrines, such as they are, or else never broach the subject. He who dreads these infinite perspectives and who would try to shorten them by means of the shortcuts and suspension bridges artificially erected by modern science over these thousand and one gaps, would do better not to venture into the Thermopylae of archaic science.

The principal aim of our organization, which we are labouring to make a real brotherhood, is fully expressed in the motto of The Theosophical Society and all of its official organs: "There is no religion higher than Truth." As an impersonal Society, we must seize the truth wherever we find it, without permitting ourselves more partiality for one belief than for another. This leads directly to a very logical conclusion: if we acclaim and receive with open arms all sincere truthseekers, there can be no place in our ranks for the vehement sectarian, the bigot, or the hypocrite, enclosed in Chinese Walls of dogma, each stone bearing the words: "No admission!" What place indeed could such fanatics occupy amongst us, fanatics whose religion forbids all inquiry and does not admit any argument possible, when the mother-idea, the very root whence springs the beautiful plant we call Theosophy is known to be—absolute and unfettered

liberty to investigate all the mysteries of Nature, human or divine.

With this exception, the Society invites everyone to participate in its activities and discoveries. Whoever feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to those who suffer; whoever understands the true meaning of the word "Egoism," is a Theosophist by birth and right. He can always be sure of finding sympathetic souls in our midst. Our Society is actually a sort of miniature humanity where, as in the human species at large, one can always find one's counterpart.

If we are told that in our Society the atheist elbows the deist, and the materialist elbows the idealist, we would reply: What does it matter? Be an individual a materialist, *i.e.*, one who would find in matter an infinite potency for creation or rather for the evolution of all terrestrial life; or be he a Spiritualist, endowed with a spiritual perception which the former does not have — in what way does this prevent the one or the other from being a good Theosophist? Moreover, the worshippers of a personal god or a divine Substance are much more materialistic than the Pantheists who reject the idea of a carnalized god, but who perceive the divine essence in every atom. Everyone knows that Buddhism does not recognize either one god or many gods. Yet the Arhat, for whom every atom of dust is as much replete with Svabhavat (plastic substance, eternal and intelligent, though impersonal) as he himself, and who strives to assimilate that Svabhavat by identifying himself with the All, in order to attain Nirvâṣa, must travel the same painful road of renunciation, of good works and of altruism, and must lead the same saintly life, though less egotistical in its motive, as the beatified Christian. What matters the passing form, if the goal to be attained is the same eternal essence, whether that essence manifests itself to hu-

man perception as substance, as an immaterial breath, or as *nothing!* Let us admit the PRESENCE, whether called personal God or universal substance, and recognize a cause if we all see its effects. But these effects being the same for the atheist-Buddhist and for the deist-Christian, and the cause being invisible and inscrutable for the one as for the other, why waste our time in running after a shadow that cannot be grasped? When all is said, the greatest of materialists, as well as the most transcendental of philosophers, admit the omnipresence of an impalpable Proteus, omnipotent in its ubiquity throughout all the kingdoms of nature, including man; Proteus indivisible in its essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is All and Nothing; ubiquitous yet One; universal Essence binding, bounding, containing everything, contained in all. Where is the theologian who could go any farther? It is sufficient to recognize these truths, to be a Theosophist, for this recognition is tantamount to admitting that not only humanity — composed as it is of thousands of races — but everything that lives and vegetates, in short, everything that is, is made of the same essence and substance, is animated by the same spirit, and that, consequently, everything in nature, whether physical or moral, is bound in solidarity.

... “Born in the United States of America the Theosophical Society was constituted on the model of its Mother Land.” The latter, as we know, has omitted the name of God from its Constitution, for fear, said the Fathers of the Republic, that the word might one day become the pretext for a State religion; for they desired to grant absolute equality to all religions under the law, so that each form would support the State, which in its turn would protect them all.

The Theosophical Society was founded on that excellent model.

At the present moment, its one hundred and seventy-three (173) Branches are

grouped in several Sections. In India, these Sections are self-governing and provide for their expenses. Outside of India, there are two large Sections: one in America and the other in England (*American Section* and *British Section*). Thus, every Branch, like every member, being free to profess whatever religion and to study whatever philosophy or science it prefers, provided all remain united in the tie of Solidarity or Brotherhood, our Society can truly call itself a “Republic of Conscience.”

Though free to pursue whatever intellectual occupation pleases him the best, each member of our Society must, however, furnish some reason for belonging thereto, which amounts to saying that each member must contribute his part, small though it be, in mental or other labour for the benefit of all. If one does not work for others one has no right to be called a Theosophist. All must strive for freedom of human thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the reach of the human mind. That object cannot be attained with more certainty than by the cultivation of unity in intellectual labours. No honest worker, no earnest seeker can remain empty-handed, and there is hardly a man or woman, busy as they may think themselves to be, incapable of laying their tribute, moral or pecuniary, on the altar of truth. The duty of Branch and Section Presidents will be henceforth to see to it that the Theosophical beehive is kept free from those drones which keep merely buzzing.

We wish to point to new intellectual horizons, to outline unexplored routes leading to the amelioration of humanity; to offer a word of consolation to all the disinherited of the earth, whether suffering from starvation of soul or from lack of physical necessities. We invite all great-hearted individuals who desire to respond to this appeal, to join with us in this humanitarian work. ...

We are face to face with all the glorious possibilities of the future. This is again

the hour of the great cyclic return of the rising tide of mystical thought in Europe. On every side we are surrounded by the ocean of universal science — the science of life eternal — bearing on its waves the forgotten and submerged treasures of vanished generations, treasures still unknown to the modern civilized races. The strong current which rises from the watery abyss, from the depths where lie the prehistoric learning and arts swallowed up with the antediluvian Giants — demigods, though but mere outlines of mortal men — that current strikes us in the face and murmurs: “That which has been still exists; that which has been forgotten, buried for aeons in the depths of the Jurassic strata, may reappear to view once more. Prepare yourselves.”

Happy are those who can interpret the language of the elements. But where are they bound for whom the word element has no other meaning than that given to it by physics or materialistic chemistry? Will it be towards well-known shores that the surge of the great waters will bear them, when they have lost their footing in the deluge which is approaching? Will it be towards the peaks of a new Ararat that they will find themselves carried, towards the heights of light and sunshine, where there is a ledge on which to place the feet in safety, or perchance is it to a fathomless abyss that will swallow them as soon as they try to struggle against the irresistible billows of an unknown element?

We must prepare and study truth under every aspect, endeavoring to ignore nothing, if we do not wish to fall into the abyss of the unknown when the hour shall strike. It is useless to leave it to chance and await the intellectual and psychic crisis which is preparing, with indifference, if not with crass disbelief, saying that at the worst the rising tide will carry us naturally towards the shore; for it is very likely that the tidal wave will cast up nothing but a corpse. The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism

on the other—mysticism, that veil of more or less translucency which hides the eternal Truth.

But it is not materialism which will gain the upper hand. Every fanatic whose ideas isolate him from the universal axiom, “There is no religion higher than Truth” will see himself by that very fact rejected, like an unworthy stone from the new Archway called *Humanity*. Tossed by the waves, driven by the winds, reeling in that element which is so terrible because unknown, he will soon find himself engulfed . . .

Yes, it must be so and it cannot be otherwise, when the artificial and chilly flame of modern materialism is extinguished for lack of fuel. Those who cannot become used to the idea of a spiritual Ego, a living soul and an eternal Spirit within their material shell (which owes its illusory existence to those *principles*); those for whom the great hope of an existence beyond the grave is a vexation, merely the symbol of an unknown quantity, or else the subject of a belief *sui generis*, the result of theological and mediumistic hallucinations — these will do well to prepare for the worst disappointment the future could possibly have in store for them. For from the depths of the dark, muddy waters of materiality which, on every side, hide from them the horizons of the great Beyond, a mystic force is rising during these last years of the century. At most it is but the first gentle rustling, but it is a *super-human* rustling—“supernatural” only for the superstitious and the ignorant. The spirit of truth is passing now over the face of the dark waters, and in parting them, is compelling them to disgorge their spiritual treasures. This spirit is a force that can neither be hindered nor stopped. Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they

will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.

But although the man of today may be a fanatic, a skeptic, or a mystic, he must become thoroughly convinced that it is useless for him to struggle against the two moral forces today unleashed and in supreme contest. He is at the mercy of these two adversaries, and no intermediary force is capable of protecting him. It is but a question of choice, whether to let himself be carried along without a struggle on the wave of mystical evolution, or to writhe against the reaction of moral and psychic evolution, and so find himself engulfed in the Maelström of the new tide. At the present time, the whole world, with its centers of high intelligence and human culture, its focal points of political, artistic, literary, and commercial life, is in a turmoil; everything is shaking and crumbling in its movement towards reform. It is useless to remain blind, it is useless to hope that anyone can remain neutral between the two contending forces; one has to choose either the one or the other, or be crushed between them. The man who imagines that he has chosen freedom, but who, nevertheless, remains submerged in that boiling caldron, foaming with foul matter called social life, most terribly betrays his own divine Self, a betrayal which will blind that Self in the course of a long series of future incarnations. All of you who hesitate on the path of Theosophy and the occult sciences, who are trembling on the golden threshold of truth—the only one within your grasp, for all the others have failed you, one after another—squarely face the great Reality which is offered you. It is to mystics only that these words are addressed, for them alone have they any importance; for those who have already made their choice they are vain and useless. But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by

others, lies hidden in the sum of the digits of the years 1 8 8 9; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last—absolute freedom of thought for humanity.

Why try to strangle and suppress what cannot be destroyed? Why struggle when there is no other choice than allowing yourselves to be raised on the crest of the spiritual wave to the very heavens, beyond the stars and the universes, or to be engulfed in the yawning abyss of an ocean of matter? Vain are your efforts to sound the unfathomable, to reach the ultimate of this wonderful matter so glorified in our century; for its roots grow in the spirit and in the Absolute; they do not exist, though they *are* eternally. This constant contact with flesh, blood and bones, the illusion of differentiated matter, does nothing but blind you; and the more you penetrate into the region of the impalpable atoms of chemistry, the more you will be convinced that they exist only in your imagination. Do you truly expect to find therein every Truth and every reality of existence? For Death is at everyone's door, waiting to close it behind a beloved soul that escapes from its prison, upon the soul which alone has made the body a reality; how can eternal love associate itself with the molecules of matter which change and disappear?

But you are perhaps indifferent to all this; if so, of what importance to you are the love and the souls of those whom you loved, since you do not believe in the very existence of such souls? Be it so. Your choice is already made. You have entered the path that crosses but arid wastes of matter. You have doomed yourself to vegetate there through a long series of lives, content henceforth with feverish instead of spiritual per-

ceptions, with passions instead of love, with the husk instead of the fruit.

But you, friends and readers, you who aspire to something more than the life of the squirrel everlastingly turning the same wheel; you who are not content with the seething of the caldron whose turmoil results in nothing; you who do not mistake the deaf echoes, as old as the world, for the divine voice of truth; prepare yourselves for a future of which but few in your midst have dared to dream, unless they have already entered upon the path. For you have chosen a path that, although thorny at the start, soon widens out and leads you to the divine truth. You are free to doubt while still at the beginning of the way, you are free to decline to accept on hearsay what is taught respecting the source and the cause of that truth, but you are always able to hear what its voice is telling you, and you can always study the effects of the creative force coming from the depths of the unknown. The arid soil upon which the present generation of men is moving, at the close of this age of spiritual dearth and of purely material surfeit, has need of a divine omen above its horizon, a rainbow, as symbol of hope. For of all the past centuries our nineteenth has been the most criminal. It is criminal in its frightful selfishness, in its skepticism which grimaces at the very idea of anything beyond the material; in its idiotic indifference to all that does not pertain to the personal self, more than any of the previous centuries of ignorant barbarism and intellectual darkness. Our century must be saved from itself before its last hour strikes. For all those who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of their neighbour, this is the moment to act: now is the time for them to devote all their energies, all their courage and all their efforts to a great intellectual reform. This reform can only be accomplished by Theosophy, and, let us add, by Occultism or the wisdom of the Orient. The paths that lead to it are many; but the wisdom is one. Artistic souls envision it, those who suffer dream of it, the pure in heart know it. Those

who work for others cannot remain blind to its reality, though they may not always recognize it by its name. Only light and empty minds, egotistical and vain drones, confused by their own buzzing, will remain ignorant of the supreme ideal. They will continue to exist until life becomes a grievous burden to them.

It must be distinctly remembered, however; these pages are not written for the masses. They are neither an appeal for reforms, nor an effort to win over to our views the fortunate in life; they are addressed solely to those who are constitutionally able to comprehend them, to those who suffer, to those who hunger and thirst after some Reality in this world of Chinese Shadows. As for those, why should they not show themselves courageous enough to abandon their world of frivolous occupations, their pleasures above all and even their personal interests, except when those interests form part of their duties to their families or others? No one is so busy or so poor that he cannot create a noble ideal and follow it. Why then hesitate in clearing a path towards this ideal, through all obstacles, over every stumbling block, every petty hindrance of social life, in order to march straight forward until the goal is reached? Those who would make this effort would soon find that the "strait gate" and the "thorny path" lead to the broad valleys of limitless horizon, to that state where there is no more death, because one feels oneself rebecoming a god! It is true that the first conditions required to reach it are an absolute disinterestedness, a boundless devotion to the welfare of others, and a complete indifference to the world and its opinions. In order to make the first step on that ideal path, the motive must be absolutely pure; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet. There do exist men and women thoroughly qualified for this, whose only aim is to dwell under the Aegis of their Divine Nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else's opinion should be considered

superior to the voice of one's own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life. As to the conduct of our inner life, let us concentrate our entire attention on the ideal we have set ourselves, and look *beyond*, without paying the slightest attention to the mud upon our feet . . .

Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.

H. P. BLAVATSKY.

Phlogiston and Nisus

Our Idea of Matter

What do we believe in? Well, we believe in the much laughed at *phlogiston* (see article "What is force and what is matter?" *Theosophist*, September¹), and in what some natural philosophers would call *nisus*, the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another — the pulsations of inert matter — its life.

The bodies of the Planetary spirits are formed of that which Priestley and others called *Phlogiston* and for which we have another name — this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dhyanas are composed, and in its lowest or densest form (so impalpable yet that science calls it energy and force) serving as a cover to the Planetaries of the 1st or lowest degree.

In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can

exist. For as Bilfinger truly asserts, "motion is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations which are originally found in the primitive matter" of which nature is the assemblage and of which your science knows less than one of our Tibetan Yak-drivers of Kant's metaphysics.

The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence — give it whatever name you will — is a chimera, a gigantic absurdity. (From a letter of Mahatma K.H., ML88, *Chronological edition*, ML10, *Barker edition*)



Our Ideas On God

We deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim — *i.e.* the knowledge of that cause and causes — we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion, and we have but one thing uncommon with theologies — we reveal the infinite. But while we assign to all the phenomena that proceed from the infinite and limitless space, duration and motion, *material, natural, sensible and known* (to us at

¹ This article is related to the Master's comments and the *Phlogiston* article in this issue, so we have included it on page----- . — ED., A.7.

least) causes, the theists assign them *spiritual*, *super-natural* and *unintelligible* and un-known causes. The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it — a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. Pantheistic we may be called — agnostic NEVER. If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. ...

The word infinite is but a negative which excludes the idea of bounds. It is evident that a being independent and omnipresent cannot be limited by anything which is outside of himself; that there can be nothing exterior to himself — not even vacuum, then where is there room for matter? for that manifested universe even though the latter [be] limited? If we ask the theist is your God vacuum, space or matter, they will reply no. And yet they hold that their God penetrates matter though he is not himself matter. When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc. — hence *is material, is matter itself*. ...

(*The Universal Mind*) — A few reflections and arguments ought to support every new idea — for instance we are sure to be taken to task for the following apparent contradictions:

- (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or
- (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of matter in him, then

we answer that it is no being but an immutable blind principle, a law.

And yet, they will say, we believe in Dhyans, or Planetaries (“spirits” also), and endow them with a universal mind, *and this must be explained*.

Our reasons may be briefly summed up thus:

- (1) We deny the absurd proposition that there can be, even in a boundless and eternal universe — two infinite eternal and omnipresent existences.
- (2) Matter we know to be eternal, *i.e.*, having had no beginning
 - (a) because matter is Nature herself
 - (b) because that which cannot annihilate itself and is indestructible exists necessarily — and therefore it could not begin to be, nor can it cease to be
 - (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.
- (3) As to God — since no one has ever or at any time seen him or it — *unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion*, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing; because
 - (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well

- (b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and
- (c) because if they tell us that God is a self-existent pure spirit independent of matter — an extra-cosmic deity, we answer that admitting even the possibility of such an impossibility, *i.e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology, and thus such a God becomes again but a blind force.

Intelligence as found in our Dhyan Chohans, is a faculty that can appertain but to organized or animated being — however imponderable or rather *invisible* the materials of their organizations. Intelligence requires the necessity of thinking; to think one must have ideas; ideas **suppose senses** which are physical material, and how can anything material belong to pure spirit? If it be objected that thought cannot be a property of matter, we will ask the reason why? ... (*Mahatma Letters*, ML88, *Chronological edition*; ML10, *Barker edition*)



Our ideas on Evil

Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity

and the eternal fitness of things, and hence cannot be called Evil in Nature.

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always find their reward in a future life — the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man.

The latter's mission and destiny in the economy of nature is to die his natural death brought by old age; save accident, neither a savage nor a wild (free) animal dies of disease. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings, but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him; on nations as well as on individuals. All this then — food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a nobody, and the majority of the herd, your fellow men, make of you a sufferer your whole life.

Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*.

Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided, — and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause — I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power.

It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

It is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime — voluntary victim of an illusionary God, the abject slave of his crafty ministers? The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better por-

tion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

If it is objected that we too have temples, we too have priests and that our lamas also live on charity . . . let them know that the objects above named have in common with their Western equivalents, but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas to honour the fraternity of the *Bhikkhus* established by our blessed master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the *Samgha* (the fraternity of lamaic monks), the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths — *ariya sacca*, and the chain of the causation, (the 12 *nid~nas*) gives them a solution of the problem of the origin and destruction of suffering.

Read the Mahavagga and try to understand, not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened one says in the 1st Khandhaka. Allow me to translate it for you.

“At the time the blessed Buddha was at Uruvela on the shores of the river Neranjara as he rested under the Bodhi tree of wisdom after he had become Sambuddha, at the end of the seventh day having his mind fixed on the chain of causation he spake thus: ‘from Ignorance spring the samkharas of threefold nature — productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses, the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, kama, tanha), from thirst attachment, existence, birth, old age and death,

grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the samkharas are destroyed, and their consciousness, name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering.”

Knowing this the Blessed One uttered this solemn utterance:

“When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky.”

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers. (Mahatma Letters, ML88, *Chronological edition*; ML10, *Barker edition*)



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Talks and informal meetings

Sundays 7 - 8 pm

- Apr 4 Change: Life's Immutable Law (talk)
ask Percy
- Apr 11 Christianity/The Bible & Theosophy
The religion of Jesus is in complete accord with Theosophy's chief Doctrines
- Apr 18 Real Jesus & Real Gospel (talk)
A look at the alternative Christian Tradition
- Apr 25 Culture of Concentration
If the eye is single the whole body will be full of light
- May 2 White Lotus Day: H P Blavatsky's True Mission Special Meeting (2 talks)
To pay tribute to the Founder of the modern Theosophical Movement
- May 9 Occultism versus the Occult Arts
"Soul Knowledge" versus misuse of occult powers in nature
- May 16 Dreams and the Higher Consciousness (talk)
What can we learn from Dreams & why are they important
- May 23 True Morality
Its first step is in the desire to live to benefit mankind
- May 30 On Astral Bodies
Astral Body: a generic term with at least three main aspects
- June 6 Sow the Good Seeds! (talk)
"As ye sow, so shall ye reap"
- June 13 Cyclic Impression & Return & our Evolution
Cyclic law prevails in every phase of cosmic and human life
- June 20 United Lodge of Theosophists (2 talks)
Its work, place and relevance in the modern Theosophical Movement
- June 27 Hypnotism & other modes of fascination
What is Hypnotism? Some of its various aspects and dangers explained

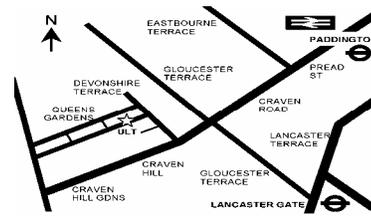
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TEOSOFISKA FÖREDRAG
Höstterminen 2003

Start:

- | | |
|--------------|---|
| den 3 mars | Vad innebär odödlighet? |
| den 10 mars | Teosofins ABC –
Andra Grundsatsen – Cykler (11) |
| den 17 mars | Reinkarnation (WQJ-Dagen) |
| den 24 mars | Ockult astrologi |
| den 31 mars | Meditation – praktisk teosofi |
| den 7 april | Himmelriket finns det? |
| den 14 april | Teosofins ABC –
Tredje Grundsatsen – Översjälen (12) |
| den 21 april | Drömlktioner |
| den 28 april | En jämförelse mellan teosofi & hinduism |
| den 5 maj | Tystnadens Röst (Den Vita
Lotusdagen 2004) |
| den 12 maj | Teosofins ABC – Det högre Jaget (13) |
| den 19 maj | Astral makt |
| den 26 maj | En jämförelse mellan teosofi &
kristendom |
| den 2 juni | Varför gick Atlantis under? |

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the Teaching and
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THE SECRET DOCTRINE vol.I

INTRODUCTION ... xvii.
The Need of such a Book ... xix.
The Antiquity of Documents and MSS. ... xxiii.
What the Book is intended to do ... xxviii.

by H.P. Blavatsky

&

UNIVERSAL THEOSOPHY

By Robert Crosbie

SPECIAL MEETINGS

Mar 21 – May 9 – June 20



**THE COFFEE
KLATCH**

Coffee-Maker: Phlogiston, Mogiston! the editor is trying to make chemists out of us. All they need is a cup of coffee and a smile on their face. One really good-attitude-endowed customer is worth a 100 egg-heads. How am I going to get this into Student's think-tank? He's basically decent but likely to fly off the handle at any moment into an intellectual skirmish! Maybe, like those fabled chemists of yore, he has resurrected the indisposition of mercury poisoning by eating too many farm-bred salmon. You know, the one's who get red-dye in their daily diet so's they can maintain the pinkish color, which otherwise would be lost in the farm environment.

Student: Coffee-maker, you're looking glum, what's up? Did the wife have your black rooster put to sleep?

Coffee-maker: No, that rooster leads a charmed life. I think the wife is a bit wary of it.

Student: As to your comments on intellectuals, must I remind you that brains don't come from books but from the wings of our soul. Sacredness comes from the stream inside the book, not the ink, the paper or cover which are merely its carcass, or, as a poet might say, "the doorway to the river." — that invisible *phlogiston* stream left by the Great Ones of all Time that we might find our way — or, as said of Bronson Alcott:

"The wise man, in Alcott's opinion, was he who saw the truth of these doctrines, but the good man was he who acted in accordance with them. To act in accordance with the truth that IT descends from Spirit and longs to return to his source is to be, in some sense, a teacher — and a teacher, preferably, not of adults blinded by their long stay in the cave of this world's darkness, but of children, who still remember their divine origin,

And, looking back, at that short space,
Can see a glimpse of His bright face.

First of all, then, and always, Bronson Alcott was a teacher. His teaching bound his life together as firmly as his thought was unified by a single article of faith. *He held that true teaching by which he never meant mere instruction involves an ascent to a common spiritual level...* he believed that for all true meeting of minds we must rise above dispute and fact-peddling to the heights of Spirit in which we realize that we are one. Good teaching was therefore a sharing of mind with mind. It was a process in which all those concerned were engaged in recollecting what, in some sense, they already knew.

Hence arose Alcott's emphasis upon conversation as a pedagogical method. He taught children by it while he could, and when they were shut away he tried to approach them through their parents in the same manner. Jesus, Socrates, and Pythagoras had given him his models, he said."

Phlogiston Theory

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In ancient times, there were sometimes considered to be four elements: earth, air, fire, and water. In the heavens was the fifth element (the quintessence), the ether. This theory lacked the predictive power to make alchemy a science. Eventually, early chemists decided that combustion was the most important chemical reaction, that understanding combustion would actually revolutionize chemistry. Early on, they had the impressive insight that the corrosion of metals was a form of combustion. Another impressive insight was that respiration, in animals, is also a form of combustion. A common test of the goodness of any given air (gas) was to measure the time that a mouse would survive, breathing the air.

One early theory was that sulphur was the ingredient that caused combustion. After all, sulphur itself burned completely. It was not unreasonable to assume that any combustible substance contained sulphur. When wood burned, then sulphur was given off, into the air. But, the sulphur given off by wood was certainly different from the sulphur given off by solid sulphur. At least the smell was different.

Becher suggested a hypothetical substance, which he called "inflammable earth" which every flammable substance contains. Stahl called this mysterious, unknown substance "phlogiston" (pronounced flow-JISS-tunn). During combustion, phlogiston is given off into the air:

wood ---> calx (ash) + phlogiston (to the air)

iron ---> calx (rust) + phlogiston (to the air)

You and I know that this is not true, that instead various substances combine with oxygen during combustion. But, please suspend your righteous contempt for this phlogiston theory, and try to ignore your inside information, and look at the theory as a somewhat skeptical 18th century chemist

would. I will continue to use some 18th century terminology, to keep your mind from leaping ahead to 20th century chemistry.

Wood ash is much lighter than the original wood. Iron rust seems much lighter than the original iron. It makes sense that much of the weight is given off into the air as phlogiston. The calx (plural "calces") is now the pure elemental substance, while each metal ends up being a compound of a basic calx and phlogiston.

Charcoal is almost completely consumed when burned (as is sulphur):

charcoal ---> phlogiston (to the air)

There were usually small residues, correctly recognized to be impurities. As greater efforts were employed to purify the charcoal (or sulphur), the less residue was left after combustion. And so, charcoal is almost pure phlogiston. In the case of sulphur, its calx is considered to be an air:

sulphur ---> calx (gaseous) + phlogiston (to the air)

When wood burns in a sealed container, it will not burn to completion if there is not enough air. Thus it was deduced that any given amount of common air (as it was called) could hold only so much phlogiston. Common air that could hold no more phlogiston was called "phlogisticated air." So:

wood + common air ---> calx + phlogisticated air

Now it was discovered that some of this phlogisticated air would dissolve in water. Some of it would not. So there were now two kinds of air in this phlogisticated air. Neither of these two airs would support combustion. The air which would dissolve in water was called "fixed air." The other air was theorized to be the actual phlogisticated air.

Joseph Priestley (the main defender of phlogiston theory) discovered another form of air. When mercury was heated in air, it formed a red substance which became known as "the precipitate per se." This precipitate per se, when heated with no air at all, changed back into mercury and this new air. This new air supported combustion much better than common air. Wood burned brighter, and more easily. Iron shavings actually burned rather than rusted.

When wood burned in this new air, and you used enough wood so that the air that was left would no longer support combustion, then the air that was left was almost entirely fixed air. So, fixed air was in fact phlogisticated air, and what had previously been called "phlogisticated air" was, in fact, some other kind of air, an impurity of common air. Common air was mostly composed of this impurity, which became known as "foul air" or "mephitic air." And Priestley called his new air "dephlogisticated air":

common air=foul air + dephlogisticated air

phlogisticated air=dephlogisticated air + phlogiston

wood + dephlogisticated air ---> calx (ash) + phlogisticated air

Mercury was so handy in forming dephlogisticated air, that most chemists were in danger of suffering from mercury poisoning. Cavendish was a truly bizarre person, and I suspect that this was due to mercury poisoning. The mercury experiment was delightfully reversible:

mercury + dephlogisticated air <--> precipitate per se

This precipitate per se would be a combination of a mercury calx and phlogiston. In this case, you don't need air to take up the phlogiston, as the mercury calx takes it up, instead. There is another, this one black, oxide of mercury. Priestley claimed that this was the true calx of mercury.

Several metals can be produced from their calces by heating the calx with charcoal:

calx + charcoal ---> metal + fixed air

This is:

calx + phlogiston ---> metal + phlogisticated air

Water was separated, by electrolysis, into two kinds of air, a new gas called "inflammable air" and dephlogisticated air:

water ---> inflammable air + dephlogisticated air

Inflammable air burns very easily, forming water:

inflammable air + dephlogisticated air ---> calx (water)

Again, we have given off no phlogisticated air. Is the resultant water not really the calx of inflammable air, but rather a combination of the true calx and phlogisticated air? But, water seems so basic a substance. And inflammable air, instead of charcoal, is now considered to be pure phlogiston. So:

water=phlogiston + dephlogisticated air

But, above:

phlogisticated air=phlogiston + dephlogisticated air

And, phlogisticated air was considered fixed air. So we now revise our theory. Charcoal, of course, contains phlogiston (because it burns), and when burned, it gives off a gaseous calx combined with water. Water now takes the place of phlogisticated air. The various calces, while simpler substances than the metals to which they are related, may all be a combination of a simpler "base of pure earth" and water. This is

how mercury can be changed into precipitate per se, without giving off any air:

mercury + dephlogisticated air ---> precipitate per se (base of pure earth + water)

Some metals may give off water, others do not:

metal + dephlogisticated air ---> calx (pure earth + water)

metal + dephlogisticated air ---> calx (pure earth) + water (gaseous or liquid)

Inflammable air is a better candidate for phlogiston than previous candidates. It burns more readily than either sulphur or charcoal. Before, we had some substances which contained some phlogiston (phosphorus, for example) which burned more readily than what we thought was pure phlogiston (charcoal). Now, our pure phlogiston (inflammable air) burns very readily.

Incidentally, one of the waste products of the production of iron is a hard black substance called "finery cinder." Finery cinder can be produced by passing steam over hot iron. This also produces inflammable air:

water (steam) + iron ---> finery cinder + inflammable air (phlogiston)

Of course:

iron=calx (rust) + phlogiston

So, finery cinder is:

finery cinder=calx (rust) + water

To summarize the latest version of phlogiston theory, we have a few interesting equations:

water <---> inflammable air (phlogiston) + dephlogisticated air

metal (pure base + phlogiston) +
dephlogisticated air ---> calx (pure base +
water)

charcoal (pure base + phlogiston) +
dephlogisticated air ---> calx (fixed air +
water)

calx (pure base + water) + charcoal ---
> metal (pure base + phlogiston) + fixed air

metal (pure base + phlogiston) + water
<---> calx + inflammable air (phlogiston)

metal (pure base + phlogiston) + acid -
--> salt (pure base + acid) + inflammable air

And we can now translate some of the
archaic chemical words:

an air=a gas (Common air was, of
course, known to be a mixture of gasses
from early on)

fixed air=carbon dioxide (Charcoal is
almost pure carbon)

inflammable air=hydrogen

dephlogisticated air=oxygen

foul air (mephitic air)=nitrogen

calx=oxide (iron rust and finery cinder
are two different oxides of iron)

precipitate per se=mercuric oxide

Phlogiston theory evolved throughout
the 18th century, because many experiments
were being performed which needed to be
explained. Most of these experiments were
being performed by Antoine Lavoisier (the
father of modern chemistry) and his follow-
ers (the Antiphlogistians). They would
come up with an objection to phlogiston
theory, and the Phlogistians (usually
Priestley) would modify the theory to fit the
new experiment. As the years went on,
more and more Phlogistians became An-
tiphlogistians, until only Priestley was left.

As you can see above, phlogiston the-
ory made some sense. But, the experiments
which, more and more, convinced chemists
that phlogiston was incorrect, were *quanti-
tative* experiments. The Antiphlogistians
measured the weight of every substance
involved in the experiment, even the gasses.
When iron rusts away completely, the rust
actually weighs more than the original iron.
When charcoal burns, the resultant carbon
dioxide (fixed air) weighs more than the
original charcoal. So, in every case, phlo-
giston would have to have a **negative
weight**. This disturbing attribute convinced
most of the last Phlogistians to abandon
their theory.

The Phlogistians were not a bunch of
cranks. They were serious scientists who
helped resolve some of the basic questions
of chemistry, by being the devil's advocate
against the Antiphlogistians, and by discov-
ering important experiments. And, for al-
most the entire 18th century, the phlogiston
theory was more satisfying than the alterna-
tive, in some ways. The Antiphlogistians
deduced that combustion was when a sub-
stance combined with oxygen (Priestley's
dephlogisticated air). But, they could not
tell why substances combined with oxygen,
or even why all substances didn't just burn
up. Phlogiston theory explained why, be-
cause some substances were rich in phlogis-
ton, and burned. It was only later that more
satisfactory explanations were discovered.

It may seem hard to believe that phlo-
giston theory, which is incorrect, was so
persistent. How could it survive all of the
attacks, and come back for more? I think
**the answer is that phlogiston theory is
actually very close to the truth.**¹ If we

¹ This is also the occult opinion given earlier by the
Master. It will also be noted that he asserts the
clear possibility of matter having a *negative
weight!* Now, this idea is common among those
scientists studying "dark matter." The problem is
highlighted if we remember the Master's remark,
"The bodies of the Planetary spirits are formed of
that which Priestley and others called *Phlogiston*

consider a chemical's tendency to take up oxygen, and call its lack of oxygen "phlogiston," we can describe absolutely any chemical reaction involving oxygen. Instead of putting oxygen on one side of any chemical equation, we can put this anti-oxygen on the other side. It will always balance. One atom of phlogiston would always have an atomic weight of **-16**, and the weights will always balance, too. So, we can always construct a self-consistent phlogiston theory, even today.

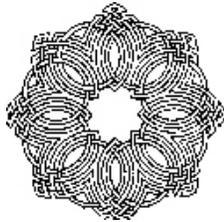


Bronson Alcott on the *Geeta*

I read more of the *Bhagvat Geeta* and felt how surpassingly fine were the sentiments. These, or selections from the book, should be included in a Bible for Mankind. I think them superior to any of the other Oriental scriptures, the best of all reading for wise men.

Best of books — containing a wisdom blander and far more sane than that of the Hebrews, whether in the mind of Moses or of Him of Nazareth. Were I a preacher, I would venture sometimes to take from its texts the mottoes and moral of my discourse. It would be healthful and invigorating to breathe some of this mountain air into the lungs of Christendom.

Bronson Alcott Journals, May 10, 1846



The Religion of Solidarity II

We should ever interpret the finite in us by the infinite, but the infinite by the finite, never. For instance, if we interpret love as a partial realization under the hindering conditions of individuality, of

and for which we have another name — this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dhyans are composed, and in its lowest or densest form (so impalpable yet that science calls it energy and force) serving as a cover to the Planetaries of the 1st or lowest degree."

that complete fusion of souls which is the centripetal tendency of the universal instincts, we sublime our passions so that an experience of the individual life becomes an eloquent revelation of the universal. But if loving, we dream of such a union, but dream of it as if consistent with self-assertion and the preservation of our personalities, we fall into the absurdity of interpreting the one by the many, the universal by the individual. Personalities cannot absorb each other; their essence is diversity. For our personalities, therefore, we cannot expect a perfect intimacy free from all incompatibility and antagonism, but may only solace ourselves with occasional realization of an ecstasy of ineffable tenderness, transitory glimpses of that oneness of our universal parts which over-arches and includes all individual diversities. Looking for a perfect outward harmony and fitting together personalities, even of those best adapted and most passionately attached, we shall ever meet with bitter disappointment, but in the higher plane of this larger life we can always realize that fusion and identity that is the heart of all love.

So, too, in that other great experience of the individual, bereavement by death, if we are able to interpret the many by the one, the individual by the universal, we find great consolation for the death of a friend in reflecting that he has but given up that part of him in which he was diverse and separate from us; that is, his personality to exist henceforth, as far as we know, wholly in the part in which he is one with us and one with all. Truly, not with our bodily passions can we sympathize with his new life. He no longer bears those traits of personality by which these were roused. Our body and the physical sympathies born of it must needs be bereaved; also those mental traits (equally peculiarities of the individuality) which formerly sympathized with the dead. All these are mortal and miss the mortal parts of the dead. For this

bereavement there is no remedy, and it is worthy the tribute of tears. But our real life, the indefeasible consciousness of being, the life of solidarity, which connected with the body so transcended its conditions, we may legitimately believe to survive its decay, nay, perhaps, to be then first set free by that decay, and by this higher life at once in us and in all, we are united to the living and to the dead. For this life of solidarity there is neither past nor present, mortality nor immortality, but life ever present, which dons and doffs the countless and varied guises of individuality as one puts on and takes off his garments.

As individuals, then, we have nothing in common with the dead. In that attitude we cannot commune with them, but as universals we are one with them. Nothing should greatly shake those who have their foundations so deeply fixed. But if we reverse this philosophy and interpret the universal by the individual, then, indeed, our plight is pitiable. We are seeking to super-add the universal to the individual, the infinite to the finite, and for result have an incongruous, unthinkable conception more fruitful in vague questioning and in repining than in belief. Claiming a most undesirable immortality for personal traits that even in this life in the course of a few years so utterly change, we cannot consent to regard as perishable those idiosyncrasies, those mental squints and biases, which by the variation of defects are the only marks of intellectualities. It seems as if without these we should lose our identity. And so indeed we should lose our identity as individuals, so factitious, unsubstantial, easily lost a thing is that, a thing of an earmark more or less.

Who has not often felt in sudden shocks of feeling as if the sense of personal identity, i.e., sense of his connection with his particular individuality, were slipping from him? To such as recall similar experiences, and

surely all persons must, they will supply the need of argument in convincing them that the personality is a very precarious possession, held by a thread, which will sustain but a feeble strain. The tendency of the mind to ecstasies, trances, and similar suspensions of the sense of personal identity, at times when the body is in a morbid state, as well as the perfectly healthful exaltations of enthusiasm, are additional illustrations of the same truth. I speak of well-known psychological phenomena, and but parenthetically advert to them in claiming their testimony to the accidental connections of the soul with the personality; the latter being, as it were, attached for fair-weather purposes only, by joints that show their seams in every strain of the machine.

To return to the argument: in losing our personal identity, we should become conscious of our other, our universal identity, the identity of a universal solidarity—not losable in the universe, for it fills it. Let us then play with our individual lives as with toys, building them into beautiful forms and delighting ourselves in so brave a game; for have we not our true life, our impregnable citadel of being, as safe from the mishaps of the individual as the serene stars are safe from the earth's uproar and confusion? Be not careful, then, of your goings and doings. Be not deluded into magnifying their importance. Live with a certain calm abandon, a serene and generous recklessness. The things of the individual are at best but trifles, the rents of tinsel in the garment of a day. Be not hard or mean in spending your lives. Be not miserly in hoarding them. What parsimony could seem so supremely laughable in the eyes of onlooking God? It is like the demented millionaire who saves his crusts. The individuality is of so little importance, of such trifling scope, that it should matter little to us what renunciations of its things we make, what inequalities, what deprivations in its experiences we endure.

We should hold our lives loosely, and not with the convulsive grip of one who counts personal life his all. The workman does not sacrifice himself to his tools, so should we not seek to serve the individual, which is the serf of the universal, by any sacrifice of those universal instincts, whereof the chief is unselfishness, which constitute true mortality.

Our lives are comedy. In the universal there is no tragedy, and in the realm of the individual the experiences are too trifling for the dignity of tragedy. Melancholy and grief, fate or accident, never triumph over the true life of man, only over that transient and unimportant phase of it known as the personality. Justly regarded, human life is a delightful game of passions and calculating, superior in interest to chess on account of the sense of partial identity with the personalities which serve us as puppets, while at the same time that sense of identity, at least to a philosopher's mind, is so incomplete as to prevent the interest from attaining a painful degree of intensity.

Seeing there is in every human being a soul common in nature with all other souls, but in a measure isolated by the conditions of individuality, it is easy to understand the origin of that cardinal motive of human life, which is a tendency and a striving to absorb or be absorbed in or united with other lives and all life. This passion for losing ourselves in others or for absorbing them into ourselves, which rebels against individuality as an impediment, is then the expression of the greatest law of solidarity. So long as the particle of this life of solidarity within us is hindered by individual conditions from merging with the rest, that is with the all, so long will desire and the pathos of its partial disappointment be an underlying fact of human nature. It is the operation of this law in great and low things, in the love of men for women, and for each other, for the race, for nature, and for those great ideas which are the symbols of solidarity,

that has ever made up the web and woof of human passion. Love between individuals is the attraction between kindred particles, but the greatest of all loves, at once the most enthusiastic, the most sustaining, the most insatiable love of loves is that of an individual for his remnant, the universe. This is the love of god by whatever name men may choose to call it. The manner in which love asserts itself between individuals is illustrative of its genesis in the law of solidarity. It is the nature of our souls to fuse together, for they are one, but by the conditions of individuality, the particle in each one of us is, as it were, fenced about and shut into itself. There it pines in loneliness, breeding infinite discontent and prompting all manner of god-like movings, which mightily disquiet the individual as to what may be the Sature of this inmate which spurns in such lordly fashion sirroundings which fit the individual so well. It holds to reason that the restless soul will take advantage of any relaxation in the rigor of the conditions of the individuality to flow out toward its fellow particles and essay fusion with them. This relaxation may result either from a correlation of the physical or mental faculties of individuals, or it may result from habitual association and the mutual accommodation of faculties resulting therefrom. The sexual relation is the greatest example of that physical correlation which, approximating the individualities and relaxing the rigor of their natural attitude of mutual antagonism and exclusiveness, affords an opportunity for the confluence in at least a partial sympathy of the roles of lovers, and the bliss resulting from the consciousness of even this imperfect union is a proof of the common essence of souls. But after all how imperfect is this union, even when helped to the utmost by physical conditions. You find a woman at whose face you never tire of gazing, with a desire miraculously filling a full heart fuller. Fortune gives her to your arms, and the

fruit of physical satiety has been yours. But is your desire satisfied? Can it thus be other than mocked? It is herself, her soul, her utter life which you would absorb, into which you would be absorbed, and with which you would be one. There is a lust of soul for soul dwarfing the lust of body for body, as the universal dwarfs the individual; a lust insatiable, a passion hopeless yet entrancing, sweeter in desire than all others in consummation. The poet lover finds not much difference whether the bodily embraces of his mistress be granted or denied him. He knows that nothing could satisfy his passion, and counts the physical possession a thing almost indifferent to the attainment of his dreams.

Thus much of the hunger of souls for each other is born of the physical correlation of the individualities. But such a sympathy may spring as well from a mental correlation which is only of the individual. Such an adaptation of mind to mind that their natural antagonisms are relaxed produces this form of partial realization of soul solidarity. Intellectual companionships are of this nature. But there is another kind of soul sympathy and tendency to oneness. I refer to that which springs from family life, that which endears with an altogether peculiar and intimate endearment brothers and sisters, the members of one household from childhood; this, too, without any apparent original correlation, mental or physical, between the persons. Nevertheless the correlation exists, only here it is the result of the attrition of habitual intercourse. As the roughest surfaces, by dint of constantly rubbing against each other, become at last smooth or adapt their qualities to each other's forms, so persons associated in the close and constant relationships of family life become at last so fitted to each other that their souls naturally flow together. This is the genesis of family love. Nay, it is this super-induced correlation of habit that lends an element, frequently the

largest element, to post-nuptial love. It is the gentle work of time that mends the blunders of the blind god, and binds closely individuals with but small original physical or mental correlation.

Besides the physical correlation between the sexes, there is also a sex of intellect, thus affording a two-fold correlation, a cord not easily broken. And when the mutual confluence of souls thus induced has been perfected by the added influence of long habits of intimacy, we have an example of the most complete realization of soul fusion that intercourse permits. It is not to be supposed, then, that the difficulty we find in sympathizing with some persons arises from lack of soul in them, but rather from lack of mental or physical correlation between us. Paradoxical as it may seem, the most perfect lover given us on earth is our own lover, not because of special adaptation of his soul to ours, for the essence of all souls is one, but by reason of our special mutual mental and physical adaptation, which, relaxing the mutual antagonisms of our personalities, allows the spirits to fuse. Individualities may or may not match well. Here is room for choice, but souls always match, for they are inhalations of one breath, tongues of one flame.

It seems that at some times the sympathy of solidarity asserts itself in connection with states of physical exaltation, and sometimes quite independently of them. Thus, narcotics, intoxicants, and the natural stimulants of beauty, music, a soft bland air, perfume, often produce singly or unitedly a state very favorable to this psychical experience. They are thus influential, I suppose by virtue of relaxing the rigor of individual conditions, as it were, laying the petty, petulant instincts of the personality under a spell. This must be the manner of their operation, for it seems that the languor of the faculties resulting from extreme exhaustion is equally favorable to the same psychical experience. I

conclude, then, that the physical condition favorable to it is that of suspension of the sense of wants and requirements of the body, which end is attained either from their satisfaction or their torpor from narcotics or from exhaustion. But, as above intimated, the instincts of universal solidarity also assert themselves quite independently of physical conditions, responding to direct moral appeal, to eloquence of speech or written word, or to the description of beauty or sublimity.

The union of the physical influences described, with those of a more purely moral nature, produces more remarkable effects than either class alone; as, when the inspiration of martial music, combining with the instinct of nationalism (which is one of the soldierly forms of solidarity), the heart of the soldier melts in a happy rapture of self-devotion. He is impatient to throw his life away and rejoices in his body as a sacrifice which he can make for his country, even as the priest rejoices in a victim for the altar of his god.

It is this mixture of the physical and moral influences that gives its wonderful power to music combined with religious service. Room fails me for the crowding illustrations of this point. The beauties, sublimities, and infinities of nature are, however, the most constant reminders to the instinct of solidarity. The sky and the sea are two types of infinity that should always suffice to recall us from absorption in the individual side of our nature. They are the material symbols of the soul's infinity, and as the piety of the Romanist revives at the sight of the crucifix, so should the religion of universal solidarity stir freshly in us whenever our eyes are raised to the bottomless vault of heaven or scan the unbounded sea.

In the religion of solidarity is found the only rational philosophy of the moral instincts. Unselfishness, self-sacrifice, is the essence of morality. On the theory of ultimate individualities, unselfishness is madness; but on the theory of the dual life,

of which the life of solidarity is abiding and that of the individual transitory, unselfishness is but the sacrifice of the lesser self to the greater self, an eminently rational and philosophical proceeding *per se*, and entirely regardless of ulterior considerations. The moral intuitions which impel to self-sacrifice are the instincts of the life of solidarity asserting themselves against the instincts of the individuality. Hence the majesty beyond appeal in their monitions. As the individuality has its appetites and passions, so the universal life has its passions of self-debasement, its rebellious, self-torturing sympathies, its generous longings. The individuality would always sacrifice other individualities to itself, but the soul of solidarity within us is equally indifferent to all individualities, having in view only the harmony of the universal life as its exigencies require, impels now the sacrifice of my individuality, now of yours. Perhaps it may well be said here that unselfishness according to the religion of solidarity is as inconsistent with undue self-abnegation as with undue self-assertion. It requires in all cases the fulfillment of the instinct of the whole, which may indifferently coincide with the assertion or abnegation of any particular individuality. A bias in favor of altruism is as obnoxious to its principles as the contrary bias in favor of self.

If the thought occur that the soul of solidarity so removed from all affectations of individuality can scarcely be supposed to inspire principles of individual conduct, it suffices to remember that the soul of solidarity is primarily an instinct of an identity of oneness. In the inorganic world we may imagine it as the attraction of cohesion. In the various orders of animated nature it appears in the shape of varied laws of mutual independence and attractions. Manifested in men it takes the form of loyalty or patriotism, philanthropy or sympathy. According to the different forms of individualizations which it

animates, the soul of solidarity variously but invariably exerts its centripetal tendency, but its law is always to bind the members of each order first to their own system, and then to the sum of all systems, even as in celestial mechanics the force of gravitation first and most evidently binds the single systems together, and then sends all systems alike revolving about some great single center. Thus it is that men are

conscious first of the solidarity of the race; then more dimly of that of the universe.

The secret of many diversities in human character consists in the comparative development of the universal and individual life. Poets, mystics, dreamers, seers, and all of that ilk are marked by an overpowering sense of their element of universal soul. On the other hand, men of affairs, energetic, self-asserting, pushing people have in general their universal instincts imperfectly developed. Given great powers, of such men are made Napoleons and Caesars. Yet such as these are great in the individual plane only. He who has but glimmering visions of the universal stands on a plane infinitely above them. They are great as individuals, a sort of pigmy greatness not to be desired.

All human knowledge consists in the apprehension of differences and resemblances, discords and harmonies of the universe, in analysis and synthesis, in distinction and generalization. The former or analysing faculties pertain peculiarly to natures strongly developed on the individual side. The latter, the synthetical faculty, the disposition to perceive harmonies and unities rather than discords and differences, is characteristic of natures more open on the side toward the universe, in which the instincts of general solidarity are more vivid. What we call talent exists with characters in which the individual side is predominant; but genius, which is but a vivid realization of the universal, is the dower only of natures dominated by

impulses from that side. The genius is never self-conscious while the afflatus is upon him. He is beside himself and thus delivers his oracle of the universal, himself a priest of the infinite.

Telescopic and microscopic are the two windows through which man looks out, the former opening on the infinite, the latter on the infinitesimal. Neither window should be obscured or ignored. Not the Indian Buddhist in ecstatic contemplation, seeking to merge himself in God in disregard of his active status as an individual; not the self-seeker in the insanity of individualism, concentrating his being in microscopic activities (equally microscopic whether they concern faggots or empires, since they are pursued in the spirit of individualism); neither of these is the ideal man. But rather he whose spirit dwells in the stars and in all time, but whose hands are as deft with the most menial as with the mightiest tasks through which the promptings of the soul of solidarity can find expression, who turns his hands with equal readiness to founding empires and to washing beggars' feet, holding all tasks in equal honor, since with him the infinite motive utterly overshadows the deed itself, at best infinitesimal in all questions of its success or failure. It is indeed a pitiable endeavor that seeks to satisfy the craving for grandeur and boundlessness inherent in the soul by piling Pelion on Ossa in achievements undertaken in the spirit of personal aggrandizement. Alexander, thus seeking to fill the void within him, must needs eternally weep for new worlds to conquer, although forever conquering. Yet there is a possibility, a secret of satisfying even this hunger. But it is not by quantity of deeds, but by quality of motives, the spirit in which the deeds are done. The largest deeds of the individual must forever remain infinitesimal, but the spirit of the meanest deed may be infinite, all-satisfying. Poor Alexander had his problem by the wrong end. As individuals

we are indeed limited to a narrow spot in today, but as universalists we inherit all time and space. More and more to make the larger life the true and central, the individual inferior and accidental, be the end of our philosophy.

There is a conscious solidarity of the universe toward the intuition of which we must struggle, that it may become to us, not a logical abstraction, but a felt and living fact. As individuals we shall never be complete. The completest man lacks the completion of the rest of the universe. Part, then, with the feeling of the externalibility to the universe, which, coupled with the sense of utter ignorance and powerlessness, is so full of despair. Believe that your sympathy with infinite being, infinite extension, infinite variety, is a pledge of identity. Above all, disabuse your mind of the notion that this life is essentially incomplete and preliminary in its nature and destined to issue in some final state. For this notion there is no warrant in reason nor in proper interpretation of intuitions. Time is not a vestibule of eternity, but a part of it. We are now living our immortal lives. This present life is its own perfect consummation, its own reason and excuse. The life of infinite range that our intuitions promise us lies even now open round about us. The avenues leading to it, the vistas opening upon it, are those universal instincts that continually stir us, and which if followed out would lead us thither. It is our own dull lack of faith that causes us to regard them as of no present but only of future significance, that places our heaven ever in some dim land of tomorrow, instead of all about us in the eternal present.

The individuality dies; the soul never. It is inconceivable how it could taste an immortality more perfect than it now enjoys. Nor can a life of wider scope be imagined than that the soul already takes hold of by its universal instincts, and which by the culture of those instincts is

even now, more and infinitely more, realizable by us. But as the Christian believer strives that he may enter into the mystical kingdom of heaven, so also the infinite enlargement of life spoken of awaits only those who strive after it in a like spirit.

In the universal instincts within us we are given sure and certain lodestones that we must interpret by meditation and follow with enthusiasm and faith, whereof the steadily increasing force and clearness of our intuitions will afford constant justification. Surely a more engaging mode of life than its own infinite enlargement we could not set before us. What respect can be claimed for aspirations after other forms and higher grades of life by those who are too dull to imagine the present infinite potentialities of their souls? When will men learn to interpret their intuitions of heaven and infinite things in the present, instead of forever in the future?



Scientists find mystery particle

By Dr David Whitehouse
BBC News Online science editor

Scientists have found a sub-atomic particle they cannot explain using current theories of energy and matter.

The discovery was made by researchers based at the High Energy Accelerator Research Organisation in Tsukuba.

Classified as X(3872), the particle was seen fleetingly in an atom smasher and has been dubbed the "mystery meson".

The Japanese team says understanding its existence may require a change to the Standard Model, the accepted theory of the way the Universe is constructed.

An eternity

X(3872) was found among the decay products of so-called beauty mesons - sub-atomic particles that are produced in large numbers at the Tsukuba "meson factory".

It weighs about the same as a single atom of helium and exists for only about one billionth of a trillionth of a second before it decays into other longer-lived, more familiar particles.

Although this is extremely short-lived by human standards, scientists say that a billionth of a trillionth of a second is nearly an eternity for a sub-atomic particle this heavy.

Particles smaller than the atom are grouped into families depending upon their mass, spin and electric charge.

But X(3872) is peculiar in that it does not fit easily into any known particle scheme and, as a result, has attracted a considerable amount of attention from the world's physics community.

New pairs

Its discovery was recently confirmed by researchers at the Fermi National Accelerator Laboratory in Illinois, US, home of the Tevatron, the world's

largest atom smasher. It was the US outfit that gave X(3872) its mystery tag.

A normal meson is comprised of a quark and an antiquark held together by the "colour" force, also called the "strong" force because it is the most powerful known in nature.

The large variety of meson particles that have been found to date reflect the many different ways that these combinations can be achieved.

However, again, X(3872) does not match theoretical expectations for any conceivable quark-antiquark arrangement.

To explain it, theoretical physicists may have to modify their theory of the colour force; or make X(3872) the first example of a new type of meson, one that is made from four quarks (two quarks and two antiquarks).

On The Hierarchies

QUESTION: — With reference to sloka (6), where it speaks of the "Seven Lords," since confusion is apt to arise as to the correct application of the terms, what is the distinction between Dhyan-Chohans, Planetary Spirits, Builders and Dhyani-Buddhas?

ANSWER: — As an additional two volumes of The Secret Doctrine would be required to explain all the Hierarchies; therefore, much relating to them has been omitted from the Stanzas and Commentaries. A short definition may, however, be tried. Dhyan-Chohan is a generic term for all Devas, or celestial beings. A Planetary Spirit is a Ruler of a planet, a kind of finite or personal god. There is a marked

difference, however, between the Rulers of the Sacred Planets and the Rulers of a small “chain” of worlds like our own. It is no serious objection to say that the earth has, nevertheless, six invisible companions and four different planes, as every other planet, for the difference between them is vital in many a point. Say what one may, our Earth was never numbered among the seven sacred planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a Central Star, and the Moon a dead planet.

QUESTION: — Were none of the six globes of the “terrene” chain numbered among the sacred planets?

ANSWER: — None. The latter were all planets on our plane, and some of them have been discovered later.

QUESTION: — Can you tell us something of the planets for which the Sun and the Moon were substitutes?

ANSWER: — There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon.

QUESTION: — What is it that made these planets sacred or secret?

ANSWER: — Their occult influences, as far as I know

QUESTION: — Then do the Planetary Spirits of the Seven Sacred Planets belong to another hierarchy than to that of the earth?

ANSWER: — Evidently; since the terrestrial spirit of the earth is not of a very high grade. It must be remembered that the planetary spirit has nothing to do with the spiritual man, but with things of matter and cosmic beings. The gods and rulers of our Earth are cosmic Rulers; that is to say, they form into shape and fashion cosmic matter, for which they were called Cosmocratores. They never had any concern with spirit; the Dhyani-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

QUESTION: — These seven Planetary Spirits have therefore nothing really to do with the earth except incidentally?

ANSWER: — On the contrary, the “Planetary”—who are not the Dhyani-Buddhas—have everything to do with the earth, physically and morally. It is they who rule its destinies and the fate of men. They are Karmic agencies.

QUESTION: — Have they anything to do with the fifth principle—the higher Manas?

ANSWER: — No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore; the term “Dhyani-Chohan” is a generic name for all celestial beings. The “Dhyani-Buddhas” are concerned with the human higher triad in a mysterious way that need not be explained here. The “Builders” are a class called, as I already explained, Cosmocratores, or the invisible but intelli-

gent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic ideation. They were called by the early Masons the “Grand Architect of the Universe” collectively: but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity.

QUESTION: — Are they not also Planetary Spirits?

ANSWER: — In a sense they are—as the Earth is also a Planet—but of a lower order.

QUESTION: — Do they act under the guidance of the Terrestrial Planetary Spirit?

ANSWER: — I have just said that they were collectively that Spirit themselves. I wish you to understand that they are not an Entity, a kind of a personal God, but Forces of nature acting under one immutable Law, on the nature of which it is certainly useless for us to speculate.

QUESTION: — But are there not Builders of Universes, and Builders of Systems, as there are Builders of our earth?

ANSWER: — Assuredly there are.

QUESTION: — Then the terrestrial Builders are a Planetary “Spirit” like the rest of them, only inferior in kind?

ANSWER: — I would certainly say so.

QUESTION: — Are they inferior according to the size of the planet or inferior in quality?

ANSWER: — The latter, as we are taught. You see the ancients lacked our modern, and especially theological, conceit, which makes of this little

speck of mud of ours something ineffably grander than any of the stars and planets known to us. If, for instance, Esoteric Philosophy teaches that the “Spirit” (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth. And it is in proportion to this quality that the Hierarchies of respective “Planetary Builders” reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

QUESTION: — The soul of the World, or “Anima Mundi”?

ANSWER: — Call it so, if you like. It is the Antetype of these Hierarchies, which are its differentiated types. The one impersonal Great Architect of the Universe is MAHAT, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumed a hazy, entitative form in the all-materializing conceptions of men.

QUESTION: — What is the real difference between the Dhyani-Buddhas in the orthodox and the esoteric conceptions?

ANSWER: — A very great one philosophically. They are—as higher Devas—called by the Buddhists, Bodhisattvas. Exoterically they are five in number, whereas in the esoteric schools they are seven, and not single Entities but Hierarchies. It is stated in The Secret Doctrine that five Buddhas have come and that two are to come in the sixth and seventh races. Exoterically their president is Vajrasattva, the “Supreme Intelligence” or “Supreme Buddha,” but more transcendent still is Vajradhara, even as Parabrahm tran-

scends Brahmâ or Mahat. Thus the exoteric and occult significations of the Dhyani-Buddhas are entirely different. Exoterically each is a trinity, three in one, all three manifesting simultaneously in three worlds—as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death. In Esoteric philosophy, on the other hand, this means that only five out of the “Seven Dhyani-Buddhas”—or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumâras of the Hindus—five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races. This is, again, semi-allegorical, if not entirely so. For the sixth and seventh Hierarchies have been already incarnated on this earth together with the rest. But as they have reached “Buddhaship,” so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest “principles” of men.

QUESTION: — Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?

ANSWER: — Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the Secret Doctrine. But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.

QUESTION: — Does the hierarchy of Dhyanis, whose province it is to watch over a Round, watch during its period of activity, over the whole series of globes, or only over a particular globe?

ANSWER: — There are incarnating and there are watching Dhyanis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own “sons,” i.e., the “Sons” of their own Spirit and Essence or—themselves. Thus there is only a functional difference between the Dhyanis and the Planetary. The one are entirely divine, the other sidereal. The former only are called Anupadaka, parentless, because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sephiroth (the three higher being supercosmic abstractions and blinds in the Kabala), and consti-

tute the Heavenly man, or Adam Kadmon; Dhyani is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are “gods,” still they are not to be worshipped.

QUESTION: — Why not, if they are gods?

ANSWER: — Because Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this atheism, I would say the following. It is illogical to worship one such god, for, as said in the Bible, “There be Lords many and Gods many.” Therefore, if worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the “God of Gods.” But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he

would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his “god” within, not outside of, himself.

QUESTION: — Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahma for instance?

ANSWER: — None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabalists do—“the Spirit of the Earth.”

QUESTION: — It is very difficult to remember all these infinite Hierarchies of gods.

ANSWER: — Not more so than to a chemist to remember the endless symbols of chemistry, if he is a Specialist. In India, alone, however, there are over 300 millions of gods and goddesses. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. Then, there are the Sapta Rishis, the “Seven Rishis,” said exoterically to reside in the constellation of the Great Bear. There are also planetary gods.

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