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THE DRAGON'S TEETH

Old Diary Leaves: Autobiography or History?

Serious students of the original theosophical literature gradually arrive at the conclusion that *Old Diary Leaves* written in five volumes by Col. H. S. Olcott is history only in an accidental sense. The untruths, lapses of memory, and important items ignored, show the material as no more reliable than the series of Solovioff letters now being passed off as if they were HPB's.

This article contains two documents: one by W. Q. Judge; and the other a letter from HPB to Colonel Olcott. This letter of her's is barely mentioned in *Old Diary Leaves*, with no mention of its *contents*.



H. S. OLCOTT VS. H. P. B.

In the April *Theosophist* Col. Olcott makes public what we have long known to be his private opinion — a private opinion hinted at through the pages of *Old Diary Leaves*, — that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters. This final ingrate's blow is delivered in a Postscript to the magazine for which the presses were stopped. The hurry was so great that he could not wait another month before hurling the last handful of mud at his spiritual and material benefactor, our departed H.P.B. The next prominent person for whom we wait to make a similar public statement, has long made it privately.

Col. Olcott "stops the press" and rushes off the Postscript, "for the honor of

the Masters." He wishes to defend those Masters, who sent H.P.B. as their messenger, by declaring that she "cooked up," forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881. The Colonel is H.P.B.'s first Western disciple, ignorant to this day of practical occultism and not able to propound a question to the Masters; never heard of Masters except through H.P.B. He now preserves the honor of Masters by blackening the character of their messenger. Splendid defence, this, of the Masters!

How does he explain the long silence of the Masters since 1881 on the subject! And another very pertinent question is this: How does this "defender of the Masters" explain his own silence in 1881 and since? He was present when the message was sent and knew of it. If he knew then that it was bogus why did he not divulge? If he did not know then, was

TABLE OF CONTENTS

The Dragon's Teeth	1
Point out the Way — LXIII	4
The Golden Age	9
Dnyaneshvari — LXII	12
Leibniz: A Very Intuitive Philosopher	14
Artist Turning Weapons into...	18
The Pilgrimage	19
Bodhicitta	20
Correspondence	20
The Growth of Soul	21
Quotable Quotes	21
The Buck Stops Here	22
The Heresy and Necessity of...	22
Perfection and the 12 Hierarchies	24
In a Valley Green High...	26
Eliminating Evil	26
Magnetism, Karma & Freewill	29

it because he was unable to tell? If he has since been told by one of the Masters — á la Besant in the Judge case — will he kindly let us know which of the Masters told him, and when?

All these questions ought to be answered, and many proofs given by him showing the least occult ability to decide on false or genuine messages, because he has attempted to classify H.P.B. with frauds, forgers and mediums. Hence the Masters who sent her are put by him in similar categories. Observe that the forgery now alleged by him was at the very time H.P.B. was giving out from the Masters the series of messages which have become known to all. If we believe him, then the delivery by this irresponsible medium of one false message must throw doubt on every message. Certainly Col. Olcott is no occultist whose decision we will accept. Each of us will be left to decide for this, that, or the other message according to our fancy. Olcott does not like the one in question because he lives in India, and it is too gallingly true. Perhaps others may like it, and not be willing to accept other messages that contradict their partisan view of the London Lodge papers or metaphysics and science. For my part, the message in question testifies to its genuineness by its text, except for those who are hit by it, or those who have the Indian craze and think themselves Brahmans, or those whose self-interest and comforts are against it.

The message condemns bigotry. The person to whom it was sent were then of the most theologically bigoted families. They were wondering, like Pharisees, how it was possible that the Mahatmas could communicate with a beef-eating wine-drinking Sinnett and not with them, who took no such things and never shook hands. To these very points, to their superstitions, to their upholding idolatry, to the horrors of caste, the letter

advert. The whole letter rings true and strong. Were one at all disposed to join Olcott in his absurd explanations by mediumship, this letter is the one that would be selected as true.

If for a moment we accept this view of H.P.B. put forward by Olcott then there is, as she published herself, no certainty about any message. Who is to decide? If she hoodwinked with one message, all may be the same — bogus — and the great force and strength derived from a firm belief in Masters will be swept away, because she, their first messenger to us, is made out a fraud. All this is precisely what Olcott *et al* wish to do. He cannot tolerate the idea that H.P.B. was greater than himself, so he throws around her memory the dirty cloak of tricky and irresponsible mediumship. That done, anything can be explained and anything accounted for.

Well, for my part, I will not accept such nonsense; Col. Olcott being incompetent to decide on Mahatmic messages on occult lines, and being a disciple of H.P.B. is certainly much below her. His present utterance settles nothing about her character, about her mediumship or about the message; but it does serve to brand him as an ingrate and to place him plainly in view as one who calls that great teacher a fraud and medium.

Now let the next and the next come on, so that we may have the lines clearly drawn and the hypocrisies unveiled.

Mrs. A. Besant vs. H.P.B.

Mrs. Besant has sent an advance copy of an article to appear in *Lucifer* entitled "East and West." It is a very long article devoted chiefly to William Q. Judge, but in it she takes up the message from the Master to the Allahabad Brahmans, which Col. Olcott deals with

in his April Postscript. *She says the message was not genuine*, and thus walks beside Col. Olcott in abuse of H.P.B., for everyone with correct information knows that the message came through H.P.B.

William Q. Judge
Path, June 1895



H.P.B.'s view of her "expulsion" from India are clearly put forth in her letter of April 11, 1885, written to Olcott on board the S.S. *Pehio* [*Pei Ho*], near Aden:¹

Where to, what for, I am going away I do not know unto this day. Of course we will stop somewhere near Naples — and what next? What shall I do with H. [Franz Hartmann]? How shall we live. If I have strength I will write for the Russian papers — and if I have none left? Have you sent me to die far away or to . . . [word illegible] and come back. If the former, then say so, and I will know what to do; if the latter then how under what circumstances what is it *that must happen* that I should come back home.

Ingratitude is a Crime

For mind you, I do not suppose that you would allow people to believe that the Society has sent me away, *dismissed me* as a tricky butler, as a Coulomb, for it is *just that* the Coulombs and padris wanted. They have clamoured for it, printed it, and published that wish, saying publicly that the Society was "bound to expel me," etc. Is it that wish you have intended accomplishing? I hope *for your and the Society's sake* it is not so. For Master told me most plainly that if the

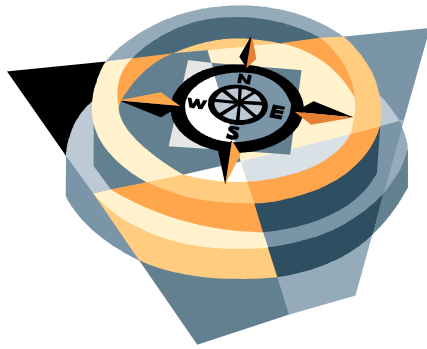
¹ While Col. Olcott is putting the finishing touches on his denial of HPB as the Master's *Messenger*, she, in the meantime, is receiving — on open sea, *in an occult manner* — many pages of MSS. for her *Secret Doctrine*. (C.S. vol. vi, p. xliii) — ED., A.T.

Society did not recall me before 1886, They would retire entirely from any connection with it; signify so to the L.L. [London Lodge] and other European and American Societies and break every connection with every member. THEY will not countenance ingratitude, Olcott, however guilty I may appear in the eyes of fools or even wise men for the matter of that. THEY DO EXIST — phenomena or no phenomena; but as "Benjamin" [Djual Kul] remarked — I am the only one, for the present, in full possession of their doctrines and ready to give out of it as much as I can. After me comes Subba Row who knows more than I do, but who will not give out a tittle of it in its true light not for a kingdom. It is the Society that needs *me* while I can do perfectly without it. But the question is not one of interest but of JUSTICE and Pride. It is not selfishness or personal pride, but I was sent by Them and whatever my failure I am Their agent: in insulting me the Society insults Them — that's all. Well, let it try the sad experiment . . . — *The Theosophist*, March 1925, pp. 784-5.²



² This divorce and parting of the ways from the Trunk Doctrine performed by Col. Olcott has its bright side, for it began the third and last phase of HPB's mission — that of beginning a new cycle in the West. Crucifixion on one side, resurrection and triumph on the other. The seed planted in America, gained memory and crucifixion in India, then to Europe and England for the new transmission and completion of the *Fohatic* circle. Hence the logic of Mr. Crosbie's comment that the most important part of HPB's mission was unseen. Truth is carried by humans who are ready and able to perform the Visvakarman Dharma, or, as pointed out in *The Transactions of the Blavatsky Lodge*, p. 68:

"The whole doctrine of atonement is built upon this old esoteric tenet.. It is, for those who understand it, the old Vedic story of Visvakarman, over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself to himself*, to save the worlds." — ED., A.T.



POINT OUT THE WAY

LXIII

Chapter XIV

IV. — Early Rounds, Spiritual Cycles and Nirvana

Question: — How was evolution carried on for 3-1/2 rounds, if man was not here? I thought man was always here.

Answer: — How does the new-born babe carry on until it is seven years old? There is no “man” there. How does the earth carry on? There is no sun here — the sun is in heaven, but without the sun there could be no earth. Where is man? Man is in Nirvana, but he is still man; he is still engaged in action, although he is not on this earth. The sun, about 90 million miles away not only rules and affects this earth without being here, but this earth and its life could not *be* without the sun. It would be interesting in this connection for us all to study carefully pp. 246 and 247 in the First Volume of *The Secret Doctrine*.¹

¹ The portion referred to is this: — The well-known Kabalistic aphorism runs:—“A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god.” The “spark” animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world. Genesis begins its anthropology at the wrong end (evidently for a blind) and lands nowhere.* Had it begun as it ought, one would have found in it, first, the celestial Logos, the “Heavenly Man,” which evolves as a Compound Unit of

Logoi, out of whom after their pralayaic sleep — a sleep that gathers the cyphers scattered on the Mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass — the Logoi appear in their totality as the first “male and female” or Adam Kadmon, the “Fiat Lux” of the Bible, as we have already seen. But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-matter. On our nascent globe things proceed differently. The Monad or Jiva, as said in “Isis Unveiled,” vol. i., p. 302, is, first of all, shot down by the law of Evolution into the lowest form of matter — the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires

(a) a spiritual model, or prototype, for that material to shape itself into; and

(b) an intelligent consciousness to guide its evolution and progress,

neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him: the two middle principles, which are the *sentient* life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul, (*Manas*) “the principle, or the intelligence, of the Elohim,” to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyana-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the “Heavenly Man” in space—PERFECT MAN. In the Sankhya philosophy, Purusha (spirit) is spoken of as

Our trouble, don't you think, in studying cycles, is that, being of the race and of the race mind, we take a wholly *physical* view of cycles and we forget that evolution is threefold? There would be no physical evolution or physical cycle — it means the same thing — unless there were an intellectual or psychic evolution keeping pace with it; nor would there be either physical or intellectual evolution unless there were spiritual evolution within which they both exist. We forget, then, what H.P.B. points out on p.247 that just as matter, so-called, is condensing and evolving physically from below up, so another class of Monads — the second class or middle class — is evolving on the intellectual and psychic planes and descending from above downward, until at last a junction point of the ascending physical and the descending intellectual or psychic is reached.

The whole key for a common-sense study of cycles is to be found on p. 136 (Indian ed.) (pp. 127—8 Am. Ed.) in the *Ocean*. It does not matter whether we are referring to the cycle of evolution of a solar system, to the cycle of spiritual evolution or physical evolution, or to the cycle of the first or third classes of Monads — he gives the invariable formula: There is unity; then differentiation; then admixture or contact of the already differentiated element —

something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is—senseless. But in the secret philosophy they are viewed as graduated. Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.

interpenetration we might call it; then amalgamation and, finally, precipitation.

There is the homogeneous state, whether we call it Pralaya or Nirvana — they represent a pair of opposites. Then there are three steps of elemental evolution; that is, elemental differentiation, elemental admixture or combination, and amalgamation; then precipitation, and we have the mineral kingdom; then once more from the mineral kingdom, differentiation, then admixture, then amalgamation. The mineral kingdom, the vegetable kingdom and the animal kingdom are all amalgamated in the living physical man, then again there is precipitation. For man, what is precipitation? Death or sleep or wisdom.

What is the spiritual cycle, spiritual evolution? Take the evolution that we are engaged in — deep sleep, dreaming, waking, objective action, followed again by the repose of deep sleep. There is our spiritual cycle. We go through it every hour of the day. Take it in the intellectual sense, and we go through it every instant of time — perception, will, choice, action; perception of the *results*, new will, new choice, new action; *new* perception of results, over and over again — from spirit to matter and back again, with every motion of our consciousness.

We can realize that cycles are first spiritual, then the opposite, physical or astral (spiritual or Monadic, H.P.B. says, and physical or astral) and that the connecting link between the two is intellectual or psychic; intellectual on the ascending arc, and psychic on the descending arc. One of the Great Teachers put it in this way — that the four stages are germinal, instinctual, semi-conscious, fully conscious; then a return to the germinal. or rest state; then once more from the germinal to the instinctual, which is the doing over again what was

done before — and the semi-conscious, the dream, the fully conscious, and once more a return to the original state.

Would you like to have the real key to cycles to work on? It stares us all in the face; it is over and over again put in *Isis* but it is made beautifully clear if we can get it. Read the very first verse of the seventh of the Stanzas of Dzyan in the First Volume of *The Secret Doctrine*.¹ There is the story of all cycles of every description there is the mathematical formula of what Mr. Judge calls in the *Ocean* the “mathematics of the soul.” That is the order of evolution everywhere, of everything, all the time.

Question: — If the spiritual nature is not reached by Karma, in what sense do you use the term “spiritual cycle”?

Answer: — The Third Fundamental Proposition states that the evolution of the purely spiritual being is first a descent through every elemental form of that Manvantara — a *descent* spiritually but an *ascent* physically. What is it that descends which results in the organization, first, of the three elemental kingdoms, and then the organization of the four kingdoms known to us as the mineral, vegetable, animal and human? What lies behind it? In so far as the Life engaged in this evolution is concerned, it is unconscious spiritual motion. What gives the impulse? The spiritual beings who are conscious. So, then, the first half of evolution is by natural impulse under the impulsion of the fully conscious beings — those who do not go through the

¹ The first verse of Stanza vii reads: — “Behold the beginning of sentient formless life.

First the Divine, the one from the Mother-Spirit; then the Spiritual; the three from the one, the four from the one, and the five from which the three, the five, and the seven. These are the three-fold, the four-fold downward; the “mind-born” sons of the first Lord; the shining seven.

It is they who are thou, me, him, oh Lanoo. They who watch over thee, and thy mother earth.

cycle of sleep, dream, waking and sleeping, but whose whole cycle is perception, wisdom, action and repose in full consciousness: they give the impulse.

The word “spiritual” is often used for unconscious soul action, yet in its opposite sense it means the fully conscious action of a being who never sleeps but either acts or rests. We have but to turn to one of the very first of the Aphorisms of Patanjali to see what that means and then we can find the analogy in ourselves. He says, “At the time of concentration” which may be either conscious or unconscious — death is a time of concentration, sleep is a time of concentration, *Pralaya* is a time of concentration — “At the time of concentration the soul abides in the state of a spectator without a spectacle.” That soul is fully conscious, but he chooses not to look; he chooses not to act; he is in the state of conscious repose. We have no word for that. The only full repose we know of is sleep or death. There is conscious repose throughout the vast night.

Take as illustration a process like physical sight: We have eyes, and when we choose not to look at anything, it does not mean that we have lost our sight, but we have become unconscious, unable to perceive; it means that we literally *choose* not to look. When we choose not to look, we are in the same state as a blind man who *can't* see; so the difference in Nirvana is just that.

There are, then, beings who are fully conscious, and those Monads which are completely unconscious, and the only evolution we know anything about is from “unconsciousness” to consciousness. But what is the “power behind the throne”? It is Beings in the state of full spiritual consciousness.

Question: — *The Ocean of Theosophy* speaks of the rate of vibration establishing the new evolution affecting this system, and especially the first note of that vibration. What can we, as human beings, self-conscious thinkers, do about it? We could make a happy cycle, and by our use of our powers in this cycle affect the rate of vibration of the next great cycle.

Answer: — As an analogy, our life-term is set when we are born, barring what may properly be called accidents, and it is not changed by our thinking; but by our thought and action during this life we set the life-term of our next incarnation. Thus, the rate of vibration that endures throughout the entire cycle is set by the will of the Higher Beings, but at the close of that period even the lowest of beings have made some progress, and so the joint interaction makes it possible, as *The Secret Doctrine* shows, that these same beings emerging from their Nirvana of consciousness — or their Nirvana of unconsciousness — assemble in a far higher plane, in a far higher world, to recommence their cycle of perfected activity.

A curious statement of the effect of man on cycles is in a discussion of "Premature and Phenomenal Growths." A foot-note¹ shows that the *Yugas* and therefore, by analogy, all larger cycles, vary in length not only with each race but with each round and presumably with each Manvantaric chain. In other words, these cycles do not have a fixed, definite number of years. You will find this same subject discussed just enough to make us

¹ The footnote reads: "The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Rounds as the 1st and 7th root races are the longest."

Article appears in *The New Cycle* pamphlet, p. 26, and also Vol. I, of the *HPB Articles*, p. 420

do some thinking and studying and calculating from the various figures given, in a foot-note on p. 147, Second Volume of *The Secret Doctrine*.²

On this very subject of cycles, H.P.B. says in *Isis* and repeats in *The Secret Doctrine* that in the Golden Age the normal length of a human life is 400 years, and in the Silver Age it is 300 years, and in the Bronze Age 200 years, while here in *Kali Yuga* the normal length of human life is 100 years. Now, what have we done to the length of normal life in *Kali Yuga*?

Certainly there are beings whose normal life in physical bodies is 400 years or more, because they are in the Golden Age condition and there are others whose normal length of life is 300 years. On this subject of calculations, H.P.B. says that the life of a solar system is 311,040,000,000,000 of mortal years. Mr. Judge once wrote an article called "Universal Applications of Doctrine,"³ and he makes a wary little suggestion in it. Read the article and see how he throws out hints, and, if you take the hint, you may be astonished to find that the number of seconds in a normal human life in *Kali Yuga* is as 1 to 100,000, to the number of years in Brahma's life.

Tucked away in an obscure place in one of the old numbers of *The*

² The footnote reads: "The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans [4th Root race] was in its Kali-Yug, when destroyed, whereas the Fifth [Sub-Race] was in its *Saya* or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race — which may begin very soon — will be in its *Satya* (golden) age while we reap the fruit of our iniquity in our Kali Yuga." [brackets were added] — COMP.

³ *ULT Pamphlet* No. 3, India; and in pamphlet, *Occult Philosophy*, as well as *W.Q.J. Articles*, Vol. I, p. 11.

Theosophist is the statement again, telling that the period of the earth's journey in our own great cycle around the sun is known to be 365 days; we know more or less accurately the period of rotation of all the other planets. We do not know what the earth's period of rotation was a million years ago — it may have been a good deal vaster in a much bigger circle. There may have been a time when the earth was, say, where Neptune is now in the planetary arrangement. There may come a time when the earth may occupy the same relative position to the sun that Mercury does, or any of the other planets. There is no god holding us in a fixed orbit, keeping us there. Take the seven planets and the moon, this little article suggests, and find out the orbital motion of each; find the least common multiple of these, and you will get 4,320,000,000.

So, the books are full of hints to set us thinking, but we can't *rest* our way to wisdom. Don't we see that, although H.P.B. and Mr. Judge, or Masters, can scatter facts, hints, suggestions and information broadcast before our eyes, we can't *listen* our way to knowledge? There isn't any dodging the necessity to *think*, and thinking on high themes does not involve the memory, but rather, the imagination in the spiritual sense, the creative faculty. Imagination on its own plane is spiritual memory.

So, the moment that we begin to figure out, "Now, what can this mean? What analogies can I find to this? How does this apply?" — the moment we get together the various statements we have read and endeavour to synchronize them, in other words, to follow the process of differentiation, admixture, amalgamation and precipitation — the result is *illumination from within*. No amount of information in the books can avoid for us the necessity of arousing into action, here, our own two higher principles — Buddhi-Manas.

Question: — What is the relation between the Nirvanic state and that of those who in life do not try to think?

Answer: — There is no relation; the relation is with the quality in Nature called *Tamas*. Those who don't think are on the reverse arc of evolution; they are acting in retrograde motion. But to say that people *do not think* is too sweeping a statement. We do think, all of us, all day long, but we think in regard to the body and bodily things, in regard to earthly life and the things of earthly life. We think in terms of mortal, physical existence — we aren't thinking from the basis of or in the terms of our immortal existence, but we think. Mr. Crosbie used to say that the fact that a man thinks wrongly, or that he thinks of nothing but mud, oughtn't to blind our eyes to the fact that he *can* think. The problem is to get him to think of something besides mud, something besides matter, something besides the daily, mortal round, because that only involves the memory, the psychic nature and lower Manas.

Question: — What is implied in Mr. Crosbie's saying "The clock marks time; the clock does not make time"?

Answer: — Examine our views of Karma and we can see that we take a clock notion of Karma. "My Karma did this to me; my Karma did that to me; my Karma brought me this and my Karma took that away." It doesn't do any thing of the kind. The things that happen to us are the clock of Karma, but we are the Karma; we are the doer; we are the actor. You know, if a bullet struck where you were standing a moment ago, the bullet couldn't possibly hit you — its cycle is not the same as yours. So, we make our own conjunctions and our own oppositions.

Question: — What distinguishes the different ages?

Answer: — The Golden Age is the age of innocence — the age of the mindless man, or of the pure man, the innocent man. So, the Golden Age is that age in which the Great Lords called in the books Maha-Chohans — now called Mahatmas, because they are in bodies — lived and walked this earth with the nascent mankind. Every man who lived knew these Great Beings for what they were, just as, say, a child represents the age of innocence or the golden age, but the child knows its parents.

The Silver Age is when nascent humanity begins to grow, just as the child grows, and the parents — in other words, the divine instructors — leave the child-humanity to its own devices, to some extent, but keep guard over men and move amongst them.

In the Bronze Age our “child” has reached the age of 14, its third cycle, and not only is it wise for it to act upon its own responsibility, but it insists on doing it. Men begin to choose leaders from amongst themselves; in other words, the old tendencies brought over from the preceding Manvantara come alive again, and people can’t tell the difference between a true teacher and a false one — just as today they can’t tell the difference between a patriot and a politician, between an honest man and a dishonest one, or know a truthful man from an untruthful man at sight. They choose leaders who satisfy their desires. By the end of the Bronze Age, then, the Great Beings retire; They no longer mix with mankind.

If you would like to study that further, turn in the Second Volume of *The Secret Doctrine* to, say, p. 272, and read from there on to the end of the section —

a most wonderfully instructive and inspiring section.¹

[TO BE CONTINUED]

The Golden Age

Man himself is the separator of the ONE into various contrasted aspects

What was the religion of the Third and Fourth Races? In the common acceptance of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the “Sons of Light.” Those who fell victims to their lower natures, became the slaves of Matter. From “Sons of Light and Wisdom” they ended by becoming the “Sons of Darkness.” They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.²

¹ Too long for a footnote but see article immediately following this — “The Golden Age.” — ED., A. 7.

² The name is used here in the sense of, and as a synonym of “sorcerers.” The Atlantean races were many, and lasted in their evolution for millions of years: all were not bad. They became so toward their end, as we (the fifth) are fast becoming now.

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of “gay religions, full of pomp and gold” as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety — as a feeling expressed by a child toward a loved parent — then even the earliest Lemurians had a religion — and a most beautiful one — from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves?¹ Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and the future Elements, just as the Angels of the Seven Powers of nature — the grosser effects of which are perceived by us in what Science is pleased to call the “modes of motion” — the imponderable forces and what not — are the still higher noumenoi of still higher Hierarchies.

It was the “Golden Age” in those days of old, the age when the “gods walked the earth, and mixed freely with the mortals.” Since then, the gods

¹ The “Gods of the Elements” are by no means the Elementals. The latter are at best used by them as vehicles and materials in which to clothe themselves. . . .

departed (*i.e.*, became invisible), and later generations ended by worshipping their kingdoms—the Elements.

It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes — hence the first-begotten and humanly-born mortals — who became the first “Sacrificers” to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built² as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel — the latter the life-bearing soil, the former “the tiller of that ground or field.”

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself — or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, “the mighty men of renown in those days” (*Gen.* vi.); who become with the Fifth Race the *Kabirim*: Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races.

² Cain was the *sacrificer*, as shown at first in chap. iv. of *Genesis*, of “the fruit of the ground,” of which he was *first tiller*, while Abel “brought of the firstlings of his flock” to the Lord. Cain is the symbol of the first male, Abel of the first female humanity, Adam and Eve being the types of the third race. (See “*The Mystery of Cain and Abel.*”) The “murdering” is blood-shedding, but not taking life.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god. At the same time this sexual religion was closely allied to, based upon and blended, so to say, with astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors (the Hyperborean Continent); the Atlanteans, toward the Southern Pole, the *pit*, cosmically and terrestrially — whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two poles were denominated, by the ancients, Dragons and Serpents — hence good and bad Dragons and Serpents, and also the names given to the “Sons of God” (Sons of Spirit and Matter): the good and bad Magicians. This is the origin of this dual and triple nature in man. The legend of the “Fallen Angels” in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man’s self-consciousness; it is the angle-iron on which hinges his entire life-cycle; — the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the ONE into various contrasted aspects.

The reader, therefore, will not be surprised if so considerable space is devoted in each case to an attempt to elucidate this difficult and obscure subject. A good deal must necessarily be said on its symbological aspect; because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is possible to convey in the technical phrases of a more formal, philosophical exposition. The “Fallen

Angels,” so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, “*Demon est Deus inversus*” finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone.

Thus it has now become self-evident that postulating as we do

- (a) the appearance of man before that of other mammalia, and even before the ages of the huge reptiles;
- (b) periodical deluges and glacial periods owing to the karmic disturbance of the axis; and chiefly
- (c) the birth of man from a Superior Being, or what materialism would call a *supernatural* Being, though it is only *super-human*—it is evident that our teachings have very few chances of an impartial hearing.

Add to it the claim that a portion of the Mankind in the Third Race — all those Monads of men who had reached the highest point of Merit and *Karma* in the preceding Manvantara — owed their psychic and *rational* natures to divine Beings *hypostasizing* into their fifth principles, and the *Secret Doctrine* must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that those angels are identical with their “Fallen” Spirits, than the esoteric tenet will be proclaimed most

terribly heretical and pernicious.¹ The *divine* man dwelt in the animal, and, therefore, when the physiological separation took place in the natural course of evolution — when also “all the animal creation was *untied*,” and males were attracted to females — *that race fell*: not because they had eaten of the fruit of Knowledge and knew good from evil, but because they knew no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyān-Chohans had incarnated.² “When we have ascertained the extent of the Universe and learnt to know all that there is in it, we will multiply our race,” answer the *Sons of Will and Yoga* to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated ascetics will “multiply,” *i.e.*, once more produce *Mind-born* immaculate Sons—in the Seventh Root-Race.

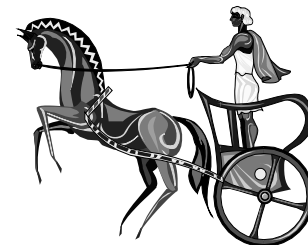
It is so stated in the Puranas; in *Adi Parvan* (p. 115) and *Brahmā Purāna*, etc. In one portion of the *Pushkara Mahatmya*, moreover, the separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny (the “Sons of passive Yoga”), will not create men “*converts half himself into a female*

¹ It is, perhaps, with an eye to this *degradation* of the highest and purest Spirits, who broke through the intermediate planes of lower consciousness (the “Seven circles of fire” of Pymander), that St. James is made to say that “this Wisdom (*psüche* in the original) descended not from above, but is earthly, sensual, *devilish*”; and *psüche* is *Manas*, the “human soul,” the Spiritual Wisdom or Soul being *Buddhi*. Yet *Buddhi per se*, being so near the Absolute, is only *latent* consciousness.

² This is the “*undying race*” as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Narada, the divine Rishi, alleged to have dissuaded the Haryaswas and the Sabalāswas, the sons of Daksha, from procreating their species, by saying “Be born in the womb; there shall not be a resting place for thee in all these regions”; after this Narada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn in another.

by whom he begets daughters,” the future females of the Third Race which begat the giants of Atlantis, the Fourth Race, so called. In the Vishnu Purāna it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world.

Happily for the human race the “Elect Race” had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyānis before Humanity had become quite material. When the last sub-races — save some lowest — of the Third Race had perished with the great Lemurian Continent, “the seeds of *the Trinity of Wisdom*” had already acquired the secret of immortality on Earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body into another. (*S.D.* II, p. 272-76)



DNYANESHVARI

LXII

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

CHAPTER FIFTEEN

The oscillation of Gunas continues until Tamas works up too far. Clouds of

Satva arise in the human branch through this Satva, sprouts of positive desire grow from which the fruits of merit (Punya) arise. Then wisdom (Dnyana) dawns and knowledge advances. Energy and thought begin to be seen. Discrimination adorns this branch of Satva. Positive deeds, the pursuit of the Vedas, meritorious action, sacrifice and other rituals are seen on this branch. The branches of Yoga, asceticism and renunciation then appear as the most tender leaves. Superior discipline and steadiness take these sprouts in higher regions and this branch then wafts by the Satva wind. Performance of duty (Dharma) then shoots up and fruits in the form of heaven appear on his branch. These branches then approach liberation itself. There are other branches that constitute the sun, moon and other constellations, also other schemes of life such as Pitras, Rishis and Vidyadharas. ...

You may wonder how it is possible to destroy such a tree as large as this whose upper branch reaches the highest regions and whose root is in formless Brahman. The lower branches envelop the moveable and immoveable life whose middle branches contain the whole of the human world. But you need not be afraid. A child is afraid of a bogey, but can get over it easily. Castles in the air come down of their own accord. The horn of the hare can be broken (because it does not exist). Similarly, it is not a big trouble to destroy this tree of the world that is not real. It is like a house full of "children of a barren woman." It is like a conversation in a dream. If this tree, as I have described it, were real, no one would deal with it. It is like serving a king with butter from a tortoise (who cannot produce butter). The waters of the mirage are only real at a distance. You cannot grow rice and plantains out of them. When the root is false, how can the fruit be real? The root of this worldly tree is

non-wisdom (Ajnyana). In a sense there is no end to the expanse of this tree. There is no awakening till sleep subsides. There is no light in the night. So long as knowledge of Brahman is not there, there is no limit to the expanse of this tree. When there is wind, there are a million waves on the ocean. When the sun goes down with sunset, the mirage also disappears like when the lamp is put out, the light also goes out. In order to end this tree, you have to strike at the root, that is at non-wisdom. The tree has been called eternal. As there is no truth in the origin of this tree, it cannot produce truth; and where there is no truth everything is negative and a negative is eternal. He who is not born cannot have a mother. Nor can there be any astrology of the child of a barren woman. What does not exist is eternal. So long as an earthen pot is not molded, there is no earthen pot. In this way, this tree is without a beginning and without an end. Yet whatever is seen in ordinary life is not real. The mirage does not rise from a mountain. Nor does it meet the ocean. It is just in the middle and unreal. Similarly this tree has neither beginning nor end, but it is in the middle as an unreality. It appears attractive like a rainbow. It acts on the ignorant in the same manner as a juggler misleads people. The sky is not of blue color but it appears blue. This tree, therefore, appears in one form in one second, but is never the same. Things seen and experienced in a dream are of no use in waking life. Similarly this transitory existence of the world is merely an appearance. While superficially it seems as if it is there when one goes to find it, he does not find it. It is like the antics of a monkey reflected in water. The waves of this worldly life appear and disappear so quickly that even light cannot catch up with it. At the end of summer, it is difficult to say from which way the wind is blowing. (It is blowing from all directions). It ought not to be difficult

then, to destroy what has neither beginning nor end and whose existence is doubtful. Non-wisdom secures it, its existence, and knowledge of Self will destroy it. There are no other means and if you get mixed up with this tree. You will move up from one branch to the other, from the lower to the highest and the higher to the lower.

Therefore, destroy them all, but make your effort intelligently. If sticks were thrown at a rope in the belief that it was a serpent, the labor was wasted. It would be like a man being drowned in a river where he has gone to fetch boats in order to cross a mirage. If you, therefore, try to destroy this world by wrong means, it will rebound on you. And the obscuring of Self only strengthens the hallucination of unreality. A wound in a dream can be put right finally by waking up and not by the application of any medicine. The root of non-wisdom must be destroyed by the axe of wisdom. The axe cannot be held by the intelligence except by renunciation (Vairagya). When the feeling of aloofness grows, intelligence will turn away from the highest worldly enjoyment as a man turns away from the food, which the dog has vomited. The practical feeling of aloofness means that the heart turns away from all objects and the sword of wisdom would be plunged deep into non-wisdom after removing the scabbard in the form of consciousness of body. The sword is sharpened from the stone of discrimination. It is chilled into the wisdom of Brahman and polished by the doctrine of unity. Holding its handle in the form of determination and with faith of mind, it should be tried once or twice. And then in this condition of Yoga there will be nothing to hit it with, as there will be complete unity. This sword in the form of knowledge will destroy this tree of the universe as the wind scatters the clouds and the sun destroys darkness and waking destroys a dream. It will

disappear as the mirage disappears in the moonlight. One should realize his true Self, which has no form and no possession.

A stupid man by means of a mirror increases the images, but you must not do so. The Self is to be realized in the same manner as one knows that there is water running under the ground, though a well has not been dug out or as a reflection in the water merges in the original when the water dries up or the space contained in a vessel merges in the large space when the vessel is broken, or fire loses its strength when the fuel is exhausted.

[TO BE CONTINUED]



Book Review

LEIBNIZ: A VERY INTUITIVE PHILOSOPHER

[G. W. Leibniz's *Monadology*, an edition for Students, by Nicholas Rescher, University of Pittsburgh Press 1991; \$22.50]¹

Perception

The transitory state which enfolds and represents a multiplicity in a unity, or in the simple substance, is exactly what one calls *perception*. One must distinguish this from *apperception* and from *consciousness...* p. 18

Perception, Mechanically inexplicable

One is obliged to admit that *perception* and what depends upon it is *inexplicable on mechanical principles*, that is, by figures and motions. In imagining that there is a machine whose construction would enable it to think, to

¹ It is a little pretentious to call this a "book review." It is actually a series of quotes from the book illustrating its value for Theosophical Students. — ED., A.T.

sense, and to have perception, so that one could enter into it, just like into a windmill. Supposing this, one should, when visiting within it, find only parts pushing one another, and never anything by which to explain a perception. Thus it is in the simple substance, and not in the composite or in the machine, that one must look for perception. Moreover, there is nothing besides this — besides perceptions and their changes — that one could possibly find in a simple substance. It is also in this alone that all the *internal actions* of simple substances can consist.

Created Monads: *Entelechies or incorporeal automata*

One could give the name *entelechies* to all simple substances or created monads. For they all have in them a certain perfection; there is a certain self-sufficiency that makes them sources of their own internal actions and, so to speak, incorporeal automata. (p. 19)

A Philosopher of PROCESS

[commentary] Section 15 will inform us that the action of the “internal principle of change” — this inner “active force” of monadic development over time — is to be characterized as *appetition*. This move of force is operative within all created monads, providing them with a “program,” as it were, specifying once and for all how their entire history unfolds in a predetermined fashion. Leibniz entertained the radical idea — not projected in modern science until the double helix of contemporary genetics — that information could be encoded in the internal make-up of a substance in such a way as to pre-program in its natural make-up the entire course of its subsequent development. Such a pre-ordained process of change determines a substance’s orderly unfolding over time in much the way in which an acorn embodies the developmental instructions that lead it to grow into an oak tree rather than a maple. Leibniz considers the

internal principles as akin to the algebraic rule for generating a numerical series or (better yet) as the generating equation for a continuous curve. This system unfolding of its own successive states — the whole history of its particular actions, so to speak — serves to endow each substance with its own particular individuality.

The fact that monadic change proceeds from within marks substances as units of activity — as *agents* — and thus is the definitively important aspect of their nature. This doctrine marks Leibniz as a **philosopher of process**, and sets him apart from the succession of theories (reaching from Parmenides to Spinoza to Bradley) who see time and change as insignificant and somehow illusory features of a fundamentally timeless and unchanging universe. (pp. 70-71)

Qualitative complexity contrasted to Quantitative simplicity

All monads have a complex inner structure, an internal complexity of differentiated *detail* that runs on into endless variation, somewhat like the infinite decimal expansion of a unit like *pi* or the square root of two. This complexity serves both to differentiate substances from one another, and to differentiate every state of the substance from every other over time. In fact substantial change simply consists in this alteration of detail. For Leibniz, it is the totality of its properties that establish its characteristic identity. On this basis each individual substance is, as it were, a species unto itself.

This qualitative complexity of monads stands in stark contrast to their quantitative simplicity. This may explain why Leibniz eventually came to prefer terms of art like *monad* or *entelechy* when referring to “simple substances.” (p. 72)

Monads of all three levels are practitioners of perception.

[Commentary] For Leibniz, perception is an extraordinarily broad conception: “the representation of multiplicity in unity, within a single substance.” The conscious perceptions of higher animals (not to speak of the self-conscious *apperception* of which we humans are capable) are very special cases.

Members of the Cartesian school held that all those organisms that cannot reason (plants and animals alike) are strictly mechanical contrivances or “living automata.” Excluded from the domain of the rational, thinking substances, subhuman animals thus fall into the realm of extended substances as strictly physical mechanisms. Leibniz strongly opposed this Cartesian idea that all mental life must be conscious. Unconscious perceptions that lie beneath the threshold of conscious awareness are a crucial instrumentality of his thought. For Leibniz, perception is not the capacity of a specific kind of being but pervades nature throughout.

Monads of all three levels (*entelechies* = created monads in general, *souls* = ruling monads in animals, *spirits* = ruling monads in rational creatures) are all practitioners of perception. But souls can be conscious, and *apperception* — self-consciousness — occurs in spirits alone. (p. 78)

Matter divisible in infinitum

Since matter is divisible in *infinitum*, every substance, however lowly, is dominant over an entourage of others. Each, accordingly, has a coordinated “body” of sorts for which it is the dominant “soul,” an entelechy with a function or *telos*¹ of its own. All of nature is thus organic. Even those objects

¹ “An end or purpose of its own. The adjective, *enteles*, used in ordinary speech to mean “complete, perfect or full-grown.”

we deem inorganic, such as rocks, have cells in their crystalline substructure which renders them organic on the level of very small constitutive components. All of these “organic” substances embody principles of operation that exfoliate their development over time even as an acorn is pre-ordained to develop “automatically” into an oak tree. The individual monads themselves, which constitute bodies, are “incorporeal automata” striving to bring their own particular nature to increasingly fuller actualization. (p. 90)

Apperceptively self-conscious spirits capable of science and morality.

[Commentary] Leibniz takes rational spirits of humans to differ from the more primitive souls characteristic of lower animals through the possession of a capacity for conceptual thinking with its concomitant access to knowledge of universal generalizations and truths of reason — especially the “eternal truths” of logic and mathematics. The capacity for abstract thinking (through which self-knowledge becomes possible) endows these higher-level creatures with an ability to perform inductive and deductive reasoning, and also enables them to make evaluative assessments. Thus while mere soul-endowed animals can have consciousness, sensation, memory, association, anticipation, and affection/aversion, it transpires that only the apperceptively self-conscious spirits can attain to the theoretical knowledge and rational evaluation, which involve conceptualization and universal judgment. They alone are capable of *science* and of *morality*. (p. 110)

Leibniz equates passivity with imperfection

Leibniz equates passivity with imperfection. This passivity/imperfection has two sides, a physical and (in spirits only) a moral one. Physical imperfection represents the *material* side of substances,

moral imperfection their *spiritual* side, as it were.

All created substances have a passive side that incorporates their limited and imperfect nature — an inherent “inertia”¹ that represents their “material” aspect. This “original imperfection” is included in the inevitable constitution of their defining characterization — the individualized make-up that constitutes them as the individuals they are.

Monads perceive from different points of view

All monads, all actual substances, perceive essentially the same thing — the actual universe as a whole. But they perceive it from different points of view, and accordingly with different degrees of clarity. In this way, the greatest appropriate degree of variety is achieved. And the fact that every possible point of view is actually occupied by a substance makes this world a plenum. (p. 202)

The dominant Monad represents synthesis of perception

Thus, although every created monad represents the entire universe, it represents more distinctly the body which is especially bound to it and of which it is the entelechy. ...

[Commentary] When Leibnitz says that every substance has a body that is “especially bound to it,” he does not mean that monads are material — that they have bodies by way of *composition*. Rather, he

¹ *The Dream of Ravan* echoes this idea on page 44: “The *Tamas* quality ... is the absence of all knowledge, feeling, motion, penetrability, transparency. It is, in fact, what may appear a strange expression, the moral basis of matter; or, in other words, that stolid state or form of spirit, which causes it to appear and be what we call matter. ...the great characteristic of brute matter, insensibility, opacity, cold obstruction, immovability; — in optics, the dark purple or violet ray...”

“Inertia, so called, “is force” according to Newton (*Princ. Def. iii.*), and for the student of Esoteric Sciences the greatest of the occult forces.” (S.D.I, 511) — Ed., A.7.

means that monads form parts of organized complexes and thus acquire bodies by way of *association*. Each created substance has a “body” of certain other substances that are coordinated with it and for which it serves as unifying entelechy. In its role as “dominant” monad it perceives/represents with comparatively greater clarity the environing “body” of other monads that are affiliated to it. (p. 216-18)

[Commentary] Leibniz holds that hierarchical organization pervades the organic realm. Every organism is a unit of units, each integrated into a single whole through the operation of a dominant monad (or entelechy) that provides for the substantial bonding unit of this unit. This dominant monad perceives (and thereby expresses or represents) with comparatively great clarity what is happening throughout this whole organism and thus constitutes its principle unity. (p. 234)

The holographic universe foreseen by Leibniz

Thus each organic body of a living being is a kind of divine machine or natural automaton which infinitely surpasses all artificial automata. ... The machines of nature, namely living organisms, are still machines even in their smallest parts, *ad infinitum*. It is this that constitutes the difference between nature and artifice, that is, between divine artifice and ours. (See *Theodicy*, secs. 134, 146, 194, 403)

Life is Everywhere.

The combination of cells into plants or the fusion of individuals into cooperative source units (in sponges or even bee-swarms or flocks of birds) make for a unification of separate individuals into a larger whole. Leibniz puts great emphasis on this sort of emergence of higher level composite units through the coordinated and, as it were, collaborative interactions of lower level ones.

Leibniz's pan-organic view of the world is predicated on the idea that "life is everywhere." (p. 228)

Thus nothing is fallow, sterile, or dead in the universe; there is no chaos, no disorder save in appearance. It is somewhat like what appears in a distant pond, in which one might see the confused and, so to speak, teeming motion of the pond's fish, without distinguishing the fish themselves. (See *Theodicy*, Preface.)

Birth and Death are doorways, not finalities.

This also brings it about that there is never either complete birth or complete death, in the strict sense of a separation of the soul from the body. What we call *births* are unfoldings and growths; even as what we call *deaths* are enfoldings and diminutions. (p. 240)

The Mind-Body Problem

[Commentary] Leibniz applies his theory of a pre-established harmony obtaining among all monadic operations to the solution of the mind-body problem. The dominant mind-monad and the monads constituting its body agree in functioning — as Mark Twain asked, "When the body is drunk, does the mind stay sober?" (p. 260)

Souls act according to the laws of final causes through appetite, ends, and means. Bodies act according to the laws of efficient causes or of motions. And the two realms, that of efficient causes and that of final causes, are harmonious with one another. (p. 260)

The two realms of the psychological and the physical harmonize because both root in exactly the same foundation: the all-pervasive pre-established harmony¹ that prevails among all existing monads.

¹ Leibniz's "pre-established harmony" might be, in Theosophy, the "compassion" at the center of the Karmic wheel. — ED., A.T.

It is this which aligns the perceptions and appetitions of a monad with the activities of its natural environment. Accordingly, the physical realm of mechanically operative efficient causes and the psychological realm of voluntaristically operative final causes accord with one another in complete coordination. Mind-body coordination simply constitutes no problem. (p. 263)



ARTIST TURNING WEAPONS INTO PEACE STATUE

By Angela Cara Pancrazio

Wednesday April 6, 2005
The Arizona Republic

CENTRAL PHOENIX — A 24-foot-tall sculpture made from four tons of melted-down weapons is rising in the center of Phoenix.

Everything from automatic weapons and handguns to brass knuckles and knives have been transformed into the art project called *Release the Fear*, the brainchild of Phoenix artist Robert Miley.

His statue which he calls a monument to peace and understanding, is finally coming to fruition at Sweet Acacia Park, a tiny grassy space between Central and First avenues on Roosevelt Street.

The project that started nearly a decade ago is nearly complete, a looming sculpture that resembles a human figure with outstretched arms. It will be unveiled May 21.

Miley's design is based on his concept to show fear rising out of the weapons, then released through the outstretched arms aiming at the heavens. The figure is also symbolic, representative of the city's icon, the Phoenix bird.

The artist said he sought to take something that was used for something terrible and give it hope.

He intentionally set aside dozens of the weapons confiscated by local law enforcement officials and placed them around the base of the sculpture.

“Seeing weapons at the base of this is a reminder of what we can transform from; we can rise above the violence and nothing is impossible,” he said.

For **Viktor Frankl**, meaning is experiencing by responding to the demands of the situation at hand, discovering and committing oneself to one’s own unique task in life, and by allowing oneself to experience or trust in an ultimate meaning — which one may or may not call God.

The Pilgrimage

If the deepest work of the flesh is to get us out of control, then the deepest work of the Spirit is SELF-CONTROL. Self-control is the by-product of a self-forgetfulness.

Buddhism, as it is generally taught today, has as its foundation “The Four Truths” and the “Eight-fold Path.” In the true spirit of the teachings, the Four Noble Truths are; 1. Suffering exists. 2. Suffering exists because we cling to ignorance. 3. Suffering ceases. 4. Suffering ceases with Self-realisation.

By clinging to false ideas of who and what we are, our name, body, occupation, relationship to others beings, nationality, positions etc., we lose our true identity and feel separate from the Source of all life and consciousness. As our beliefs and feelings create our reality, we disempower ourselves. Suffering ensues.

Self-realisation is God-realisation, that is, conscious Union with the Source. The way to this enlightenment is known as the “Eight-fold Path”. In Truth it is really three-fold, the other five are dissections of these. They are: 1. Right thought. 2. Right speech. 3. Right action. Is that not taught by every major religion? The most important guide-post on the path to enlightenment is HARMLESSNESS. Ahimsa, as practised by Mahatma (Great Soul) Ghandi is an expression of Harmlessness.

It all seems simple; however, we cannot fill a vessel with fresh, clean water without first emptying it of any old, muddy contents it may contain. Have we not all been hardly able to wait to tell a friend of the unkind things someone has said about him/her? Think about it. Did you tale-telling make your friend’s day? Did you make your friend feel good? Why did you repeat it? Was your friend in any peril because of the criticism, or were you foolishly excited by the “drama” of it all? Were you truly being a “good” friend? Clean you own vessel.

Perhaps you made the error of reproaching the “attacker.” It is not up to you to correct your brother but to accept him as he is. And that is very easy when you know that in the true nature of his godliness he is faultless. We are in the process of learning perfect love. Perfect love is unconditional. What we usually call love is anything but perfect. “I can only love you if...” Fill in your own conditions. They will lead you into wrong thoughts, words and deeds. They are not harmless. Above all, they harm you, yourself.

When we are critical of the ones we love we justify ourselves. “Oh, I’m just saying these things for your own good.” In truth we are saying them so that they will conform to the way WE would like them to be. Is it so difficult to accept

them as they are? Do they really do you harm? Is it the way you respond that is harming you? Now think about it. Are you really being harmless; to yourself?



bodhicitta

Whether or not we actually achieve the realisation of bodhicitta and to what level or depth we gain such a realisation depends upon the force of our experience of great compassion. This great compassion, which aspires to free all sentient beings from suffering, is not confined to the level of mere aspiration. It has a dimension of far greater power, which is the sense of commitment or responsibility to personally bring about this objective of fulfilling others' welfare. In order to cultivate this powerful great compassion, we need to train our mind separately in two other factors. One is to cultivate a sense of empathy with or closeness to all sentient beings, for whose sake we wish to work so that they become free from suffering. The other factor is to cultivate a deeper insight into the nature of the suffering from which we wish others to be relieved.

■ His Holiness the Dalai Lama
 ■ from *Lighting the Way*,
 ■ published by Snow Lion Publications



CORRESPONDENCE

It occurs to me on the subject of Guru / chela relations:

We are all their students, we hope.

The task is for us to begin (or to continue with redoubled vigor) to work to use, practise and promulgate their philosophy of THEOSOPHY.

If we keep quiet and still nothing gets done. Causes delay.

They are restricted under Karma from "interference," as we have read in their published "Letters."

We are not — so the task (and test) is ours as best as we can manage among ourselves and for others.

That's as I see it.

Salaams

Dallas



Dear friends,

I'd like to refer to the *Supplement* of February 2005. There we see the article: "Remote viewing Tibetan monks see Extra-Terrestrial Powers Saving the World from destroying itself in 2012."

The text says Indian Tourists hear from a few monks in certain monasteries in Tibet (not in Daramsala) that between 2010-2012 a great change will occur in the world. The A.T. editor, in his comments, rightfully says that the monks may have tailored their message to fit the conceptions of the tourists or simply to fit the "new age language."

I believe the theme of the next 10 or 20 years is too important to be left without further discussion. Different traditions have different views on the

historical and karmic challenges humanity is facing now. One of these viewpoints is the astrological approach, about which HPB wrote more than once.

These points of view should be discussed by us in accordance with the second goal of the theosophical movement, the comparative study. And we should be able to see and sense the present moment (2005-2020) as we study the theosophical theory of cycles.

There is no need to exchange personal dogmas, inflexible opinions or ready-made revelations. Instead, there is an opportunity to share our doubts, to question things together, to open-mindedly exchange our views, to study what HPB and WQJ or the Mahatma Letters teach us, and also to read the present-day facts while listening to our inner selves.

As to that interesting article on the Tibetan remote viewers, its author N. K. Subramaniam could be asked to give us some more hints and information.

After all, in what monasteries did the monks talk? Who are the monks? And who are the tourists who heard the monks? When was the message given to the tourists? Mr. Subramaniam could help us further about the actual sources of his article.

My suggestion is that the A.T. goes ahead with the subject of human karma in 2005-2020. The USA State Department has a study made which got to a part of the media some time ago. Government experts foresee a radical ecological and geological change in the planet some time between 2007-2015. If that is true, we theosophists may have a couple of years to understand a little bit more about the theory of cycles, before having a much more intense PRACTICAL lesson about it!

I would like to hear from those interested in the subject, both directly, via e-mail, and in the pages of the A.T. Your view, Jerome?¹

Carlos Cardoso Aveline
Brazil.
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The Growth of Soul

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

From *Point out the Way*



Quotable Quotes

Long years must pass before the truths we have made for ourselves become our very flesh.

VALÉRY

The only joy in the world is to begin.

PAVESE

A truth that's told with bad intent
Beats all the Lies you can invent.

WILLIAM BLAKE

The reformatory effect of punishment is a belief that dies hard, chiefly I think, because it is so satisfying to our sadistic impulses.

BERTRAND RUSSELL

¹ We have several readers in Bangalore, and I suspect they will tell us whether, or how much additional information we might be able to get from Mr. Subramaniam.

To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust.

HENRY DAVID THOREAU



"The Buck Stops Here"

It is that Ego, that "Causal Body," which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality — the evanescent masks which hide the true Individual through the long series of rebirths.

ENQUIRER. But is this just? Why should this Ego receive punishment as the result of deeds which it has forgotten?

THEOSOPHIST. It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor (the personality *that was*) did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the **new boots** on the feet of a boy, who is flogged for stealing apples, should be punished for that which they know nothing of.

ENQUIRER. But are there no modes of communication between the Spiritual and human consciousness or memory?

THEOSOPHIST: Of course there are; but they have never been recognised by your scientific modern psychologists. To what do you attribute intuition, the "voice of the conscience," premonitions, vague undefined reminiscences, etc., etc.

— (*Key to Theosophy, Sec. viii*)



THE HERESY AND THE NECESSITY OF SEPERATENESS

Steven Levey

I was wrapped in a bitter struggle. The large room with many windows, had, at its center, a long table with many chairs, upon which were seated many individuals, mostly women. (Retrospectively, the room was reminiscent of another one in a large building, but this one I don't recall ever being in.) From the outset it was clear that a man of large stature would periodically enter the room, wearing a large scowl, while brandishing his hands as weapons. (Again, retrospectively, it never occurred to me that he was an aspect of me as it is obviously possible to see this.) His intent was to create as much pain as possible and even to kill.

I thought: "I've got to stop this guy."

Taking account of myself and the situation, it was abundantly clear that I am not near his stature and bulk and therefore could not be as dangerous as he is, but never the less, the deed must be done. Hastily looking around me for something to use as a weapon, I could see that all I had at my disposal were the chairs. Fortunately they were the lightweight collapsible type, and perhaps might be used by a lightweight like me.

Again, he was on his way into the room. Just as he stepped in, and I know he saw me, I raised a collapsed chair, and swinging it with all of my might, repeatedly brought it down upon him. With a crash, he went down. I pummeled and pummeled him with the chair, until my arms grew weak and I had to drop it. Breathlessly, I stood there and looked down at my work. He was flat on the floor. No blood. But he seemed incapacitated, yet breathing. However, it was almost as if at any minute, he would

shrug off what had happened to him and stand up to continue his work. Had he done this to me, I would never have gotten up, but his strength seemed indomitable.

“What can I get to put an end to this, before he does as I suspected?” I looked around and came up with nothing. Out of desperation, the idea of a plastic bag tied over his head ran through my mind. I ran out of the room, through the opened door from which he had entered.

I was standing outside on the sidewalk looking into the room. Desperately, I was struggling now with my own ideas about this bag over his head, thinking;

“I will have to tie his hands first, or he will just rip the bag off. For god’s sake, I’m too inept at this business to accomplish anything useful here. By the time he comes around, I will still not know what to do.”

I began to wake up. The dream, as I now knew it, was still fresh enough to look into, as it were. Doing just that, from this “middle state”, I began to question.

“What if I had succeeded at killing him”, I thought, “wouldn’t he and I just return to keep going around at this desperate business in the future? After all, being a Soul, like myself so that we are more than our bodies and deeds, and it was these mental desperations and actions through which he, I, and everyone else are “driven” into reincarnation, what could have been killed? Certainly, as Krishna, makes so clear in the “Gita”, this Soul is not subject to death.”

Suddenly, a truth about this ever living conscious energy called Soul impacted upon me. Yes, it provokes lives, but cannot actually be materially involved, being not material (now I

question the meaning of that word), nor in any sense desperate, as its reflections may be, which we erroneously think of as all that we are. Therefore, it is his (my antagonist) belief in his work, regardless of how dangerous I saw it, which drew him into the illusion of reincarnation, and, therefore, it would have only been the illusion, which would have appeared to die, had that been accomplished. And as long as I was intent upon this, I would be drawn into it with him. These physical lives of ours seem self-animated to continue as long as their energies persist, like Shelly’s Frankenstein.

“So”, I thought, “if my killing him would not break the cycle, what would?”

“Ah, the glimmering sunrise of perspective. This is the basis for the need of the teaching! This is the reason the Buddha taught the Dharma, and through the application of it, my antagonist and I would no longer engage in the actions, which would draw the need for retribution. Otherwise he and I would be powerless to get off of this wheel of self and other abuse, no matter how often I, or someone else, might have removed him. We can’t stop one another; we can only attend to alternatives, so that we can stop ourselves.

In a fractal pattern, the metaphor of this began to reveal more and more reflections in so many other circumstances that I simply could not grasp them all. But, one which remained in view is the awareness of reverence of the Gurus who taught such a grave and powerful metaphysical ethic. For, they could only have learned it through a combination of self involvement and reflection upon their Teachers teaching, this being an important aspect of their message to be distilled, all along. Another is the possibility of grave error through the perception of the need of the teaching. That being the rationalization

that “I” am the Teacher and that it therefore falls to “me” to teach. In the very beginning of The Voice of the Silence, H.P.B. points to the lower *Iddhis*, or the powers of the illusionary self to deceive. I think that as soon as “I” occurs to one in the context of the aforementioned realization, one has fallen from the ideal. Yes, one may be that Teacher, but one must walk a “razor’s edge” here, to be sure one is not aggrandizing the personal self. And on it goes again. The obligation to know, and to pass on the knowledge must be incumbent upon the perceiver of these truths, but that is a precarious karma.

The other reflection of ideation to remain upon me was this about separatism. This antagonist and I were in the same world of interaction in the dream. We had reacted upon each other from our own perspective and motive. In doing so, as in all other interactions in this world, we were in a symbiosis; a form of unconscious brotherhood. In this sense we are all together and separate in our thoughts and karma. And, most importantly, at the level of Soul and the application of Great Wisdom, we are not separate.

The truth which will impact upon our lives so that we can eliminate contention, to be replaced by conscious Brotherhood, is capable of this because of the actual pre-existent “Radical Unity” in which we all move and have our being. Therefore the Buddhist notion of the “The Great Dire Heresy of Separatism” has its existence for us as we refuse to honor this ‘pre-existent “Radical Unity”, and it is a psychological state of acquiescence based in our inability to be cognizant of the causes of our contentious actions. Upon the realization of this, through the application of the Great Ethic and a simultaneous awareness of such Wisdom as that, which is contained in *The Voice of the Silence* and *The Secret Doctrine*, we

can alter this psychological lie. We will see that the Duality is a state of pre-existent relationship between what we call Consciousness and Matter. The ONE, of which this state is a reflection being incomprehensible, therefore intellectual understanding of this necessity will simply have to wait, in the face of the grandeur of it. None the less, we can dismiss the problem of this through the intuitive essential nature of this “separatism” and therefore model our actions off of that to which our “Hearts” attend as we awaken to our duty.



PERFECTION AND THE TWELVE GREAT HIERARCHIES

Question: Could the Masters or a Buddha reincarnate in some other solar system?

Answer: No Master or Buddha would want to reincarnate in another solar system. He is called Master, Buddha, Mahatma, Brother, because although he could leave this solar system, he chooses not to. But the question probably means, is it possible for a man to finish evolution here, say, in our earth chain, or in this solar system, and leave the solar system if he chooses to? It is clear that this is possible, and that many egos do it. For example, in the *S.D., I*, p. 213, there is a statement that this solar system contains twelve hierarchies of beings — not seven, as we think of it — *twelve* great hierarchies of being, but only seven of them have anything to do with our system directly. Then on p. 7 in the second volume is the statement that of these

twelve orders which relate to the whole solar system, four have already reached liberation to the end of the Great Age; that is, they are no longer in manifestation in this solar system; that the fifth of the Great Orders of the solar system is ready for liberation, but remains active on the highest planes in order to help mankind; and that the other seven great orders are still under the sway of Karmic Law — and we know mighty well who those Egos are!

If we study a subject which is mentioned in *The Voice of the Silence* and in the *Glossary*, we find that there are three classes of beings who achieve perfection, each of its own kind. One of those classes is called the “Nirmanakayas;” that is, the class of Great Souls to which our Masters and Buddhas and all such beings belong. Another class is called “Dharmakayas,” and still a third class is called “Sambhogakayas.” While H.P.B. is extremely reticent, both in regard to Sambhogakayas and Dharmakayas, she does show that they have nothing more to do with this earth. Now they may go into Nirvana, or into some other stream of evolution aside from the one that is in our solar system — who can say?

Question: If the most progressed and advanced entities are the ones that start the new evolution, how does that harmonize with the statement that those that come later catch up and travel faster?

Answer: It seems to me that if we look for analogies right around us we could see it easily. This afternoon I saw a dog riding in an automobile making 75 miles an hour; there isn't a dog living that could do it under his own four-legged power. The dog availed himself of the progress of the human race. All of us travel faster than the very great men of a thousand years ago. A school-boy gets more experience in 10 years than Plato

had in 80.¹ Why? Because he takes advantage of all the past.

So if you proceed from the physical to the metaphysical, you can see how, not so very long ago, it was, do the best he could, a six-month hard journey for a man on foot from New York to San Francisco. Now, a man travels the entire distance in twelve hours. How is he able to do it? He takes advantage of the progress, not of himself alone, but of all those who have preceded him, so that the humblest man today gains far more experience, that is, has far more opportunity to learn, than our ancestors did a thousand years ago, ten thousand years ago.

It is simply under the law of unity, the principle of Brotherhood. Any man, if he chooses, may avail himself of the accumulated experience of the whole mass of egos who have preceded him in this Manvantara. So he is able to travel far faster than if left to himself. (*Point out the Way*, pp. 50-51)

The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings.

The Chief Hierarchies among these are hinted at in the great Quaternary, or the “four bodies and the three faculties” of Brahmâ exoterically, and the

¹ The author is obviously analogizing on the physical plane only, for Plato is far ahead of us due to his accumulations of experience in his higher principles. The equivalent of technology for this other kind of experience might be the amount of labor — the percentage of our life — we devote to such streams of ideation as *The Voice of the Silence*, and *The Secret Doctrine*. These two align one with the *new cycle*. — Ed., A.T.

Panchâsyam, the five Brahmâs, or the five Dhyani-Buddhas in the Buddhist system.

The highest group is composed of the divine Flames, so-called, also spoken of as the “Fiery Lions” and the “Lions of Life,” whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the *nucleole* of the superior divine World. They are the formless Fiery Breaths, identical in one aspect with the upper sephirothal TRIAD, which is placed by the Kabalists in the “Archetypal World.” (SDI, 213)

Original Seven Groups

THEY (*the Moon-gods*) WENT, EACH ON HIS ALLOTTED LAND: SEVEN OF THEM, EACH ON HIS LOT. THE LORDS OF THE FLAME REMAINED BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE (*a*).

(*a*) The Secret teachings show the divine Progenitors creating men on seven portions of the globe “each on his lot”—*i.e.*, each a different race of men externally and internally, and on different zones. This polygenistic claim is considered elsewhere (vide Stanza VII.). But who are “They” who create, and the “Lords of the Flame,” “who do not”? Occultism divides the “Creators” into twelve classes; of which four have reached *liberation* to the end of the “Great Age,” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain. (SDII, p. 77)



In a Valley Green High

In a valley green, high in the mountains,
there grows a tall tree
Older than the tumbling mountains around it
once grew in the sea

Flowing with the changing seasons go by
and the roots they grow deep
While the branches in the sky hold a harvest
the heavens will reap

In the spring a single flower does bloom in
the branches so green
With the beauty of the sun and the moon
only free men have seen
Flowing all around the flower is song like
the circling tide
Washing up upon the shores of the islands
where ancients abide

Every year the fruit is harvested seeds are
returned to the earth
For to grow a forest tall when the new world
is come to its birth
Deep below the winter snow in the darkness
and stillness they lie
Waiting for the light of spring when they'll
hold forth their leaves to the sky

Listen to the gentle moon in the shade of the
branches of night
Like a flower in the sky with a song that
brings stars into sight
I...O is the moon and she sleeps in the sea
I...O is the sound of the singing in seeds



Guest Editorial from Bangalore

Eliminating Evil

—Pt. S. Suchindranath Aiyer

All over the World, people are going through painful experiences such as threat of possible wars, sudden assaults of illness, privation, dangerous ideas, financial difficulties and so forth. I would like to write about the suffering we experience in India.

Let me first take up privation and financial difficulties. It is no news that the general public as well as the government is caught in a maelstrom. The cause of this nightmare lies in something nobody seems to have noticed. Government projects are being greatly impeded by the negative thinking of the officials involved. What would happen if all the public servants worked together and avoided doing harmful things? They would realize that all their expenditures are made with the taxes paid by the people – money earned with their sweat – and they would never think of spending that money unnecessarily. They would stop wasting their office hours, so work efficiency would increase tremendously and the number of officials needed to do the work could be reduced to probably half the present number. Moreover, since they would do their work with love and integrity, everything would go smoothly. They would be more popular with the people, so they would no longer have tendencies toward being dishonest or ineffective. The people would no longer fear the public officials, nor would they despise them as they do today. Public servants would be friendly to everyone and, needless to say, they would win the love and respect of all.

Under such circumstances there would be no more negativity such as anyone approaching an official with an ulterior motive, so corruption would cease and all the people would be able to depend on these public servants with a feeling of security. In such a state, supervision and investigation would be unnecessary, and there would be no cases to put on trial. What a wonderful gain this would be to the finances of the Nation!

There would be no more free food and drink offered for hidden reasons, so no one would indulge in the unwholesome practice of eating or drinking too much.

Thus, in their private lives, officials would enjoy better circumstances, improved health, and more harmony in their homes.

Moreover, there would be no more backstage maneuvering, which has been the usual characteristic of government activities, so things would be done with much less expense in every way. The benefits in this sense would be unexpectedly great. If these things alone could be realized, the government's budget would become less than half the present amount and the taxes imposed on everyone would be greatly reduced. How happy the general public would then be!

The same thing could happen to private enterprises. What would these companies be like if all the employees discarded their negative attitudes? They would be working with loving attitudes and honest motives, so there would be no need for the spending of money for external policies – kickbacks, food and drink for prospective associates, campaigning; nor would there be any more tricks of the trade, such as shady deals or deceptions. Transactions would become smooth, with no unnecessary time-spending, and there would be only pleasant relationships for everyone involved in business. Production would increase, costs would become lower, and as a natural result goods would sell well, and export trade, especially, would thrive greatly.

The best of all, which would delight everybody, would be that conflicts between labour and management would disappear completely and all working places would be permeated with a harmonious, cooperative spirit, with peace and love. Since all the employees would be working with joy, their efficiency would increase tremendously and as a result incomes would also rise, so there would be no more anxieties and

misgivings about living expenses. If such a world should become a reality, there would be no need to hire men as security guards. Bookkeeping would become much simpler. Companies that are now making up two or three account books would feel no need to do so, for they would not be required to undergo frequent unpleasant negotiations with several tax and government officials as they do now. A few hours' talk with one or two officials would suffice to make everything clear. This would be a great benefit to both sides.

Thus, everything would be done with much more efficiency and the working hours would be about half of what they are at present. Companies' profits would increase so they could become fully equipped with recreational facilities, making the pleasures of life incomparably greater for workers. Directors and executives too would enjoy constant peace of mind, since all the unpleasantness arising from outward obedience and inward resistance would disappear, and there would be no doubt about the prosperity of business.

Let us now turn our eyes to the political scene. Everybody knows how cleverly evil is being practiced there. Truly, I am afraid there are very few individuals among public officials or party members whose first consideration is national or public interest from the depths of their hearts. Well, perhaps it is true that they are concerned with these to a certain extent, but their self-love is so strong! We can tell from the actual state of affairs how self centered and party centered most of them are. When they know that a certain idea has come from an opposing party or parties, they offer opposition to it, whether it is right or wrong. Indeed their opposition is for the sake of opposition itself. It is an ignoble attitude that has become a matter of course today. Not only are their heckling,

abusive language towards opposing parties and their disputes despicable, but these men and women sometimes act so disgracefully as to actually resort to force. In such situations, the scenes are like those of fights between scoundrels.

Quite a number of the members of parliament and legislatures have not been elected by just and upright means but rather by dishonest use of money or through personal and communal considerations. This is the reason that so many of them are not really representatives of the people – not the nation's choices – and they act as the above facts indicate. Now that India aspires to become a democratic country, we do hope we can elect individuals worthy to be our representatives. The government is advocating fair and just elections, and the people in the political field seem to be growing more aware of the need for such elections. I trust they will become far better in my own lifetime.

So much for politics. Now, let us consider society in general.

As you are all aware, we unfortunately see negative things going on everywhere. When we investigate a little into the private lives of individuals, we find some kind of discord in many homes – differences between husbands and wives, parents and children, brothers and sisters, or disputes between servants. Thus, there are few families that are truly harmonious. We hear of dissension among relatives and acquaintances which sometimes even develop into lawsuits. When we hear of the frequent blood shedding affairs involving family members these days, we feel more frightened than sad.

Besides the above-mentioned things, our daily papers are filled with reports of thievery, robbery, fraud, shop lifting, pick pocketing and black mailing. I can think

of this number of things while just scribbling thoughts as they come, for the evil in the World can be said to be a bottomless bog.

Since the true cause of all suffering in the world is evil, I do not think it is too much to affirm that modern society is made up of victims of this evil. I am afraid there is not even one out of ten thousand people who can live even a single day with a total sense of peace and security.

All these things cause man misgivings, but there is a greater one and that is illness. Burglars, however frightening they may be, can generally be held in check by locking doors and windows securely. The problems of poverty can be solved if people are in good health and take to work. Lawsuits can be avoided if people are careful about their conduct. Illness and war, however, are absolutely beyond control in the present state of affairs. When we deeply study and examine them, we come to realize that they too originate from evil; after all this is the basic cause of misfortunes.

The one right solution to every misery of man is true religion. The love of God, the realization of the spiritual world, the inexorable divine laws and the quest for perfection. It is not really clear to us whether or not the men of intelligence in this world are fully aware of this fact.



Magnetism, Karma and Free Will

[When HPB moved from Germany to London, her first quarters were at Mabel Collin's house in Maycot. The following transcription is copied from a +microfilm of pages from the Blavatsky Lodge Minutes Book. It also appears in Vol. xiii, p. 364-5.]

At a meeting held at Maycot, June 16, 1887, a discussion arose as to the aura and magnetism of any individual. Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prana; which is the individual life principle. The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes. The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana *but* in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of "psychologizing" is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire. Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man

finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration. A distinction was drawn between obstinacy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.