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THE REAL DIWALI FESTIVAL

This is the festival season all over our country —

We have just celebrated Vijaydashmi, and are moving towards Diwali. Why exactly do we celebrate these festivals? What is the deeper meaning behind them? Vijaydashmi is often seen as the victory of an angel representing the good (Rama) over a demon representing the evil (Ravana), and Diwali as the return of Rama to his birthplace, (Ayodhya). But are these just historical incidents whose anniversaries we celebrate?

Gandhiji was very clear that the real meaning of our epics, Ramayana and Mahabharatha can be found only when we see them as allegories representing the battle of the good and evil *within our hearts* — each heart represents the Kurukshetra, he said. When others tried to present historical proof of Kurukshetra, the town in Haryana, being the scene of this battle in the bygone years, he dismissed such ideas, saying that even if this is true, what use is a recall of such events that took place 5000 or more years back to our lives *today*? It is only when we recognize the battle of Mahabharata taking place every moment in our own hearts that the message of the *Gita* comes alive for us.

Each of the Kauravas represent the evil tendencies *within* us, and each of the Pandavas represent the good forces *within* us. We have more evil than good within, hence the allegory calls for 100 Kauravas and only 5 Pandavas. In real life, who will ever name his or her children Duryodan Dushasan? Not that our children don't have

any shortcomings. But even though our baby girl is a very obstinate child, we call her not 'hathhi', but 'namratq'; even when our baby boy weeps and howls all day and gives us sleepless nights, we christen him not 'shok but 'Ashok'. So, Duryodhan Dushasan are names not for real persons but for our own evil tendencies. Similarly Arjun is the name for that tendency within us by which we wish to fight our own shortcomings, and triumph over them. It is for this purpose that we are sent into this place within our hearts through the millions and millions of incarnations that we have to go through on these planes of phenomena into which we are born.

Kabir has very beautifully described the dilemma that the Arjun force within us faces: conquering one evil unfortunately creates the ground for another to surface! Over millions of life-times, when we first give free play to lust and then finally begin to recognize this as evil and after Herculean effort, our mind develops a sense of calmness, hence our ability to concentrate is

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heightened. This in turn results in resounding success in all our worldly efforts — in business, in education, in military conquests, etc. These accomplishments make us feel we deserve the just rewards for our talents, and we become gradually more and more greedy. So greed takes over where anger left off. After another million life-times, when we slowly begin to recognize that greed is bad and engage in the next Herculean effort of overcoming it, we start using our talents not for our own benefit but for the sake of others — helping the poor, bringing about social change, playing the role of emancipator. Such a role makes us feel ‘ what a good boy am I’, and the ego flares up. And, as the ego or sense of “I-ness” is the root cause of all the evils, anger and lust and greed and so on that the Arjun within us has tried for so many millions and millions of life-times to eliminate, all promptly come back into our hearts!!

It is when Arjun gets absolutely frustrated and humbled that the Lord appears in the form of Krishna, and the famous *Geetapadesh* follow. Each chapter of the *Gita* is actually a form of Yoga — how by yoking ourselves to the Divine we can succeed in eliminating the evils within, for then we will be attributing our success to the Divine, and the ego will not get inflamed. The five ‘horses’ that are right now driving the chariot — our inner Self — will finally be brought under control.

Each story in the Mahabharata is a symbolic representation of this battle, and a pointer to the Yoga practices that will enable the good within us to triumph over the evil. Particular stress is laid on that most intractable evil within — the feeling of ‘I-ness’, which manifests itself as the ego. Krishna comes to Draupadi’s rescue only after she gives up clinging to her sari. Similarly, in the last story, when the Pandavas are asked to conquer the Himalayas but with the condition that none should look back at the world, each one

(including Arjun) fails — except for Yudishtir. The name Yudhistir stands for the ability within us to remain steadfast in battle.

This is possible only when we rise above the duality this world represents, which is the goal of all higher forms of Yoga

Rising above duality is central to the message of the Ramayana too. Rama’s birthplace is shown as Ayodhya — where there is no conflict, no feeling of ‘I versus You’ (How different from what goes on in the town that goes by that name!!) Rama represents our real self, whereas Ravana represents our false self, which involves the feeling of separation from the other, and hence the ego. Our battle over trillions of life-times is the battle between this false self and the real self. The best description of this battle in English has been made not by a Hindu philosopher but by the Catholic priest, Thomas Merton:

“Between the self and the Self there is a eternal warfare, for the one is a barrier upon the other’s journey home. We shall know suffering, and in particular the agony of fear, as long as this duality remains, and there is no escape from this battlefield.”

Ramayana is actually a description of this ‘eternal warfare’. Ram represents our Self, Ravana our self (personality). Sita represents our soul, which has been abducted by our lower self because we identify with the body and mind which are ‘trapped in space and time’ — for they are only instruments evolved by the Inner Man and lead to the feeling of a narrow self, subject to death and destruction, and ‘separated from the rest’. What this sense of separation does to our identity and our ability for love and compassion is best described by none other than Albert Einstein, invoking his discoveries in physics that led to a new concept of space and time:

“A human being is part of the whole, called by us ‘universe’, a part limited in space and time. He experiences himself, his

thoughts and feelings as something separated from the rest; a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is, in itself, a part of the liberation and a foundation for inner security.”

Einstein insisted that anyone who really wants to understand this Theory of Relativity must get out of this prison of space and time that we are all entrapped in:

“For a convinced physicist, the distinction between part, present and future is an illusion, though a stubborn one.”

Unfortunately, nothing that is taught in our universities prepares us to overcome this ‘stubborn illusion’. Here is where the real lesson contained in our epics comes to our rescue — overcoming the barriers of space and time require that we subdue the feeling of ‘I-ness’, and a pre-requisite for that is the triumph of our mind which is willing to do the bidding of Rama as opposed to other tendencies which are for ever creating new desires, and are therefore acting at the bidding of Ravana. Hence Gandhiji declared in unambiguous terms:

“Our greatest enemy is not the foreigner, nor anyone else. Our enemies are we ourselves, that is, our own desires.”

At the base of all desires, whether we classify them as ‘bad desires’ or ‘good desires, is the notion of a world ‘out there’, a feeling of others separated from the rest. It is this feeling that gives rise, as Einstein pointed out, to a limitation of our ability for love and compassion. Hence, the basic requirement for liberation was specified by the Buddha in the following words:

“Practice the simple truth that the man there is thou.”

In other words, let the Self (Rama) triumph over the self (Ravana). Vijayadashmi represents this triumph. Diwali always follows Vijayadashmi, for such a triumph of the spirit over the mind leads to en-light-enment — the ability to ‘see the subtle’. This ability is possible only when we rise above duality — hence Diwali is shown as the return of Rama Ayodhya.

What do we mean by ‘seeing the subtle’? The most important things of life are actually hidden from us during our normal waking consciousness. As the eminent psychologist William James put it:

“Our normal consciousness, rational consciousness as we call it, is but one special type of consciousness whilst all about it, parted from it by the flimsiest of screens, there lie potential forms of consciousness entirely different.”

Another eminent psychologist, Carl Rogers, has specified what these different forms of consciousness imply and how they can lead to insights into the space-time continuum that forms the bulwark of the Theory of Relativity:

“Perhaps in the coming generation of younger psychologists, hopefully unencumbered by university prohibitions and restrictions, there may be a few who will dare to investigate the possibility that there is a lawful reality which is not open to our five senses; a reality in which present, past and future are intermingled, in which space is not a barrier and time has disappeared; a reality which can be perceived and known only when we are passively receptive, rather than actively bent on knowing. It is one of the most exciting challenges posed to psychology.

Why is it such an exciting challenge posed to psychology? Because no matter how much we study it as a subject in our universities, we are unable to see the mind — our own or others’ — and hence all

knowledge of the mind are well thought-out guesses, at best — more often, just plain speculations.

Even more important than the mind is the life force which pervades our bodies, and the bodies of all plants, animals birds. Our “Life Sciences” today arrive at conclusions about life by studying the physical and chemical properties of the molecules that constitute our bodies. But by the time these molecules are separated from the body, they have already lost the element of life!

The other extremely important thing we try our best to fathom, but always fail, is the course of events in our lives — accidents, deaths, birth itself, circumstances of birth, earthquakes, weather patterns, earthquakes. We may deceive ourselves into thinking that one day ‘rational consciousness’ will solve these mysteries, but in countries like India and China it is well known that the sages and saints who had quieted their minds by overcoming the self had access to the Creative Power that is behind all causation. Their ‘enlightenment’ led to this, and this enlightenment was always preceded by the victory of the Rama within them over the Ravana within them. As the Buddha put it very simply:

“There is self and there is Truth. Where Truth is, self is not. When self appears, Truth is not.”

Goswami Tulasidas also stressed that enlightenment — the Diwali that follows the victory of the inner Rama — leads to lighting up not only the inner worlds within, but also the physical world in which we live while occupying this body. Guru Nanak Dev used the analogy of the fog to convey the same message — that in our ‘normal waking state’ we do not have the foggiest idea of the Cause behind events around us, but enlightenment lifts this fog, making us aware of the Law that is behind all phenomena, a Law which Gandhi equated to Love or Non-Violence.

Lest we conclude that Diwali and enlightenment are only Hindu or Indian concepts, here is Christ’s rendering of the same:

“The light of the body is the eye. If thine eye be single, thy whole body will be full of light. If thine eye be evil, thy whole body will be full of darkness. If then the light in you is darkness, how great is that darkness.”

In other words, to get en-light-ened, one has to eliminate the evil (Ravana) within and thereby see the unity behind the apparent multiplicity around.

But perhaps the best rendering of what en-light-enment stands for comes from the pen of Maulana Rumi, the great mystic in the Islamic tradition:

“The lamps are different, but the light is the same;

It comes from beyond. If you keep looking at the lamp, thou are lost.

For thence arises number and plurality.

Fix your gaze upon the Light.”

Fixing our gaze upon this light which reveals the unity of all life is the real Diwali.

Jyoti and Ananthu.
Navadarshanam Trust.¹

¹ Our thanks to M. L. Ramprakash, Jyoti and Ananthu for sharing the above with *The Aquarian Theosophist* — Ed., A.T.

Instinct and Intuition

Instinct is a direct perception of what is right, within its own realm. Intuition is a direct cognition of the truth in all things. Reason is, as it were, the balance between instinct and intuition. Animals have right instinct in regard to what to eat, and in regard to what is dangerous to them, for their instinct is acquired experience; but they do not reason in their instincts — they feel them. We reason about both our instincts (for we have some) and our intuitions, and usually reason ourselves into a false position from a false basis of thinking. Reason is an instrument we are working with, but if we start with wrong premises we are bound to come to false conclusions, however faultless the reasoning. Working logically, we can come to right conclusions only with an eternal premise; in no other way shall we ever determine the right in outmodes of looking at things.

In trying to understand instinct and intuition, therefore, we shall have to ascertain their true foundation. Certainly, there must be a deep meaning in, and a deep cause for, their existence. Looking upon the animal kingdom and seeing therein actions proceeding for the welfare of the different animal beings, we call those actions on their part instinct, without at all realizing that *something* produced that instinct. It could not arise of itself. It must have been a production, as all things in this or any universe are productions. The statement of the ancient Wisdom Religion is that at the root of every being of every grade, of every form and of every kind, there is one reality — Spirit, and Spirit alone. From Spirit have come all productions; from Spirit all evolutions have been brought about. The Spirit is the same in all; the acquisition differs in accordance with the degree of progress of the individual or being; for evolutions proceed on individual lines. All beings are of the same nature, but because

the thought, the idea and the action differ, we find in a great universe like ours many kinds of intelligence evolved from the great Root of all evolution — the Spirit in each being.

All beings below man are evolutions each in its own degree. Even in the mineral kingdom there is form, whether that form be of a crystal or an atom; it is a spiritual something with a psychic nature, expressing itself according to its own acquired nature. Crystals have their own particular sympathies and antipathies, their own attractions and repulsions. Are these mechanical? Not in the least. They are inherent instinct — an unerring faculty which is but that spark of the divine lurking in every particle of inorganic matter. If the mineral kingdom did not have a psychic intelligence man could never use it. The same is true with the vegetable and animal kingdoms, which, each, adds something to the mere psychical intelligence of the mineral kingdom in a limited way. Then, coming to man, we find that he has the power of transcending his conditions, of standing apart from them and looking upon them as a self-conscious being, separate from them, and of an entirely different nature. That which is but a spark of divinity in the lower kingdoms grows to be a flame in the higher beings.

There are seven distinct stages through which all forms come, from nebular matter sown to our present concrete formations. Conditioned existence is produced by various kinds of lives in every state of matter — by different acquired intelligences. But man had a large part in the determination of the processes, of the degrees of descent to be undertaken, and it was according to his knowledge and processes instituted by him, that the state or conditions of the kingdoms below him were made. For Man was a self-conscious being when this earth began. Man stands midway between spirit and what we call matter, he is the turning point of evolution, and on him

depends the future of this evolution. Man has both instinct and intuition. Every cell in our bodies is instinctively impelled by us. Whether we are conscious of it or not, that instinct causes them to evolve. The lives in our bodies have been trained life after life, until their action is automatic and reflex. The cells of the different organs have their own special impulsations. The cells subtract from food whatever is necessary for the composition of the blood, the bones, the various tissues, and the brain — which, too, is made of the food we eat and is changing all the time, like any other part of the body, being in constant dissociation. But the Real Man is not his body, nor his brain, and it is to the Real Man that intuition pertains.

Both instinct and intuition have been gained in no other way than through observation and experience. All the instinct of animals is a gain in that particular species along the lines of their own growth in intelligence and expression in bodies. So, man's intuition carries with it all the knowledge existing in his real nature. Man has lived lives anterior to this one, not few but many — even on a planet which we inhabited before this earth began, or rather, before we began with this earth. The many, many experiences gained through many, many lives are still with us. We have never lost them. They are still resident and potentially active in our innermost being — in that real nature of ours which each one of us reaches every twenty-four hours, when the body is asleep, when the dreaming state is passed. There lies intuition — the sum total of all our past experiences. Something comes through occasionally giving us an inkling of what is the true nature. The choice of the conscience is the outlook of that true Nature upon the action which is contemplated. Some people hearing that “voice of the silence” think God is speaking to them, or that some other outside being impresses them. But in reality, it came from their own inner nature — was born from and drawn from the accumulation of all past wisdom; it was “the voice “of their own spiritual nature.

The channel through which the intuition may flow may be made clear by any and every one of us. In what way? By desiring to perpetuate the personality? Never, in this nor any other world. There must be a *recognition* of what, in reality, our personality is. It is not the body; it is the *ideas* held. Ideas make a body a fit vehicle for them; ideas control the action of the body. Our personalities are composed of our ideas, our likes and dislikes, our attractions and repulsions, of the little things that we demand for *me*. This is not the Real Man. The personality can not be retained; whatever the ideas held today, they are not the same as those we held in the past; yet in the past we acted, as now, according to the ideas then entertained. In the future we shall have still other ideas, and will act in accordance with them. It is our *thinking* which limits our action. It is, then, for us to see that we are *real spiritual beings internally*, and that it is only the outer — personality — which needs clarifying. The clearing can come about only by acting for and as the One Self. Then we shall express our real natures clearly in this world of material things; then we shall know what some men only suspect — for intuition is a *direct cognition of the truth*.

The Message of Theosophy was given us that we may reach into that part of our nature which knows, which notes and knows. This is not an impossible task; for we are *not* poor miserable sinners, and others have accomplished it. They went this way and tested out for themselves, as is the only true way for everyone. They found it to be absolute fact that all this inner knowledge, or intuition, is recoverable. They know that our ideas, our thoughts, our modes of thinking, our limited understandings of our natures make our hindrances; they know that neither the body, nor any environment whatever is detrimental, but that every environment is an opportunity — the greater the obstacles, the more hindrances of circumstance, the greater the opportunity. If we could but be wise

enough, if we could open our eyes wide enough to see, we could learn something from the various instincts perceived in the kingdoms below us. All those beings are proceeding *by instinct* on that long, long journey which leads to that place where we now are. If we are wise, by *intuition* we also will proceed on that small old Path which leads far away — the Path that all the Predecessors of all time have trodden. All the Beings who have appeared in the world as our Elder Brothers — Divine Incarnations — in past civilizations have reached that stage toward which we are now consciously or unconsciously proceeding. Our intuition is not so asleep as we think. It is shining in us all the time. If we will only remove the false conceptions which prevent us now from seeing, those of us who are operating on this side of the dark veil can draw that veil aside and let the light shine through.

(Robert Crosbie, *The Friendly Philosopher*, pp. 263-267)

Man, Visible and Invisible

“There are two kinds of beings in the world, the one divisible, and the other indivisible: the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit — Paramatma — which permeates and sustains the three worlds.” — *Bhagavad-Gita*.

In considering these statements, our immediate tendency is to make a separateness — a division — in our minds; but to understand nature at all, to understand ourselves at all, we may not make any such division. Both the divisible and the indivisible, and the Supreme Spirit, exist within each and every being. The “three worlds” exist in the nature of man as a being. Man, “visible and invisible, *is* Man, “divisible and indivisible.” There are different classes of visible beings, as well as

different classes of invisible beings, but whatever we may know of those different classes must come from a perception within ourselves. For that perception, however high, there is no stoppage anywhere; it may reach to the utmost confines of space. The power of perception in each one *is the* Supreme Spirit.

When we look at a human being with our physical eyes, we are able to see only the form; when we listen to the speech of a human being, we are able to understand only the sounds that we hear, or the ideas that the words convey. We can not tell just what a human being is, just what his possibilities are, or what knowledge is his, either by looking at him or by hearing him speak. We may know this or that presentment, or the various circumstances under which we came in contact; we may gain ideas from those contacts; but to know one through and through, root and branch, is not given to any mere physical thinker. So there is in the human being that which is invisible — that power of perception and expression of which we sense only a part. That invisible part of man has never been fathomed, though it exists in all of us, and from it all that is visible has sprung

Spirit is invisible, yet can we think of a place where Spirit is not? Spirit is everywhere, in everything, the cause, the sustainer, of all that was, is, or ever shall be. Spirit is not outside of us; the same Spirit is in all; whatever differences we may be able to perceive in any other are not differences of Spirit, but differences in range of perception. All our powers rest upon that One Spiritual Nature. The limitations placed upon the power to express are not made by any external force whatever, but made by ourselves, by the ideas that we hold. Our range of perception is governed by the ideas we hold in regard to ourselves, our nature, and the life about us. These ideas that control our physical lives and our minds are, in fact, the limitations in ourselves; yet, however varied, however

high, however low they may be, their very permanency rests on the Spirit itself and every one of them springs from perceptions of Spirit. Truth and error both spring from perceptions of Spirit, and by the very power of Spirit are sustained. Ideas rule actions, and, as ideas have, like actions, their cycle of return, so we create a vicious cycle in which we become involved, from the one single fact that we constantly identify ourselves with this, that, or the other condition. But this very power of self-identification is from Spirit.

Visible man — his body, his physical instrument — alone is a growth from below upwards. The physical body is merely the shell of the man, made of matter of the earth, from the three lower kingdoms — mineral, vegetable, and animal — and is being constantly renewed from day to day, constantly worn out from day to day. Man, himself, is that invisible power and entity which inhabits the body, which is the *cause* of its present construction and development from lower forms of consciousness. Man, himself, is above all physicality. From the physical point of view, man, himself is absolutely invisible. He is that which acts. No form may restrain him. No form can in any real sense contain him. Any form maybe the focus from which he may and can act.

The Real Teaching is that the man himself, as spiritual being, descends from the plane of spirituality, or spiritual self-consciousness, step by step, through all the stages of condensation of matter; that he meets the uprising tide of form from the lower kingdoms, and when the most perfect form from the lower kingdoms, and when the most perfect form of all has been brought to its highest stage of development, he enters it. Not until the *invisible* man enters the physical instrument, could there be humanity at all. So we, as human beings, are the product of the higher Divine Spirit, of all the knowledge of a past immensity of time, and also, of all that lies in the lower

kingdoms, which constitutes our lower nature. Man's higher nature is not divisible. It is constant, eternal and true. The lower nature is impermanent and changing, but the invisible man within is the one who makes the changes, who forces on the changes, and who gathers experience and knowledge through them. There is no static condition for any instrument whatever in all the kingdoms, in all the worlds and in all systems. Never-ceasing motion, the power to move on and on, in greater and greater ranges of perception, is the birth-right of every human being. We are like the one who went out from his father's house and dwelt among the swine and fed upon husks. The time must come for us to say, like the prodigal son, "I will arise and return to my Father" — I will arise and resume my own real place in Nature; using all the instruments that I have, I will work to the end that all beings may share in all knowledge, that they may progress in a consecutive range of steps, ever on and upward, without the breaks and obstacles that a false conception of our nature brings about. Such is the whole object of the ancient Wisdom Religion — that man may resume his own birthright. No Being or beings of any grade can *confer* upon man the knowledge that he alone can get. That knowledge is all in reserve in the invisible part of his nature, the result of every experience of all his immense past; it is right with him, although he has made his physical instrument of such a nature that it will not register what he, as the real being — the invisible man — knows.

Man, the invisible being, eternally is; for him there is never for an instant cessation of consciousness. The curtain rings down on one scene to immediately rise on another. When the body is at rest, the man is still acting and thinking, in another way, in a finer form, on planes not so restricted as is the physical plane. There he has freedom. There he sees and feels and hears and speaks and acts (as he does on the physical plane) but he can be here, there or elsewhere,

wherever his thought brings him. Wherever his desire is; he can move freely and unhampered by gross physical material. The power of perception of all kinds of substance, and of all kinds of beings is the power of every one of us, but that power to see lies behind the physical eye; it belongs to the eye within — the eye of the soul.

How shall we recognize that power? By acting from the basis of our eternal, divine nature; by assuming our own identity; by ceasing to place dependence on any philosophy, on any science, or religion, or any statement whatever; by depending on the reality of the inner, true, spiritual man; by clarifying our mental conceptions; by thinking right thoughts and by acting in accordance with them. In that way, every channel in the body becomes open to what goes on when, as spiritual beings, we leave the physical instrument at night, and are active on the inner spiritual planes of being. Each and every being must know for himself, and the only place where he may know is within himself. Each one, in reality, stands at the center of the universe, and all the rest are pictures and sounds and experiences, in which he may see the play of spirit.

How may we obtain a resumption of divinity? It can not be obtained by much speaking, nor by argument. It can be obtained only by taking the position. Always we act in accordance with the position assumed. So let us take the highest position, the position that is shown by everything in nature. The highest of the high is ours. We must assume that high position. We must affirm it. How else can we gain a knowledge of immortality than by taking the position of immortality? We assume and act in accord with the position of wickedness very easily. If we take the high position, we not only act in accordance with the greatness of ourselves, where is all perception of it, all fulfillment of it. What knowledge could we have of immortality from the point of view of mortality? What

idea of perfection could we get from the basis of imperfection? None but a faulty one. The highest idea on that basis would merely be less imperfection. Real perfection does not mean a relative perfection; it means an intimate knowledge of the essential basis of everything that exists in nature. True spirituality is not a hazy condition; not a mere existence without action; but the power to know and to do, to have what the ancients called “all-knowingness.” When we reach “all knowingness,” then are we truly divine — divine in knowledge, divine in power, acting through every conceivable state of matter, and through every conceivable instrument. And that is our great destiny. Just let us seize it. Life is ours. Spirit is ours. Consciousness is ours. Eternal existence is ours. Just let us take it. The greatest of all knowledge does exist. All the experience of the past, all the civilizations that ever have been, have produced beings who now are the custodians of all the knowledge that has been gained. That knowledge is waiting for us as soon as we shall take the necessary steps to fit ourselves to become the possessors of it. That knowledge includes all intellectual knowledge, all spiritual knowledge, and all knowledge of every force in nature. Great and powerful as are some forces that we know of now, there are forces to be known that far transcend them all. The power to destroy a world is reachable by the one who takes the right step; but the one who takes the right step will never destroy. He will only build. He will use all the power that he has to construct a path on which humanity may travel the way he has gone.

If, then, we all think of ourselves as eternal invisible beings, acting through visible impermanent instruments, we shall get a better and truer conception of life; and if we will try to reach inward to the innermost part of our heart of hearts, we shall find a greater vision ours — a power to perceive in wider ranges, to greater depth, with more effect than can ever be gained by our physical organs of sight. As one of our Great

Teachers said, "All nature is before you; take what you can." It is for each one to listen, to learn, to apply.

(Robert Crosbie, *The Friendly Philosopher*, pp. 273-278)

Renunciation of Action

It would be a grave mistake to think that by not acting one frees himself from the consequences of action. Such would be a totally false view of the "renunciation action." The whole universe *is* action. First, last, and all the time ceaseless motion lies behind everything that is. Among all creatures the impulse to move on — to progress — is action, and it comes from the very nature of Spirit itself; it cannot be denied. Nor can one, even if he should think so, ever cease from action, in not doing that which ought to be done; for there is action in the very thought — thought being the real plane of action and that which induces any kind of action. Without action there is no manifested life. While we live, we are constantly acting. There is not a moment when action ceases, whether the action is through a mind in a body, or after the terrestrial mind and body are laid aside for the time being and functioning goes on in inner instruments and sheaths of the soul.

Motion is the basis of man's physical existence. There is not one atom, not one molecule in the body, which is not in constant motion, and it is through that constant motion that the body is enabled to register the various differing effects presented by physical matter itself. But within the body is that which gives direction — the mind — or that bundle of ideas which each one has. In the last analysis, it comes home to each individual that he himself is his own judge jury and executioner; for, if his ideas are small and concerned only with

physical existence, then the motion given is in a wrong direction, personal and physical. If, however, we realize that such ideas as we have accepted and made a basis for our action may not be true, we can change and enlarge them, or reject them altogether. Who, then, are WE, having the power *behind both body and mind* to arouse change?

We are the real *mover* behind the ideas and behind the will — the Experiencer — Spirit itself — that which looks out through our eyes and that which senses through our organs. It is the same Self in each and every instrument. Spirit has the faculty of identifying itself with the business upon which the mind is concentrated, so that it becomes involved in its instruments and confused by its involution. Although we are Spirit — divine, eternal, beginningless, endless — we have created right or wrong ideas as to our own natures, as to anything and everything which we experience in any direction, upon any plane of being. We are the One Reality behind all experiences, behind all planes of being — which are but temporary in their nature, while Man himself, divested of every means of communication with them, becomes creator of his own means. Within the spiritual nature lie every possible power, force and means for the creation of a more and more perfect instrument, yet, by our own actions, by our own creation of false ideals as their basis, we have made the conditions in which we find ourselves.

We could get beyond the troubles by which we are affected, if we would cease to deal in every case with effects. We are constantly in a sea of effects, and we try to relate one effect to another without for one moment going back to the basis of causation — to the Self, the Spirit within. In the Spirit, no one of us differs — no human being, nor any kind of being — whether above man, man, or below man. The One Spirit in all is the perceiving power. It is the executing power. It is the creative, the preservative and the regenerative power in every being. Outside

of us lies nothing but perception, but within us lies the power of realization of Spirit itself and of the powers which lie within that Spirit. Our differences lie in our spiritual advancement and in our discriminative knowledge, according to our self-evolved nature of mind and body — an evolution which always takes place under law, under the same law ruling from the minutest life to the highest spiritual being — that inherent law which *is the power to act*. Action is merely the execution of that spiritual law.

We are learning all the time because we are acting all the time. In every fresh combination, the understanding and proper use of it points us onward and enables us to go still further into higher worlds and wider combinations. Each one of us is a sensitive instrument — the embodiment of everything there is in the whole of nature; for we have evolved from instruments of homogenous substance more concrete instruments and we move in them, as spiritual beings from an immense past, to make all possible differentiations and combinations to be obtained in our evolutionary stream. And let us not forget that we were concerned not only with the beings above us and those of our own high estate when we began this evolution, but with all the beings below us in the mineral, vegetable, and animal kingdoms. All are interdependent. It can only be when we realize our own natures and act in accordance with them that we shall fulfill the purpose of our life here, which, in fact, includes every being of every kind anywhere. We act upon them all to some degree in every thought and action of our own, and just as we affect them so the effect flows back upon us through beings like us, and beings above us and below us. So, the whole course of understanding — the proper ideas from which to act — lies within ourselves and not outside.

To imagine that we are here by chance, that there is no law, that there are accidents, that we are not responsible for ourselves being

impinged upon while others are gratified of their desires is an error. We have brought ourselves into the present condition by doing similar things before. We have in other lives pursued a course that shut us out from a knowledge of our own nature. We have so acted through the inherent power within ourselves as to bring about a closure between our high perception and our lives in the body; we have affected others in a similar way, and they in their turn come back to affect us and keep us on that plane of thought and action. For it can be seen that our thoughts are action more than the acts themselves. It is the way we think that produces action, and others are permeable to these thoughts of ours, be they good or bad.

There is the faculty in man of identifying himself with whatever condition he finds himself in — the faculty, called in *The Bhagavad-Gita, Ahankara, or egotism*. As soon as we are involved in any set of circumstances — be it happiness or misery — we immediately identify ourselves with the prevailing condition, forgetting that there were other conditions before and that there will be other conditions in the future with which we may gain identify ourselves, if we have not learned to do otherwise. So we go on thinking that we are this body, that we are this nation, these events, and this period time. All these ideas are subversive of an understanding of our true natures, but they are eradicable, because we ourselves created and maintain them.

A true understanding may be had by no matter whom or where through what is known in one of the ancient writings — the “Mundaka-Upanishad” — as the shaving process. It is the elimination of all that is not the Self. For nothing that we can see is Self; nothing that we can hear, or smell, or taste, or know is Self. The Self senses all, through its instruments, but is not any of these things. Nor are we any of the experiences we have had, are not having, or will have. We are that which experiences,

and are not any of the changes. We are none of the processes through which we go every day, from sleeping to waking, or from life to death, according to universal law. WE never sleep; WE never die. Sleep is just the reaction of the body, and when the body sleeps WE are still thinking and perceiving and experiencing, in the dreaming state, and in deep sleep states beyond, where we have full spiritual self-consciousness.

Why do we bring back so little memory of the action of consciousness during deep sleep? Because our registering apparatus is of a small caliber. The physical brain which is the register of our thinking — our manipulating instrument here — like everything else in our bodies is formed from food, and so is constantly changing as our impressions change. It becomes receptive only to the constant influence of our earthly thinking. But, if while awake, we take a spiritual basis for our thinking — that which compels us in right action, with the recognition of all men coming from the same source and proceeding toward the same goal, though the path varies with the pilgrim — thinking and *acting* on that basis during our daily lives, then the brain will become responsive to those other forms of consciousness during the sleep of the body; then, all that we know on the high planes of being can be carried through and to a greater degree expressed in the body.

In all processes something of change is going on. So, action from the highest basis of thought institutes an action in the body itself and changes the very nature of the lives in our bodies making them porous to the inner side of nature so that they finally become translucent, and permeable to all higher and finer influences. There is the higher and inner side of any and every form that exists — mineral, vegetable animal, human or beyond the human — and as we become more universal, in our modes of thinking and of action, we contact more fully that higher, inner side. We raise

ourselves higher, and we see the world as quite different from the one perceived when we were treading the path of mere terrestrial existence. We see what all false modes of thought and action have brought about — animosities, wars, divisions between individuals, pestilences, disease, cyclones and earthquakes, noxious insects and animals.

The great errors of mental conception which darken man's mind keep him *as an ever-acting being* creating the conditions which bring him his sorrows and disabilities. If there were no human being in the world who would ever harm another, there would be no harm. All harmful things would disappear. But even though there be harmful beings, and their nature can not be changed, we can so change our own attitude that no harm can come to us from them. If we fear or fail to act in any given place where the situation calls for action, then we have acted in a wrong way, for we have missed an opportunity. And an error of omission is worse than an error of commission. Act, then, but act for and as the Self of all creatures. Renounce not action, but *selfish interest* in every thought and act.

(Robert Crosbie, *The Friendly Philosopher*, pp. 278-283)

ARE CHELAS MEDIUMS?

Originally published by Madame Blavatsky in the *Theosophist* for Oct., 1884.]

According to the newest edition of the *Imperial Dictionary*, by John Ogilvie, L. L.D., "A *medium* is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be

made; especially one who is said to be capable of holding intercourse with the spirits of the deceased."

As Occultists do not believe in any communication with "spirits of the deceased" in the ordinary acceptance of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression *animal magnetism*" would probably have been modified, if the editor of the *Imperial Dictionary* had been an Occultist, we therefore are only concerned with the first part of the definition of the word "*Medium*," which says: "A *Medium* is a person, through whom, the action of another being is said to be manifested and transmitted"; and we should like to be permitted to add: "*By the either consciously or unconsciously active will of that other being.*"

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*" or by the active *Will* (which sends out that "*Magnetism*") of another. If the beloved General rides along the front, the soldiers become all "*Mediums*." They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "*Medium*" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even skeptics "that come to scoff, remain to pray." People go to the theatre

and shed tears or "split their sides " with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "*Medium*" in the popular acceptance of the term, unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being."

This reduces the number of "*Mediums*" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship"; that is to say, some vulnerable point by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to *Mediums*, and say that only

such persons shall be considered mediums, who allow other beings to influence them in the above described manner to such an extent that they lose their self-control and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium. A person may consciously and voluntarily submit his will to another being and become his salve. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or for bad purposes. This other "being" may be an idea, such as love, greediness, hate jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, "*the nature of the being, whose action is transmitted through him.*" Or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "chela," although ignorant of the fact

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be enlightened in regard to the danger which

they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a “medium” in the vulgar acceptance of the term, is a question which had better be left to the reader — after a due consideration of the above — to decide for himself.

¿Acaso los Chelas son Médiams?¹

DE ACUERDO con la edición mas reciente del “Diccionario Imperial” de John Ogilvie, LL.D., “Un médium es una persona a través de la que la acción de otro ser se dice que es manifestada y transmitida por medio del magnetismo animal, o una persona de la que se afirma que se están haciendo manifestaciones espirituales a través de ella; especialmente alguien de que se dice que es capaz de sostener una relación con los espíritus de los muertos.”

Como los Ocultistas no creen en ninguna comunicación con los “espíritus de los muertos” en la aceptación ordinaria del término, por la simple razón de que conocen que los *espíritus* de “los muertos” no pueden y no vienen a comunicarse con nosotros; y como la expresión anterior de “por medio del magnetismo animal” podría haber sido modificada si el editor del “Diccionario Imperial” hubiese sido un Ocultista, por lo tanto nosotros sólo nos interesamos con la primera parte de la definición de la palabra “Médium,” que dice: “*Un médium es una persona a través de la que la acción de otro ser se dice que es manifestada y transmitida*”; y desearíamos que se nos

¹ Our thanks to Eduardo Velasquez Corona for this excellent translation of H.P.B.'s article “Are Chelas Mediums?” — ED., A. T.

permitiera añadir: “*Por medio de la voluntad conciente o inconsciente de ese otro ser.*”

Podría resultar extremadamente difícil encontrar en la tierra a un ser humano que fuese influido más o menos por el “*Magnetismo Animal*” o por la *Voluntad* activa (que emite ese “Magnetismo”) de otro ser. Si el amado General cabalga en el frente, todos los soldados se vuelven “*Médiams.*” Se llenan de entusiasmo, lo siguen sin miedo, y atacan la batería tan temida. Un impulso en común los abarca a todos; cada uno de ellos se vuelve el “Médium” de otro, el cobarde se llena de heroísmo, y solamente aquél que no sea *médium* en ningún grado y por lo tanto insensible a las influencias morales epidémicas o endémicas, va a ser la excepción, a afirmar su independencia y a correr.

El “predicador del renacer” se va a poner de pie en su púlpito, y a pesar de que lo que dice sea lo más carente de sentido e incongruente, aun así, el tono de lamentación de su voz y sus acciones serán lo suficientemente impresionantes para producir “un cambio de corazón” entre al menos la parte femenina de su congregación, y si él es un hombre poderoso, inclusive los escépticos que “fueron a mofarse, se quedan a rezar.” La gente va al teatro y arroja lágrimas o “arranca su butaca” de la risa de acuerdo con el carácter de la función, ya sea pantomima, una tragedia o una farsa. No existe ningún hombre, con excepción de un bruto genuino, cuyas emociones y consecuentemente sus acciones no puedan ser influidas en una forma u otra, y que por lo tanto *la acción de otro se manifieste o transmita a través de él.* Por lo tanto, todos los hombres, mujeres y niños son *Médiams*, y una persona que no sea *Médium* es un monstruo, y un aborto de la naturaleza; porque permanece sin el color de la humanidad.

La anterior definición puede difícilmente por lo tanto ser considerada suficiente como para expresar el significado de la palabra

“Médium” en la acepción popular del término, a menos que agreguemos unas cuantas palabras y digamos: “Un médium es una persona a través de la que la acción de otra se dice que es manifestada y transmitida *hasta un punto anormal* por medio de la voluntad activa consciente o inconscientemente de ese otro ser.” Esto reduce el número de “Médiums” en el mundo hasta un punto proporcional al espacio alrededor del que nosotros trazamos la línea entre lo normal y lo anormal, y también va a ser igual de difícil de determinar quién es un médium y quién no es un médium, como lo es determinar dónde comienza y termina la sanidad. Todos los hombres tienen sus pequeñas “debilidades,” y todos los hombres tienen su pequeña “mediumidad”; esto es decir, algún punto vulnerable, por medio del que puede ser sorprendido sin darse cuenta. Uno no puede ser considerado realmente insano; y el otro tampoco puede ser llamado “médium.” Las opiniones frecuentemente difieren si un hombre es sano o insano, y así, pueden diferir con respecto de su mediumidad. Ahora bien, en la vida práctica un hombre puede ser muy excéntrico, pero no es considerado insano hasta que su insanidad llega a tal grado que él no sabe más acerca de lo que está haciendo, y por lo tanto es incapaz de tener cuidado de sí mismo o sus asuntos.

Nosotros podemos extender la misma línea de razonamiento para los Médiums, y decir que sólo deberían ser consideradas como médiums las personas que permiten que otros seres las influyan en la forma descrita anteriormente *a tal grado como para perder su auto control* y no tener más poder o la voluntad propia para regular sus propias acciones. Tal abandono del auto control puede ser pasivo o activo, consciente o inconsciente, voluntario o involuntario, y difiere de acuerdo con la naturaleza de los seres que ejercen la mencionada la influencia activa sobre el médium.

Una persona puede conciente y voluntariamente someter su voluntad a otro ser y convertirse en su esclavo. Este otro ser puede ser un ser humano, y el médium va a ser entonces su obediente sirviente y puede ser usado por él para propósitos buenos o malos. Este otro “ser” puede ser una *idea*, como el amor, avaricia, odio, celos, codicia, o cualquier otra pasión, y el efecto en el médium va a ser proporcional a la fuerza de la idea y a la cantidad del auto control que queda en el médium. Este “otro ser” puede ser un elementario o un elemental y el pobre médium podría volverse epiléptico, maníaco o criminal. Este “otro ser” podría ser el principio superior del hombre, ya sea solo o en rapport con otro rayo del principio colectivo universal espiritual, y entonces el “médium” podría entonces convertirse en un gran genio, un escritor, un poeta, un artista, un músico, un inventor, y así en adelante. Este “otro ser” podría ser uno de esos seres exaltados llamados Mahatmas, y el médium conciente y voluntario podría ser llamado entonces su “Chela.”

Una vez más, una persona podría nunca en su vida haber escuchado la palabra “Médium” y aun así, ser un fuerte Médium, a pesar de estar completamente inconsciente del hecho. Sus acciones podría ser más o menos influidas inconscientemente por su medio ambiente visible o invisible. Él podría convertirse en presa de Elementarios o Elementales, aun sin conocer el significado de estas palabras¹, y podría

¹ *Elementarios*. Propiamente, las almas incorpóreas de los depravados; almas que han separado de sí mismas sus espíritus divinos, en algún momento previo a la muerte perdiendo así su oportunidad de inmortalidad; pero que en la etapa actual de aprendizaje se ha pensado como más conveniente aplicar el término a los espectros o fantasmas de personas incorpóreas, en general, a aquellos cuya habitación temporal es el Kama Loka. Eliphas Levi y algunos otros Cabalistas hacen muy poca distinción entre espíritus Elementarios que han sido hombres, y aquellos seres que pueblan los elementos, y constituyen las fuerzas ciegas de la naturaleza. Una vez divorciados de sus tríadas superiores y de sus cuerpos, estas almas permanecen en sus envolturas *Kama-rúpicas*, y son atraídas irresistiblemente hacia la tierra en medio de los elementos compatibles con sus

consecuentemente convertirse en ladrón, asesino, violador, borracho o degollador, y ha sido comprobado frecuentemente que algunos crímenes se vuelven epidemia; o una vez más, por medio de ciertas influencias invisibles ser obligado a cometer ciertos actos que no son consistentes para nada con su carácter como se le conocía previamente. Él podría ser un gran mentiroso y por una vez, mediante influencias invisibles ser inducido a hablar con la verdad; él ordinariamente podría tener mucho miedo y aun así en alguna gran ocasión y en el impulso del momento realizar un acto de heroísmo; podría ser un ladrón callejero y vagabundo y súbitamente tener un acto de generosidad, etc.

Más aun, un médium podría conocer la fuente de dónde proviene la influencia, o en términos más explícitos, “*la naturaleza del ser, cuya acción es transmitida a través de él,*” o podría no conocerla. Él podría estar bajo la influencia de su propio séptimo principio e imaginarse que está en comunicación con un Jesucristo personal, o un santo; él podría estar en rapport con el rayo “intelectual” de Shakespeare y escribir poesía Shakesperiana, y al mismo tiempo imaginar que el espíritu personal de Shakespeare está escribiendo a través de él,

naturalezas burdas. Su estadía en el Kama Loka varía con respecto de su duración; pero termina invariablemente en desintegración, disolviéndose como una columna de niebla, átomo por átomo entre los elementos que los rodean. *Elementales.* Espíritus de los Elementos. Criaturas evolucionadas en los cuatro Reinos o Elementos—tierra, aire, fuego y agua. Son llamados por los Cabalistas, Nomos (de la tierra), Silfos (del aire), Salamandras (del fuego), y Ondinas (del agua). Con excepción de unas cuantas de las clases más elevadas, y sus regentes, son más bien fuerzas de la naturaleza que hombres y mujeres etéreos. Estas fuerzas, como agentes serviles de los Ocultistas pueden producir diversos efectos; pero si son empleados por los “Elementarios” (*q.v.*)—en cuyo caso esclavizan a los médiums—van a engañar a los crédulos. Todos los seres invisibles generados en los *planos* 5º, 6º, y 7º, de nuestra atmósfera terrestre son llamados Elementales: Peris, Devas, Djins, Sílfides, Sátiros, Faunos, Elfos, Enanos, Tríos, Coboles, Brownies, Nixies, Duendes, Pinkies, Banshees, Pobladores del Musgo, Damas Blancas, Fantasmas, Hadas, etc., etc., etc.

y el simple hecho de creer en esto o aquello, no haría de su poesía nada mejor o peor. Él podría ser influido por algún Adepto a escribir una gran obra científica y permanecer completamente ignorante de la fuente de su inspiración, o quizá imaginar que fue el “espíritu” de Faraday o de Lord Bacon el que está escribiendo a través de él, mientras que él estaría actuando como un “Chela,” a pesar de ignorar el hecho.

De todo esto se sigue que el ejercicio del mediumnismo consiste más o menos en la total entrega del auto control, y ya sea que este ejercicio sea bueno o malo, dependerá completamente del uso que se haga de ello y el propósito con el cual sea hecho. Nuevamente esto depende del grado de conocimiento que la persona mediumnística posea, con respecto de la naturaleza del ser a cuyo cuidado él rinda su voluntad ya sea consciente o inconscientemente durante un tiempo la vigilancia de sus poderes físicos o intelectuales. Una persona que confía indiscriminadamente esas facultades a la influencia de todos los poderes desconocidos, sin duda es un “chiflado,” y no puede ser considerado menos insano que aquel que confía su dinero y valores al primer extraño o vagabundo que se lo pida. Ocasionalmente nosotros entramos en contacto con tales personas a pesar de que son comparativamente raras, y en general son conocidas por la mirada idiota y por el fanatismo con el que se aferran a su ignorancia. A tales personas se les debería tener compasión en vez de culparlas, y si estos fuera posible, debería iluminárseles con respecto del peligro en el que incurren; pero ya se trate de un Chela, que conciente y voluntariamente presta en forma temporal sus facultades mentales a un ser superior, que él conoce, y en quien tiene plena confianza respecto de la pureza de sus motivos, honestidad de propósito, inteligencia, sabiduría y poder, puede ser considerado como “Médium” en la acepción vulgar del término es una cuestión que mejor debería ser dejada al lector, para ser

decidida por sí mismo después de la debida consideración de lo anterior.

**INTERMEDIACIÓN Panfleto de la
L.U.T. Núm. 13.**

THE CREATIVE WILL

There is no possible way of understanding or explaining the nature of any being whatever except through Evolution, which is always an unfolding from within outwards, the expression of spirit or consciousness through the intelligence acquired. The will of spirit in action has produced everything that exists.

If we understand that intelligent will lies behind everything that exists, is the cause of everything that is, is the Creator in the universe, we may perhaps gain some idea of what it is necessary for us to know in order properly to use our powers.

We all stand as creators in the midst of our creations. There are creators below us in the scale of intelligence. We stand in another place, with a wider range of vision, a greater fund of experience; so we can see that below us, infinitely below us, are beings so small that many of them could be gathered on the point of a needle. Yet the scientists who have examined them under many conditions cannot deny to these infinitesimal organisms a certain intelligence, an ability to seek what they like and to avoid what they dislike. From the smallest conceivable point of perception and action there is a constantly widening range of expression, of evolution, a development more and more in the direction of a greater range of being. This evolution of intelligence, or soul, proceeds very slowly in the lower kingdoms, more rapidly in the animal kingdom, and in man has reached

that stage where the being himself knows that he is, that he is conscious, that he can understand to some extent his own nature and the natures of the beings below him, and see their relation to each other.

Man has now reached a point where he begins to inquire what more there is for him to know. He has ceased to think exclusively of the material; he is sensing his own nature, and he asks, What am I, whence came I, whither do I go?

If we have these ideas, we can perceive that there must have been in the past some amongst men who asked these very questions that we are now asking, and who took the steps that carried them to a higher point of experience and knowledge than we now occupy. It is these very beings, now above us, who form a stratum of consciousness, of knowledge and power, that we have not — men who have passed through the stages we are now in. They are the very ones who come to this earth as Saviors from time to time.

This fact suggests that there is a body of Men, of perfected men, product of past civilizations and evolution, our Elder Brothers, in fact, who have acquired and are the Custodians of the knowledge and experience gained through aeons of time. Their knowledge is actually the very Science of Life, for it enters into every department of existence, of nature. They know the natures and processes of the beings below man, and above man, as we know the processes of ordinary every-day experience. This knowledge they have preserved and recorded, and they have the memory of it, just as we have the memory of yesterday's experiences and events.

They have not extended their power to know. We have each of us the same power to know that is theirs. But they have extended the facilities of the instruments

which they possess. They have improved what they have. They have better brains. They have better bodies. How did they acquire them? By fulfilling every duty which faced them, regardless of what came to themselves. They thought nothing of acquiring power and knowledge for themselves; they thought only of gaining power that they might expend it for the benefit of every living creature. In so doing they opened the doors to the full play of the power of the Spirit within.

We do the very opposite. We contract the divine power of Spirit within us to the pin-holes of personal desires and selfishness. Do we not see that? Do we not see that we ourselves stand in the way of the use of the power within us because our ideas are selfish, small, mean?

The great work of evolution proceeds from within outwards. The Soul is the Perceiver; it looks directly on ideas. The action of the will is through ideas. The ideas give the directions. Small ideas, small force; large ideas, large force; the Force itself is illimitable, for it is the force of Spirit, infinite and exhaustless. What we lack are universal ideas. We need to arouse in ourselves that power of perception which will lay the whole field of being open to us. A stream cannot rise higher than its source.

The nature of man can never be understood in the least degree by the ideas and methods which modern psychologists and scientists and popular religions are following. They will proceed from the basis of physical life, many of them from the basis of one life only. They tabulate experiences of many kinds, without any firm basis upon which to fix their thought, their reason, and so never arrive at any definite conclusion or real knowledge of what man is, or of the powers that he may exhibit. This is their use of the creative power, but it is a limited use, a misuse. Those who follow that way usually have some selfish purpose at the base of their desire, something they wish to

achieve for themselves, some benefit they desire for themselves. This is not the way.

Theosophy says that if the desire or aspiration is unselfish, noble, universal, then the force which flows through the individual is grand, noble, universal in its character. Further, that every human being has in him the same elements, the same possibilities, as any other, even the noblest and highest beings in this or any solar system. This puts man in quite a different position from where our religion, our science, or our philosophy of the West place him. They all treat of man as if he were his body or his mind, as if he were the creature and not the creator. The body changes; we change our minds; but there is a Something in us which does not change, which does not depend on change, whether of body, mind or circumstances, but which is the creator, the ruler, the experiencer of all changes of every kind. It is this portion of our nature — the real Man within us — that we need to know the nature of. If we can reach such a point of perception that we can grasp the fact of the Spirit within us, we shall have reached a point where a knowledge of ourselves is possible; and if a knowledge of ourselves, then a knowledge through that of all other beings whatsoever.

The great Teachers point to the fact that the real basis of man's nature is Divinity, Spirit, God. Deity is not some other being, however great. It is not something outside. It is the very highest in ourselves and in all others. That is the God, and all that any man may know of this Spirit is what he knows in himself, of himself, through himself. This is the idea that all the ancients put forward in saying there is but one Self, and that we are to see the Self in all things and all things in the Self. That is what we all do to some extent; we see the Self, more or less. Nothing is seen outside ourselves; everything that we see or know is within ourselves. But we think of the Self in us as mortal, perishable, having no existence apart

from this body and mind, and as separate from the Self in all other forms.

If we had within us and behind us all the power that there is in the universe, and we had no channel through which that power could flow — or only a narrow, twisted, distorted channel — that great Power would be of no use to us, would be non-existent to us. To open up the channel it is necessary for us to understand the real basis: the God within, immortal and eternal, the Source of all being, our very selves; second, that all action proceeds from that Source and Center of our being and of all being. Then who is the constructor of all? How was all this evolution brought about? All the beings involved in it make up both the world and its inhabitants; all that exists is Self-produced, Self-evolved — the creation of Spiritual beings acting in, on, and through each other. The whole force of evolution, and the whole power behind it, is the human will, so far as humanity is concerned. We do not realize that every form occupied by any being is composed of Lives, each undergoing evolution on its own account, aided, impelled or hindered by the force of the higher form of consciousness that evolved it. For this universe is *embodied* consciousness, or Spirit. And just as a single drop of water contains within it every element and characteristic of the whole ocean, so each being, however low in the degree of its intelligence, contains within itself the potentiality and possibilities of the highest. The will of the Spirit in action has produced all. The great Message of Theosophy has provided for every interested enquirer the means by which he may know the truth about himself and nature. Just as the Elder Brothers have provided in the past, so They have again in our day. Everything that Humanity needs has been given to us. But can you give to any one what he does not want? Can you cause to enter into the mind of another what that mind will not receive?

There has to be an open mind, a pure heart, an eager intellect, and unveiled spiritual perception, before there is any hope for us. As long as we are self-centered, as long as we are satisfied with what we know and what we have, this great Message is not for us. It is for the hungry, for the weary, for those who are desirous of knowledge, for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers, for those who find no explanation anywhere of the mysteries that surround us, who do not know themselves, who do not understand themselves; For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers who have carried these great eternal truths through good and evil in order that mankind may be benefited; not desiring any reward, not desiring any recognition, desiring only that Their fellow men, Their younger brothers, may know, may realize what They know.

(Robert Crosbie, *The Friendly Philosopher*, pp. 268-273)