



A HINT OF THINGS TO COME

New Orleans Picayune, (circa October 1883)

New Island Appears in the Atlantic — Curious Remains

Yesterday the British steamship *Jesmond*, Captain Robson, arrived at this port from Messina with a cargo of fruit. He says that when about two hundred miles to the Westward of Madeira Island, his attention was called to the irregular appearance of the sea. The water had a dark, muddy look, and was covered with dead fish as far as the eye could reach. They were of several species among them being noticed mullet, cod, and bass. Soon after entering this dead field of fish, he observed a faint smoke on the horizon nearly ahead, on the course of the vessel. Early next morning the captain was awakened by the second officer, and informed that land had been sighted in the course of the steamer. He was greatly surprised at this information, knowing that there was no land in this part of the Atlantic. Upon going on deck, however, he found that the report was correct. The dim outlines of an island, broken by mountain peaks, were visible even without the use of the glass. Above it hung a cloud of smoke. The water was more turbid than on the previous day, and the shoal of dead fish thicker. Captain Robson deemed advisable to take soundings, not expecting, however, to get bottom, as the charts show a depth of from 2,000 to 3,000 fathoms in that portion of the Atlantic. For some time the sounding was without result, but suddenly the line brought bottom at 50 fathoms. (300 feet) When about four leagues distant (12 miles) from the island the *Jesmond* came to an anchor in 7 fathoms

(42 feet) of water. The island was located 28° 40' West, 25° North.¹ Captain Robson determined to make an observation of the strange island, and the yawl was lowered, and the captain and one of his officers were rowed to the island. A landing was effected on the low coast of the western border, where a convenient harbor was found for the yawl. The captain and several of the crew, with some difficulty, ascended the declivity.

The promontory seemed several miles in length, and joined an extensive tableau, which sloped gently back to a chain of mountains at a great distance off, from which rose light columns of smoke. The surface of the ground was covered with pumice stone and volcanic debris, and entirely devoid of vegetation. It was a desolate scene, where not a single living thing was to be perceived. The captain

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¹ Probable misprint for 35° North. — R.R.

and his companions started on a tour inland, but soon found their progress impeded by yawning chasms. It was twisted, as if by some tremendous convulsion, and disclosed a bed of breccias, a surprising discovery was made therefore determined to return to the beach and inspect the island from that side. While examining the base of the cliff where the rock was fractured and by one of the sailors. On thrusting a prong of a boat-hook into the loosened mass of gravel, he disclosed a stone arrow-head. Excited by this incident, the search was continued, and other articles of stone were discovered. A large excavation was made, and it was ascertained that the opening led between the crumbling remains of what must have been massive walls. A number of articles were exhumed, such as bronze swords, rings, hammers, carvings of heads and figures of birds and animals, and two vases or jars with fragments of bone and one cranium almost entire. The most singular thing brought to view was what appeared to be a mummy, contained in a stone case. It was incrustated with volcanic deposits so as to be scarcely distinguished from the rock itself. Much difficulty was experienced in dislodging the sarcophagus, which was finally taken out whole and, with the fossils, transported to the steamer. Captain Robson would have continued this investigation, but as the aspect of the weather became less favorable, and he could not afford to spend more time at the island, he sailed for this port. He considers that the new island was raised from the sea by volcanic action, and that the fish were killed by the poisonous gases from the volcano. The captain thinks that the new land is a section of the immense ridge known to exist in the Atlantic, and of which the Azores and the Canaries are a part. He took pleasure in exhibiting the fossils and curious articles of which he was the fortunate finder. The carved heads are in the Egyptian style of sculpturing, being distinguished by the veil or hood which characterizes Egyptian

figures. The Urns and vases are spherical, with large mouths, and upon them may be discovered inscriptions in hieroglyphics. The edges of the axes and arrow or spearheads are blunted and jagged. The word is a straight weapon of bronze, with a cross hilt. "This is the mummy," remarked the captain, pointing to what the reporter had taken to be a long block of stone. Scrutinizing closely the lidless case, the outlines of a human figure could be traced through the coating of scoriae and pumice. It will require careful handling to remove the coating. Captain Robson proposes to present the relics to the British Museum in London, upon his return to Liverpool.

Important, certainly — if true(?), — ED.
THEOSOPHIST (HPB)

The article states the location as being 200 miles west of Madeira, a Portuguese island lying at 35° north, and if one consults a chart for that area, it coincides with a seamount now listed as 871' (feet) depth, *the Plato Seamount*. HPB seems to imply the story is suspect, or not? Perhaps it is meant as a tale 150 years too soon.

RICHARD ROBB



The Dalai Lama on Hatred

Q: Where does hatred come from?

A: That is a question which requires long hours of discussion. From the Buddhist viewpoint, the simple answer is that it is beginningless. As a further explanation, Buddhists believe that there are many different levels of consciousness. The most subtle consciousness is what we consider the basis of the previous life, this life, and future lives. This subtle consciousness is a transient phenomenon which comes about as a consequence of causes and conditions.

Buddhists have concluded that consciousness itself cannot be produced by matter. Therefore, the only alternative is to accept the continuation of consciousness. So that is the basis of the theory of rebirth.

Where there is consciousness, ignorance and hatred also arise naturally. These negative emotions, as well as the positive emotions, occur right from beginningless time. All these are a part of our mind. However, these negative emotions actually are based on ignorance, which has no valid foundation. None of the negative emotions, no matter how powerful, have a solid foundation. On the other hand, the positive emotions, such as compassion or wisdom, have a solid basis: there is a kind of grounding and rootedness in reason and understanding, which is not the case with afflictive emotions like anger and hatred.

The basic nature of the subtle consciousness itself is something neutral. So it is possible to purify or eliminate all of these negative emotions. That basic nature we call Buddha-nature. Hatred and negative emotions are beginningless; they have no beginning, but there is an end. Consciousness itself has no beginning and no end; of this we are certain.



— by The Dalai Lama, translated by Geshe Thupten Jinpa from *Healing Anger: The Power of Patience from a Buddhist Perspective*, published by Snow Lion Publications



AMERICA AND THE TOLTEC IN HPB'S WRITING

Passages dealing with America and the Toltec are excerpted from *The Secret*

Doctrine and Isis Unveiled. Footnotes in the original text have been preserved but numbered and moved to the end.

“Introductory” of *The Secret Doctrine*

Much of what was in *Isis* could hardly be understood by theosophists in those days.¹ The Secret Doctrine will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

Concerned simply with the philosophies within our historical times and the respective symbolism of the fallen nations, only a hurried glance could be thrown at the panorama of Occultism in the two volumes of *Isis*. In the present work, detailed Cosmogony and the evolution of the four races that preceded our Fifth race Humanity are given, and now two large volumes explain that which was stated on the first page of *Isis Unveiled* alone, and in a few allusions scattered hither and thither throughout that work. Nor could the vast catalogue of the Archaic Sciences be attempted in the present volumes, before we have disposed of such tremendous problems as Cosmic and Planetary Evolution, and the gradual development of the mysterious Humanities and races that preceded our “Adamic” Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric philosophy has, in truth, nothing to do with the earlier work. As an instance, the writer must be allowed to illustrate what is said.

Volume I. of “*Isis*” begins with a reference to “an old book”—

“So very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon

¹ *The Secret Doctrine*, I, “Introduction,” pp. xlii, xliii

which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning—the Siphrah Dzeniouta—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from ADAM[1] like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night.”

The “very old Book” is the original work from which the many volumes of Kiu-ti were compiled. Not only this latter and the Siphrah Dzeniouta but even the Sepher Jezirah[2], the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of Shu-king, China’s primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, and the Chaldean Book of Numbers and the Pentateuch itself, are all derived from that one small parent volume. Tradition says, that it was taken down in Senzar, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the Senzar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races. The “illustration” spoken of in “Isis” relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or “Round;” each Round being composed of the Yugas of the seven periods of Humanity; four of

which are now passed in our life cycle, the middle point of the 5th being nearly reached. The illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the First down to the Fifth (our) race, goes no further. It stops short at the beginning of the Kali Yuga just 4989 years ago at the death of Krishna, the bright “Sun-god,” the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II. of the Prophecies is nearly ready, having been in preparation since the time of Buddha’s grand successor, Sankarâchârya.

One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom—at any rate for the Christian Kabalists and students. The teachings were, at least, partially known to several of the Fathers of the Church. It is maintained, on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had been themselves initiated into the mysteries before adding to the Neo-Platonism of the Alexandrian school, that of the Gnostics, under the Christian veil. More than this, some of the doctrines of

the Secret schools—though by no means all—were preserved in the Vatican, and have since become part and parcel of the mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is the now materialised dogma of the Immaculate Concepcion. This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and heterodox mysticism generally.

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the “Deluge” and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now Secret Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism.

This accounts for the necessity under which the writer has laboured to be ever explaining the facts given from the hoariest Past by evidence gathered from

the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system. The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming Chapter and Verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.¹

Isis Unveiled (Vol. I, 589):

It is on the strength of such circumstantial evidence — that of reason and logic — that we affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigne[3] received her laws, her social institutions, her arts and her sciences, from pre-Vedic India[4]; and that therefore, it is in that old initiatrix of the priests — adepts of all the other countries — we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, “India,” we do not mean the India of our

¹ SDI, “Intro,” pp. xlii-xlv. Most of this article is gathered from the *S.D.I., Intro, Proem, and Isis*. The author Krsanna Duran, or myself(jw) can furnish specific locations for those readers wishing such. — ED., A.T.

modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India. We will now give a legend in relation to those places which science now fully concedes to have been the cradle of humanity.

Tradition says, and the records of the Great Book explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours. This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real Elohim, though in the Oriental Kabala they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now lost "word."

This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the "word" was known only to the Java Aleim, or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

We have already seen that it is one of the universal traditions accepted by all

the ancient peoples that there were many races of men anterior to our present races. Each of these was distinct from the one which preceded it; and each disappeared as the following appeared. In Manu, six such races are plainly mentioned as having succeeded each other.

"From this Manu Swayambhouva (the minor, and answering to Adam Kadmon) issued from Swayambhouva, or the Being existing through himself, descended six other Manus (men typifying progenitors), each of whom gave birth to a race of men. . . . These Manus, all powerful, of whom Swayambhouva is the first, have each, in his period — antara — produced and directed this world composed of movable and unmovable beings" (Manu, book i.).

In the Siva-Purana,[5] it runs thus:

"O Siva, thou god of fire, mayest thou destroy my sins, as the bleaching grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man) and Heva (completion of life, in Sanskrit), the ancestors of this race of men have received life and covered the world with their descendants."

There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways[6] Who can tell but the lost Atlantis — which is also mentioned in the Secret Book, but, again, under another name, pronounced in the sacred language — did not exist yet in those days? The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?[7] If the hypothesis now so much doubted, and positively denied by some learned authors

who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge.

And how could the name of Atlanta itself originate with Plato at all? Atlante is not a Greek name, and its construction has nothing of the Grecian element in it. Brasseur de Bourbourg tried to demonstrate it years ago, and Baldwin, in his Prehistoric Nations and Ancient America, cites the former, who declares that "the words Atlas and Atlantic have no satisfactory etymology in any language known in Europe. They are not Greek, and cannot be referred to any known language of the Old World. But in the Nahuatl (or Toltec) language we find immediately the radical a, atl, which signifies water, war, and the top of the head. From this comes a series of words, such as atlan, or the border of or amid the water; from which we have the adjective Atlantic. We have also atlaca, to combat. . . . A city named Atlán existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraha, in Darien, with a good harbor. It is now reduced to an unimportant pueblo (village) named Aclo." [8]

Is it not, to say the least, very extraordinary to find in America a city called by a name which contains a purely local element, foreign moreover to every other country, in the alleged fiction of a philosopher of 400 years B. C.? The same may be said of the name of America, which may one day be found more closely related to Meru, the sacred mount in the centre of the seven

continents, according to the Hindu tradition, than to Americus Vespucius, whose name by the bye, was never Americus at all, but Albericus, a trifling difference not deemed worth mentioning till very lately by exact history.[9] We adduce the following reasons in favor of our argument:

1st. Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.

Ic or ique, as a terminal, means great, as cazique, etc.

Columbus mentions, in his fourth voyage, the village Cariai, probably Caïcai. The people abounded with sorcerers, or medicine men; and this was the region of the Americ range, 3,000 feet high.

Yet he omits to mention this word.

The name America Provincia, first appeared on a map published at Bâsle, in 1522. Till that time, the region was believed to be part of India. That year Nicaragua was conquered by Gil Gonzales de Avida.[10]

2d. "The Northmen who visited the continent in the tenth century,[11] a low level coast thickly covered with wood," called it Markland, from mark, a wood. The r had a rolling sound as in marrick. A similar word is found in the country of the Himalayas, and the name of the World-Mountain, Meru, is pronounced in some dialects as MeruAH, the letter h being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory.

“It is most plausible,” says Professor Wilder, “that the State of Central America, where we find the name Americ signifying (like the Hindu Meru we may add) great mountain, gave the continent its name. Vespuccius would have used his surname if he had designed to give a title to a continent. If the Abbé de Bourbourg’s theory of Atlan as the source of Atlas and Atlantic is verified, the two hypotheses could agree most charmingly. As Plato was not the only writer that treated of a world beyond the pillars of Hercules, and as the ocean is still shallow and grows sea-weed all through the tropical part of the Atlantic, it is not wild to imagine that this continent projected, or that there was an island-world on that coast. The Pacific also shows signs of having been a populous island-empire of Malays or Javanese — if not a continent amid the North and South. We know that Lemuria in the Indian Ocean is a dream of scientists; and that the Sahara and the middle belt of Asia were perhaps once sea-beds.”

To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories: those who were instructed by the “Sons of God,” of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis — if such must be its name — and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the fourth race of men mentioned in the Popol-Vuh, whose sight was unlimited and who knew all things at once. They were, perhaps, what we would now term “natural-born mediums,” who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the

evil from the good, the born adepts of the Atlantis blindly followed the insinuations of the great and invisible “Dragon,” the King Thevetat (the Serpent of Genesis?). Thevetat had neither learned nor acquired knowledge, but, to borrow an expression of Dr. Wilder in relation to the tempting Serpent, he was “a sort of Socrates who knew without being initiated.” Thus, under the evil insinuations of their demon, Thevetat, the Atlantis-race became a nation of wicked magicians. In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis; which finds its imitation in the stories of the Babylonian and Mosaic flood: The giants and magicians “. . . and all flesh died . . . and every man.” All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the Popol-Vuh, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat, like the Hindu Noah — Vaiswasvata.

If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantian Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous “Saviours,” and great hierophants; on the other hand, its “natural magicians” who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom[12] mentioned in the Bible. His denunciations were reserved

for such as either wittingly or otherwise debased the powers inherited from their Atlantian ancestors to the service of evil spirits, to the injury of humanity. His wrath was kindled against the spirit of Ob, not that of OD.

NOTES:

[1] The name is used in the sense of the Greek word ἄνθρωπος.

[2] Rabbi Jehoshua Ben Chananea, who died about A.D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezireh*, and challenged every sceptic. Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshoi. [See "*Jerusalem Talmud, Sanhedrin*," c. 7, etc.; and "*Franck*," pp. 55, 56.] Many of the Mediæval Occultists, Alchemists, and Kabbalists claimed the same; and even the late modern *Magus*, Eliphas Lévi, publicly asserts it in print in his books on Magic.

[3] Bunsen gives as the first year of Menes, 3645; Manetho as 3892 B.C. "Egypt's Place" etc., vol. v., 34; Key.

[4] Louis Jacolliot, in "The Bible in India," affirms the same.

[5] *Purana* means ancient and sacred history or tradition. See Loiseleur Des-longchamp's translations of "Manu"; also L. Jacolliot's "La Genèse dans l'Humanité."

[6] There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "Illustrations of the Rock-Cut Temples of India," the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems willing to prove that most of these rock-cut temples were executed from the time of that pious Buddhist king, till the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries are sure to show how erroneous and unwarranted it was.

[7] It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta*.

[8] Baldwin: "Prehistoric Nations," p. 179

[9] Alberico Vespuzio, the son of Anastasio Vespuzio or Vespuchy, is now gravely doubted in regard to the naming of the New World. Indeed the name is said to have occurred in a work written several centuries before. A. Wilder [Notes].

[10] See Thomas Belt: "The Naturalists in Nicaragua." London, 1873.

[11] Torfæus: "Historia Vinlandiæ Antiquæ."

[12] 2 Kings, xxii. 14; 2 Chronicles, xxxiv. 22.



AT THE SOLEMN MOMENT OF DEATH

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

ENQUIRER: Does this happen to everyone?

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

ENQUIRER: Is there anything corresponding to this before re-birth?

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



Desire for Solitude

They seek for themselves

private retiring — places as country villages, the sea-shore, mountains; yea, thou thy self art wont to long much after such places. But all this (thou must know) proceeds from simplicity in the highest degree. At what time soever thou wilt, it is in thy power to retire into thyself, and to be at rest.

For a man cannot retire any-whither to be more at rest, and freer from all business, than to his own soul. He especially who is beforehand provided of such things within, which whensoever he doth withdraw himself to look in, may presently afford unto him perfect ease and tranquility.

Marcus Aurelius Antoninus

INTELLIGENT DESIGN THROUGH THE EYES OF OCCULTISM

IT is the Spiritual evolution of the inner, immortal man that forms the fundamental tenet in the Occult Sciences.

To realize even distantly such a process, the student has to believe (a) in the ONE Universal Life, independent of matter (or what Science regards as matter); and (b) in the individual intelligences that animate the various manifestations of this Principle. Mr.

Huxley does not believe in "Vital Force," others do. Dr. J. H. Hutchinson Sterling's work "Concerning Protoplasm " has made no small havoc of this dogmatic negation. Professor Beale's decision is also in favour of a Vital Principle; and Dr. B. W. Richardson's lectures on the "Nervous Ether," have been sufficiently quoted from. Thus, opinions are divided. [SD i, 634]

It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower.

Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical. [SD ii, 109]

Such is the mystery of the human eye that, in their vain endeavours to explain and account for all the difficulties surrounding its action, some scientists have been forced to resort to occult explanations. The development of the Human eye gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo grow from within without" out of the brain, instead of being part of the skin, as in the insects and cuttlefish.

Professor Lankester, thinking the brain a queer place for the eye, and attempting to explain the phenomenon on Darwinian lines, suggests the curious view that "our" earliest vertebrate ancestor was a transparent creature and hence did not mind where the eye was!

And so was man "a transparent creature" once upon a time, we are taught, hence our theory holds good. But how

does the Lankester hypothesis square with the Haeckelian view that the vertebrate eye originated by changes in the epidermis? If it started inside, the theory goes into the wastebasket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion—or shall we say admission?—is rendered perhaps necessary by evolutionist necessities. Occultism with its teaching as to the gradual development of senses "FROM WITHIN WITHOUT," from astral prototypes, is far more satisfactory... [SD ii, 295]

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic.

This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. [SD i, 219]

Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism. [SD ii, 650]

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages — the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. [SD ii, 689]

Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so.

The mistaken theories of monogenesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition — if the terms Science and Knowledge are denied in this particular to antiquity — can alone reconcile the inconsistencies and fill the gap. "If thou wilt know the invisible, open thine eye wide on the visible," says a Talmudic axiom.

In the "Descent of Man" occurs the following passage; which shows how near Darwin came to the acceptance of this ancient teaching. . . .

His explanation runs: — "The fact that various accessory organs proper to each sex, are found in a rudimentary condition in the opposite sex may be explained by such organs having been gradually acquired by the one sex and then transmitted in a more or less imperfect condition to the other."

He instances the case of "spurs, plumes, and brilliant colours, acquired for battle or for ornament by male birds" and only partially inherited by their female descendants. In the problem to be dealt with, however, the need of a more satisfactory explanation is evident, the facts being of so much more prominent and important a character than the mere superficial details with which they are

compared by Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterises the old fauna?

Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgyne stock must be placed in the same category as the pineal gland, and other organs as mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

The occult doctrine, anyhow, can be advantageously compared with that of the most liberal men of science, who have theorised upon the origin of the first man.

[SD ii, 118-119]

H P B O N
TEACHING THE SOUL
DIRECT:

A Conversation Between Charles Johnston and
H. P. Blavatsky

BY CHARLES JOHNSTON

(From: *Theosophical Forum*, New York, April 1900)

=====

Then she told me something about other Masters and adepts she had known ... , from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

"It is the tradition of this which the Spanish Conquistadors found," she said, "the golden city of Manoa or El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling

place inviolable. There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways."

"In their astral bodies?" "Yes," she answered, "and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken. Adepts are a necessity in nature and in super-nature. They are the links between men and the gods; **these 'gods' being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana.** The continuity is unbroken."

"What do they do?"

"You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind."

"How do the adepts guide the souls of men?"

"In many ways, but chiefly by teaching their souls direct, in the spiritual world. That is difficult for you to understand. But this is quite intelligible: At certain regular periods, they try to give the world at large a right understanding of spiritual things. One of their number comes forth to teach the masses, and is handed down to tradition as the founder of a religion. Krishna was such a Master, so was Zoroaster; so were Buddha and Sankaracharya, the great sage of Southern India. So also was the Nazarene [Jesus]."

"Have the adepts any secret records of his life?"

"They must have," she answered, "for they have records of the lives of all Initiates. Once I was in a great cave-temple in the Himalayan mountains, with my Master. There were many statues of adepts there; pointing to one of them, he said: 'This is he whom you call Jesus. We

count him to be one of the greatest among us.'

"But that is not the only work of the adepts. At much shorter periods, they send forth a messenger to try to teach the world. Such a period comes in the last quarter of each century, and the Theosophical Society represents their work for this epoch."

"How does it benefit mankind?"

"How does it benefit you to know the laws of life? Does it not help you to escape sickness and death? Well, there is a soul-sickness, and a soul-death. Only the true teaching of Life can cure them.. The dogmatic churches, with their hell and damnation, their metal [FOOTNOTE: Streets paved with gold] heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law."

"How can what people believe possibly affect them? Either it is or it isn't, whatever they may believe."

"Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding in the spiritual world. According to the growth of each so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is nothing for your spiritual life to be made up of, your soul is a blank."

"What becomes of you then?"

"You reincarnate immediately, almost without an interval, and without

regaining consciousness in the other world."

"So that is what the adepts sent you forth to teach?"

"Yes, that and other things — things which are very important, and will soon be far more important. There is the danger of black magic, into which all the world, and especially America, is rushing as fast as it can go. Only a wide knowledge of the real psychic and spiritual nature of man can save humanity from grave dangers."

"Witch-stories in this so-called nineteenth century, in this enlightened age?"

"Yes, Sir! Witch-tales in this enlightened age! And mark my words! You will have such witch-tales as the Middle Ages never dreamt of. Whole nations will drift insensibly into black magic, with good intentions, no doubt, but paving the road to hell none the less for that! Do you not see the tremendous evils that lie concealed in hypnotism? Hypnotism and suggestion

[FOOTNOTE: Advertising, political campaigns, etc., etc., are built on "suggestion." The opposite of this is "inspiration," such as that used by Gatto in his teaching methods. One enlivens and allies itself to the potential "greatness" in each of us, the other enlivens and allies itself to the weaknesses of man entangled in his sensations and personality; one manipulates and bewitches, the other sets-fire-to and transforms.]

are great and dangerous powers, for the very reason that the victim never knows when he is being subjected to them; his will is stolen from him. These things may be begun with good motives, and for right purposes. But I am an old

woman, and have seen much of human life in many countries and I wish with all my heart I could believe that these powers would be used only for good! If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard!"

"How is it going to guard people against hypnotism?"

"By purifying the hearts of people who would misuse it. And universal brotherhood rests upon the common soul. It is because there is one soul common to all men, that brotherhood, or even common understanding, is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil."

(Theosophical Forum, New York, April 1900)

THE DA VINCI GLOW

Five hundred years ago, Leonardo Da Vinci solved an ancient astronomical riddle: the mystery of Earthshine.

October 4, 2005: When you think of Leonardo Da Vinci, you probably think of the Mona Lisa or 16th-century submarines or, maybe, a certain suspenseful novel. That's old school. From now on, think of the Moon.

Little-known to most, one of Leonardo's finest works is not a painting or an invention, but rather something from astronomy: He solved the ancient riddle of Earthshine.

You can see Earthshine whenever there's a crescent Moon on the horizon at sunset.

For thousands of years, humans marveled at the beauty of this "ashen

glow," or "the old Moon in the new Moon's arms." But what was it? No one knew until the 16th century when Leonardo figured it out.

In 2005, post-Apollo, the answer must seem obvious. When the sun sets on the Moon, it gets dark — but not completely dark. There's still a source of light in the sky: Earth. Our own planet lights up the lunar night 50 times brighter than a full Moon, producing the ashen glow.

Visualizing this in the 1500s required a wild kind of imagination. No one had ever been to the Moon and looked "up" at Earth. Most people didn't even know that Earth orbited the sun. (Copernicus' sun-centered theory of the solar system wasn't published until 1543, twenty-four years after Leonardo died.)

Wild imagination was one thing Leonardo had in abundance. His notebooks are filled with sketches of flying machines, army tanks, scuba gear and other fantastic devices centuries ahead of their time. He even designed a robot: an armored knight that could sit up, wave its arms, and move its head while opening and closing an anatomically correct jaw.

To Leonardo, Earthshine was an appealing riddle. As an artist, he was keenly interested in light and shadow. As a mathematician and engineer, he was fond of geometry. All that remained was a trip to the Moon. It was a mental journey:

In Leonardo's Codex Leicester, circa 1510, there is a page entitled "Of the Moon: No Solid Body is Lighter than Air." He states his belief that the Moon has an atmosphere and oceans. The Moon was a fine reflector of light, Leonardo believed, because it was covered with so much water. As for the "ghostly glow," he explained, that was due to sunlight bouncing off Earth's oceans and, in turn, hitting the Moon.

He was wrong about two things:

First: — The Moon has no oceans. When Apollo 11 astronauts landed at the Sea of Tranquility, they stepped out onto rock. Lunar "seas" are made of ancient hardened lava, not water.

Second: — Earth's oceans are not the primary source of Earthshine. Clouds are. Clouds are much better reflectors of sunlight than water. When Apollo astronauts looked at Earth, the oceans were dark and the clouds were bright.

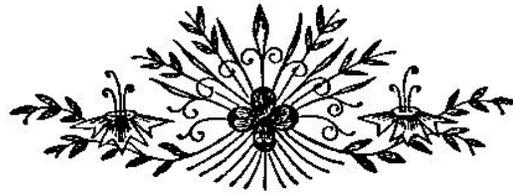
But these are quibbles. Leonardo understood the basics well enough.

In the decades ahead, humans are going to travel in person where Leonardo's imagination went 500 years ago. NASA plans to send astronauts back to the Moon no later than the year 2018. Unlike Apollo astronauts, who stayed for a few days at most, these new explorers will remain on the Moon for weeks and months. In the process, they'll experience something Apollo astronauts never did: nightfall. A lunar "day" is 29.5 Earth-days long: about 15 Earth-days of light, followed by 15 Earth-days of darkness. Apollo astronauts always landed in daylight and took off again before sunset. Because of the bright sun, they never saw the soft glow of Earthshine at their feet. But the next generation of astronauts will.

And just maybe, on a late-night stroll behind the outpost, guided by the soft light of Earth, one of them will bend over and scratch something in the moon dust:

"Leonardo was here."

Author: Dr. Tony Phillips |
Production Editor: Dr. Tony Phillips |
Credit: Science@NASA



THE FALLEN ANGELS

There are students, however, who have long ago understood the philosophical meaning underlying the allegory of ... the *Fallen Angeles*. "The Kingdom of Spirits and spiritual action which flows from and is the product of Spirit Volition, is outside and contrasted with an in contradiction to the Kingdom of (divine) Souls and divine action."¹ As said in the text:

"Like produces like and no more at the genesis of being, and evolution with its limited conditioned laws comes later. The Self-Existent² are called CREATIONS, for they appear in the Spirit Ray, manifested through the potency inherent in its UNBORN NATURE, which is beyond time and (limited or conditioned) Space. Terrene products, animate and inanimate, including mankind, are falsely called creations and creatures: they are the development (evolution) of the discrete elements." (Com. Xiv.) Again: —

"The Heavenly rupa (Dhyan Chohan) creates (man) in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal (manifested) Substance; that form is the ideal shadow of Itself: and this is THE MAN OF THE FIRST RACE."

To express it in still clearer form, limiting the explanation to this earth only, it was the duty of the first "differentiated Egos" — the Church calls them Archangels — to imbue primordial matter with the evo-

¹ *New Aspects of life*. This article is an extract from *The Secret Doctrine*, Vol. II, p. 243-43.

² Angelic, Spiritual Essences, immortal in their being because unconditioned in Eternity; periodical and conditioned in their Manvantaric manifestations.

lutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradition — “the Angels were *commanded to create*.” After the Earth had been made ready by the *lower* and more material powers, and its three kingdoms fairly started on their way to be “fruitful and multiply,” the higher powers, the Archangels or Dhyanis, were compelled by the evolutionary Law to descend on Earth, in order to construct the crown of its evolution — MAN. Thus the “Self-created” and the “Self-existent” projected their pale shadows; but group the Third, the Fire-Angels, *rebelled and refused* to join their Fellow Devas.

...Agreeably to esoteric interpretations, it was a self-sacrifice for the benefit of mankind. The “Rebels” would not create will-less irresponsible men, as the obedient angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress.

No spiritual and psychic evolution is possible on earth — the lowest and most material plane — for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit.

Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first (if ever) pronounced the cruel words, “Behold, the man is become *as one of us*, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live for ever. . .” must have been indeed the Ilda-baath, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos*. In this case it is but natural — even from the dead letter standpoint — to view *Satan*, the Serpent of Genesis, as the real creator and benefactor, the Father of

Spiritual mankind. For it is he who was the “Harbinger of Light,” bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged; and he who was the first to whisper; “in the day ye eat thereof ye shall be as Elohim, knowing good and evil” — can only be regarded in the light of a Saviour. An “adversary” to Jehovah the “*personating* spirit,” he still remains in esoteric truth the ever-loving “Messenger” (the angel), the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us spiritual, instead of physical immortality — the latter a kind of *static* immortality that would have transformed man into an undying “Wandering Jew.” (S.D. II, 242-243)

The Homunculi of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley’s Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a “Frankenstein’s Monster” with more than animal instinct, unless indeed he does that which the “Progenitors” are credited with, namely, if he leaves his own physical body, and incarnates in the “empty form.” But even this would be an artificial, not a natural man, for our “Progenitors” had, in the course of eternal evolution, to become gods before they became men. SDII349

MORE ON CHELAS AND LAY-CHELAS

[The above of HPB’s article, reprinted in Our January 2006 issue brought forth comments, objections and more letters which we make available here —

[Subsequent notes and articles concerning discipleship]

ADEPTS AND CHELAS

[In January, 1883, appeared and item entitled “Chelas and Knowers,” written in reply to A.Sankariah, president-founder of the Hindu Sabha. A Letter from Sankariah in December had contained the statement, “I am in ignorance of

Brahma and want to get at the knowing, and sympathize with CHELA BROTHER 'H. X.', who finds the Knowers rather cautious and reticent. "H. X." was one of the pen names of A. O. Hume, who, with A. P. Sinnett, received the Mahatma letters on which Sinnett's THE OCCULT WORLD was based. Hume, however, complained from the first against the conditions under which the Adepts were permitted to correspond with "lay chelas." And it was to him that "A Master's Letter, to be reprinted in March, was addressed. The following is from a Chela commenting upon A. Sankariah, a well known Brahmin who openly sympathized with Hume's ungrateful letter:]"

Those "Knowers" (who are none other than our Masters) bid me say to Mr. Sankariah in the kindest spirit, that he should have made H.X.'s title that of "Lay Chela" — quite a different relationship to them, than that of Chela; and — even that connection has been twice already voluntarily broken by him, for the reasons above specified [the Masters' "cautious and reticent" actions]. As, in the Theosophical Society, there are Active fellows and Corresponding fellows, the latter defined in the Rules to be "persons of learning and distinction who are willing to furnish information of interest to the Society," while the former are actively occupied with its work, so there is a distinction between the chelas learning under our Masters. There are Regular Chelas — those who have "taken the vows," who are withdrawn from the world and are personally in the company of the Mahatmas; and "Lay" and even "semi-lay" Chelas, who are wholly or partially in the world, perhaps men of family, who have a sympathy for the adepts and their science, but who are unable or not yet willing to take up the recluse life. The "Knowers" are always *cautious* as to what they say, and when, and to whom. Their habitual reticence gradually lessens only towards the active, or regular Chelas, as they develop their higher selves and become fit to be instructed. No one could reasonably expect that they should be unreserved with those who are tied by no vow or promise, and are free not only to break

connection at any moment with their teachers, but even to traduce and charge them with every iniquity before the world. With such, their relationship becomes more and more confidential *only* as time proves the correspondent's sincerity and loyal good faith; it may grow into close confidence or into estrangement, according to deserts. A foreigner unsympathetic with our methods and impatient of the rules which have bound our order from time immemorial, may well be pardoned for wishing to ignore these facts. But it does seem strange that a Hindu born, the President of a Hindu Sabha, and moreover a man so learned in our ancient lore — all of which our Brother Sankariah is — should so mistake the laws of adeptship as to publicly side with the imaginary grievances of a "Lay" Chela, a *non-Hindu*. Great beyond dispute, as his services to the Theosophical Society have been, yet "H.X." has always assumed and from the first, rather the attitude of a debater than that of a Chela; has rather laid down the law than appeared anxious to learn or willing to wait until he should have gained the full confidence of the "Knowers."

(By order.) TSONG-KA-UN-GHIEN

[In the *July* THEOSOPHIST appeared the following notice:]

The special attention of the general reader as well as of members is called to an important article in the *Supplement* on "Chelaship." Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.

[The article referred to was "Chelas and Lay Chelas" reprinted in the

Aquarian Theosophist, Vol. VI #3 (January). *It was the first of H. P. Blavatsky's discussions of Practical Occultism. Directly after this article appeared, there occurred a series of notices on the subject of chelaship. In August, the Supplement contained a statement signed by 200 names (some F.T.S., but most without that designation), with the following "emphatic declaration" seconding H.P.B.'s article:]*

Once that a man offers himself as a Chela, he must be prepared to be tested (or tempted, as Europeans may call it). He will be tried from the first day of his probation to the last, very strictly, and in a thousand and one ways by Chelas of higher and lower grades, by black magicians let loose upon him, by elementaries (*bhoots* and *pisachas*), by elementals; — nay by the GURU HIMSELF — as he and others will be allowed to believe, especially those who judge only from appearance and the delusions of Maya; and the Guru may even send *Dakinis*¹ to try his chastity. The unfortunate Chela on probation will be tempted to commit forgery, theft, and adultery — what not!! Since the Chela wants to make abnormal progress spiritually and morally, he has naturally to submit to abnormal tests. He has to become victor and trample under foot every temptation, to show himself worthy of taking his rank among the gods of true science. Bliss and success are in store for him if he comes out victorious. Woe to him if he succumbs! . . .

[*The September Supplement printed a letter of regret that "Chelas and Lay Chelas" had been published, since it would have a "deterrent effect upon the readers generally," and might discourage*

those intending to join the Theosophical Society. An F.T.S., replying, stated:]

The attainment of occult knowledge and power is a matter which concerns the individual himself. As a *Society*, we have nothing to do with it. If, therefore, the writer has joined us through any such misconception as that a Theosophist will necessarily be accepted as a *Chela* — the earliest opportunity should be taken of disabusing his mind of the same. On the other hand, the President-Founder has always maintained that the moment a person becomes an F.T.S., he steps in from an outside world of almost Egyptian darkness into a region of light, where, *if deserving*, he at once attracts the notice of THOSE with whom alone it rests to either accept him or not as a *Chela*. But with this selection the Founders personally are in no way concerned. The article referred to by our correspondent was written under orders to warn only those, who, *without any personal merit, would force themselves upon the dangerous current of Occultism*. I know as yet of no Theosophist who, being chosen, as a pupil by the REVERED MAHATMAS themselves, has ever failed, though the tests he was subjected to were very trying and heart-burning. On the other hand, all those who had thrust themselves recklessly and unasked, notwithstanding warnings and expostulations, have, without one single exception, betrayed most signally and unequivocally their utter unworthiness. It was to prevent such repetitions that the warning had to be given. Hence, one fails to see how the publication of the article in question could have affected in any way the platform upon which the Theosophical Society securely rests. Every man cannot be an occultist or a *Chela*, but he can always do his DUTY to his country and his fellow-men. Our correspondent admits the degeneration of India. Can the *selfish* idea of a few unpatriotic Hindus to become *Chelas for self-advancement* regenerate this once blessed and now fallen Aryavarta? It is only such narrow-

¹ Original had "Mohinis."

minded and selfish individuals that will take alarm at the article in the July *Supplement*; and the more such as they remain aloof from the Society, the better for the cause of India of of Humanity. How long shall the President be forced to repeat over and over again, that the Theosophical Society was not formed to gratify *individual aspirations*; and that he, who found not in his heart the spark of sympathy to unite him in a bond of Intellectual Brotherhood for the good of all Humanity with his Brothers at large, had better not join it at all? . . .

Very true; any man *may undertake* to accomplish if he so chooses the two primary objects of our Society without belonging to it. But then he would right away have to face the difficulty whether he will ever be able to accomplish it as well by himself and without the help of a whole society — a united body of men — as he otherwise would, and this is what I deny, and what every one can see, for ***Union is force and power.*** Moreover, it is again a narrow view of the case. If the Society had never been organized, how many Hindus would have been led to such aims as expressed by our Brother? Whenever a man is thus indebted to an organization for being brought round to a correct way of thinking, is he not in duty bound to give it at least his moral support and sympathy, by enrolling himself as a sympathizing, if not actually an active member? If he is a real patriot, a true philanthropist, should he not co-operate with that Society, so that the same felicity that he himself enjoys may be extended to his fellowmen? And what grand object is there, that could not be attained through a duly and properly organized body, were my countrymen but to correctly sense their duty to their mother country and themselves, instead of losing their time and wasting their life-energy in empty dreams! Could either of the two Founders have achieved a thousandth part of what they have, had they worked separately and *individually*? Our correspondent also

seems to have overlooked the article, *The Elixir of Life*¹ where it is said that: —

“A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; *though what in Eastern parlance is called the ‘merit’ of the effort will help to ameliorate conditions and improve matters in another.*”

A Hindu will readily understand all the force of the italicized sentence. Opportunities for acquiring such “merit” are afforded by the Theosophical Society, since *its leading* feature is the realization of the IDEA of UNIVERSAL BROTHERHOOD which culminates in Universal Love and Charity, the only stepping stone to *Moksha* or *Nirvana*. The work must of course be entirely *unselfish* since it is the psychic development that is to be wrought, a state that cannot but be influenced and impeded by personal feelings and emotions. . . . In short we have shown that the Theosophical Society appeals only to such as are capable of an *unselfish* impulse to work for their fellow-men without expecting or claiming a reward, although this will and must come in good time. Such as are narrow-minded enough to see no good in our Association unless it transforms every newcomer into a *Chela* — had better remain outside. They have yet to learn the first occult doctrine — “THE ADEPT BECOMES; HE IS NOT MADE.”

Bhola Deva Sarma, F.T.S.

¹ Reprinted in the *Aquarian Theosophist*, Vol. IV #6, April 2004, p.7-19

OPENING PAGES OF ARCHAIC SCIENCES

The only original of a manuscript so ancient that our world's oldest religious and philosophical systems were all compiled from it is described in the opening page of both *The Secret Doctrine* and *Isis Unveiled*. So vast are the implications of this ancient manuscript, that Helena Blavatsky (HPB) devoted more than 3,000 pages wending through the esoteric systems that gave rise to civilization as we know it now. HPB traces the origins of Hebraic, Chinese, Egyptian, Indian, and Chaldean literature to the one parent manuscript.

"...taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Senzar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races."

This parent manuscript stops short at the beginning of the Kali Yuga at the death of Krishna, the bright "Sun-god," a little more than 5,000 years ago. Another book was started with the beginning of the Kali Yuga to set forth the prophetic record for the first 5,000 years of the present age, the Kali Yuga or the Dark Age. The end of the first 5,000 years of the Kali Yuga in 1897-98 gave way to the dawn of the New Cycle and the beginning of planet-wide changes that were all but unimaginable to the human mind in 1888 when *The Secret Doctrine* was published.

The death of the Sun-god, Krishna, marking the end of the small parent manuscript and beginning of a new

volume is the turning point that gives us the key to human civilization and prophecy. With *The Secret Doctrine* published in 1888, 4989 years after the death of Krishna, HPB's numbers place the Sun-god's death at 3101 B.C. (If HPB wrote the "Introductory" to *The SD* in 1887, a variance of one year is possible, placing the Sun-god's death in 3100 B.C.) The first influx of Fifth Round souls began incarnating in India¹ (?) in this period, according to the Mahatmas' letters to A.P. Sinnett. As revealed in HPB's *SD*, India represented a much different and larger geographical area in the ancient "day" than it does presently.

By several accounts, 3100 B.C. was a turning point around the world. The Mayan long count began in 3113 B.C. to measure a 5,125-year cycle that will end in 2012 A.D. Upper and Lower Egypt were unified and the first pharaoh installed in 3100 B.C. Within 300 years of the Sun-god's death, the first phase of Stonehenge was built to be commemorated as the round temple of Apollo. In 1,000 years, Abraham, the Hebraic patriarch, would be born to sire lineages that would produce the 12 tribes of Israel and 12 tribes of Islam. The diffusion of human civilization under self-rule was set in motion with the death of Krishna, "the once living hero and reformer," and birth of the Fifth Race of humans.

"Tradition says, that it [the ancient manuscript] was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language

¹ The "location" was not specified. According to *the Secret Doctrine*, Northwest America would be more likely. See Vol. II, pp. 443-45. Plus we must keep in mind that "a few drops of rain do not make the monsoon"!! — Ed., A. T.

(the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. The “illustration” spoken of in “Isis” relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or “Round;” each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* life cycle, the middle point of the 5th being nearly reached.”

In copious references explicating the ancient manuscript that is center stage in the opening pages of her two seminal works, HPB cites the esoteric literature of the world, with one glaring exception. She was almost completely silent on the wisdom teachings endowed on the American continent. Visiting the United States in 185_ in search of the wisdom she was certain had been known in America, within weeks she concluded that the ancient teachings had been submerged by Christianity and traveled to South America. Although she spoke little about her travels in South America, she must certainly have visited Mexico and Central America. She commented with laser-precision on the Toltec in central Mexico and the Maya in Guatemala in a period when the true histories of these people were still deeply hidden beneath centuries of Christianity.

Toltec literature had been all but destroyed shortly after the Spanish invasion of Mexico in 1521, and many of the few surviving manuscripts had not yet been recovered or restored. In 1993, more than 100 years after HPB’s death, a color restoration of the codex most closely associated with the Toltec, the Codex Borgia, was produced for the popular press. This Codex is stunning for mystical components that segue with

images from the primeval manuscript on the first page of *The Secret Doctrine*. Like the material impermeable to water, the material on which the Codex Borgia was painted was specially treated to withstand abuse that its authors could only imagine. After being shipped to Europe after Conquest in the 16th century, the Codex was given to children to play with, burned, lost, and eventually sent to the Vatican, where it is housed at present.

Continuing excavation of the pyramid complex at Teotihuacán, the home of still unidentified builders who began construction of the center around 100 B.C., promises much remains to be learned about the forebears of the Toltec. The first of seven Nahua migrations from Asia, the Toltec settled around the pyramid complex at Teotihuacán between 600 and 700 A.D., shortly before the original builders abandoned the center with its art and culture depicted in magnificent murals. After a brief and bloody war with the Toltec, the Aztecs declared themselves the conquerors and heirs of the Toltec in 1325, 700 years after the Toltec arrived and the pyramids at Teotihuacán were abandoned. The Aztecs had no direct contact with the pyramid builders at Teotihuacán, but used the already abandoned center to model their own pyramids at what is now Mexico City, 35 miles south of the older, larger complex.

When the Spaniards arrived in 1521, they accepted the Aztec history of the Mexico Valley with few questions. The Spaniards had voyaged to Mexico to find gold, slaves and Christian converts. The Catholic priests were mightily concerned about the Christian symbolism and ritual that was already prevalent in Mexico when they arrived in 1521. After much correspondence about the cruciform, trinity and baptism practiced in ancient Mexico, the priests concluded that the devil must be driven from the people by burning their literature, after shipping

samplings of manuscripts to Europe. Virtually all the native literature of Mexico that survived Conquest were documents that had been sent to Europe, where they was not available to the native people or to HPB.

A measure of the thorough submergence of the identity of the ancient builders in Mexico, first by the Aztecs then by the Spaniards, is that the modern name of their pyramid complex, Teotihuacán, is an Aztec word that means "City of the Gods." Nothing could be further from the truth. Archaeological evidence shows that the complex constructed by the unidentified pyramid builders was a meritocracy with governance that most closely resembled that of the modern United States of America.

Unveiling the fact-based history of the pyramid builders finally began in 1960 with an archaeological dig done by Rene Millon. Archaeologists had attempted to date construction of the two largest pyramids at Teotihuacán, The Pyramid of the Moon and The Pyramid of the Sun, in the classical period between 200 and 400 A.D., using the assumption that a large population had been required to build these. The Pyramid of the Sun rivals the size of the Great Pyramid at Giza.

Million's dig revealed that the two largest pyramids in the complex were the first structures built at Teotihuacán circa 100 B.C., when only a small village north of the pyramids occupied the site. The large population that occupied the complex during its classical period moved to the site AFTER the largest structures were completed with only a small village. An aerial survey Millon published in 1970 showed that the 70-square-mile complex had been built in four equal quadrants that were designed before the first pyramids were built. Unlike large cities that sprawl out to accommodate growing populations, Teotihuacán's

design was planned before the first stone was set in the sun pyramid, with its central stairway aligned with the opening to a cave system that extends for miles that have not yet been mapped.

In its classical period, Teotihuacán housed 200,000 inhabitants with apartment complexes, many of them built for visitors from Central and North America. Teotihuacán was the central hub of ancient American culture where the Feathered Serpent first appeared with a full collar of feathers. A tall bearded prophet wearing long robes, the Feathered Serpent, known as Quetzalcoatl in the Nahuatl language, brought letters and numbers to the people when they lived in darkness, relates the oral traditions of ancient Mexico. Accepting only butterflies and flowers, The Feathered Serpent denounced sacrifices and turned a deaf ear to sacrificial accounts. Lore relates that The Feathered Serpent, Quetzalcoatl, appeared unannounced to speak with people as they worked at mundane chores, in fields or near homes.

Research following Rene Millon's breakthrough archaeology in 1960 has shattered accepted notions of Mexican history glibly passed on by the Aztecs and Spaniards. In-hand with Eric Thompson's 1950 deciphering of the Mayan calendar that proved ancient Mexico's timekeeping system was the most accurate in the world until the 20th century, a new wave of research provides long overdue insight into the esoteric foundations of ancient Mexico that HPB spoke about but could not objectively access.¹

The emerging vista of ancient Mexico enables us to piece together a previously lost component of civilization, as necessary to the whole of human

¹ To say that HPB could not "objectively access" this information is a **far-stretched UNSUPPORTED assertion!!** Only a tiny part of her access was permitted to be discussed or written about. — Ed., A.7.

history as India, China, or Egypt. It enables us to iterate more completely the ancient of ancients. In doing this, we must carefully peel away the false veneer of Aztec and Spanish conceptions to find the esoteric wisdom and sciences endowed on the American continent, the home of meritocracy.

THE SURVEY OF ARMIES

This article, though first printed in 1922, has relevance today. We are warned about the innumerable psychic by-paths pilgrims mistake for devotion. Real growth proceeds from within-without, and is not daubed on like a new coat of paint for the "whitened sepulchre. — ED., A.T.

Three short years and the Theosophical Movement of the 19th century will be fifty years old.

Around H. P. Blavatsky the Movement gathered force and manifested its wonderful life. She was the Messenger of the Masters of Wisdom, the Custodians of the Wisdom-Religion. She emerged from Their World of Light into our world of darkness, to **reproclaim the Ancient Teachings**. She is the one source and the spiritual sustainer of the whole Movement during this half-a-century;¹ she is also the inspirer of our age, whose materialism and bigotry in sciences and in religions she fought, spiritualizing the mind of the race to which we belong.

The Theosophical Movement is represented in the world of today not only by the Theosophical Society founded in 1875, but also by the many organizations which claim to speak for Theosophy and serve Its Cause. Under different names and by diverse ways many groups of

students and propagandists are engaged in the work. That being so it becomes the solemn duty of all members of Theosophical Societies to understand the true Nature of Theosophy and to become possessors of the true gauge which would enable them to differentiate between the Message of Ancient Theosophy and all which claims that appellation. This involves a study of the *genesis* of Theosophy, and its relation to those Superman who are at once its Custodians and its Embodiments; the method by which They discharge Their sacred trust to humanity from age to age; and lastly, of Their part in the Movement to which we belong.

Newcomers to Theosophical Societies seldom enquire about these supremely important fundamentals. Even among the older students very few ask — where did this Theosophy of our come from? There is a notion widely prevailing that H.P. Blavatsky *invented* Theosophy, or imparted it as a revelation. And many serious members think that H. P. Blavatsky was like Mr. Darwin — that she thought out her scheme from the facts accessible. There exists a vague belief, nurtured in ignorance, that some astral beings, the invisible Masters, gave it to her. Even many eager workers in the various societies seem to be unaware of the nature of the genesis and manifestation of Theosophy, in this or in any age; they are not clear in their minds about the position of H. P. Blavatsky in relation to the Masters, nor of both in relation to Theosophy, the Theosophical Movement, the original Theosophical Society, and the world at large. This ignorance is fatal to the healthy spiritual progress of any Theosophical body.

If as Mrs. Eddy with her Christian Science, H. P. Blavatsky invented Theosophy; if she received and imparted it as a revelation; or if, like Darwin, she reasoned it out from the facts available to her, what follows? Why, that then some

¹ And, as a Nirmanakaya, remains the Teacher, while the two Masters who approved **in writing** of her transmission of *The Secret Doctrine* are the Guides and Sustainers of all sincere and devoted students of Theosophy. — ED., A.T.

one else can also invent a new theosophy, receive and impart a new and contradictory revelation, improve upon the Darwinian Theory of theosophy, and can, as some say, correct and expand it, as an evolving system of thought. Darwin-like, HPB may have made mistakes and other scientists of a succeeding and more enlightened era can correct her and put her right.

In apportioning their proper places to the armies in the field, we naturally examine the positions respectively held by them; and as recent developments within the largest of all these Theosophical Societies forebode danger to its well-being, and as similar troubles have afflicted and will continue to afflict, in a measure small or great, every Theosophical body, is it not high time that sincere students should enquire if there exists any true standard of measurement which would enable them to know what is true from what is false, that thus they may learn how to live and thrive; how *not* to bring reverses to the real Cause — the Cause of Theosophy.

This is not the place to go into details of the Theosophical Movement begun in the last century by H. P. Blavatsky. Our object is to present some thoughts to our fellow-theosophists to help us all in continuing the work started by H.P.B. along the lines which she laid down, and which were thus laid down in pursuance of Instructions given to her by the Masters, and of the traditions of the Fraternity to which she and They belonged. The original Impulses which brought the Movement into being should be continued and the Original Method whereby the Work was begun and carried on should be adopted and held.

To achieve this, a clear knowledge of certain facts is essential. It is the lack of this knowledge which made possible the first break in the original Society. It is this lack which today threatens, not

only the life of the now largest society, but of all other theosophical societies. And let us state at once that reference is not made to any *visible* and physical disintegration. A theosophical society might conquer the world with its Lodges and Branches and Sections, its books, magazines, pamphlets and leaflets; but what will it profit thus to conquer the whole world, if the Soul of the Movement be lost? For the *Soul* of the Theosophical Movement is the Masters who set the Original Impulses in motion, who sent H. P. Blavatsky, who through her gave the teachings, and outlined the plan for the members to follow.

If we do not understand the nature of the Soul and the conditions *we* must provide to retain it within our body and be inspired by it, then inadvertently we may drive that Soul away. If we study the rise, decline, and fall of earlier theosophical movements and theosophical societies, we may see the successive steps by which that Soul was lost to them — driven out by well-meant actions of their ignorant votaries. The lack of clear knowledge about the Soul of the Movement invariably brings about as a resultant that the true method of Theosophic Quest and Life is abandoned, and its place usurped by a placid existence in mere sectarian beliefs. And who does not know of the Spiritual Movements shattered on the rock of *Belief* — mere dogmatic belief?

History reveals how, under the inspiration and guidance of spiritual impulses, true Theosophic Movements began, and how, over and over again, they crystallized into religious sects, or even into more materialistic forms of creeds. It is not difficult for the intelligent Theosophist to learn how, *in former times*, Spiritual Movements lost their soul and either became successful institutions in the world of creeds or rotted away out of existence altogether. Are we sure that such a fate will not overtake, or is not

now already overtaking our own theosophical body?

Some may say, “Why cry ‘wolf’!” Others, “Why conjure trouble?” Others still may say, “Let us alone; go the even tenor of your way, and leave us to do likewise.” But is our purpose to provoke thought. It is the task of members in various organizations to raise questions and elicit answers, to look for hidden causes, to seek the remedy for existing ills and to apply it in proper manner.

The hands of the clock of Karma stand at significant figures. The time has come once again, when the memorable words of Wm. Q. Judge stand revealed in their grandeur, inspiring the hearts of the true student, not too lazy mentally and dead spiritually, to “make his calculations.” Here are they:

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

What a noble call!

Finding our inspiration for the true remedy in these words, we feel that the time has come to indicate in a clear, and unequivocal manner the principles whereby members of all Theosophical Societies may guide their study and activity, without falling into pitfalls of sectarianism, against which H.P.B. warned in the closing chapter of the *Key to Theosophy* entitled “The Future of the T.S.”

It is a time for all students of Theosophy, irrespective of organizational or other differences, to seek a common

ground of fraternal interchange of ideas, that these ideas may be examined with care. And this interchange should not be in a spirit of lofty patronage, or occult superiority, but in the spirit of comradeship, for the welfare of the Theosophical *Movement*, which is the common responsibility entrusted to us all, and which all want to serve. If these views are somewhat contrary to those which largely prevail throughout the theosophical area, more is the reason that the majority should study them, and not regard them as mere criticism, adverse in nature and destructive in character.



A new study, described by researchers in the October 2003, issue of *Nature* suggests the **universe is a dodecahedron** — a complex pattern of 12 pentagonal shapes — with opposite faces connected up in pairs.

“Thus our universe existed from Eternity in a latent state... and as it was constructed on the geometrical figure of the dodecahedron [Plato in *Timaeus*], the first-begotten ‘was pleased to employ twelve thousand years in its creation’... But it is the exoteric form of it. The *secret* computation explains that the ‘twelve thousand and the 6,000 years’ are YEARS OF BRAHMĀ—one *day* of Brahmā being equal to 4,320,000,000 years. *The Secret Doctrine*, 1888, Vol. I, pg 340

MOVING AND MEASURING THE UNIVERSE

By Krsanna Duran

September 26, 2004

The substance of things, the timing of their cycles, and their origin are strings of perception that lace together science and religion in a dance that gives motion to mythical accounts of all kinds. The scientific theory that a Big Bang generated our world from nothingness is a stone's throw in logic from the religious account of an all-powerful, all-present and all-knowing god who moved over the dark void to create the world. Both are theories that claim to explain the facts. Ultimately, the relative value of either theory is its contribution to the evolution of life in all forms, latent and active.

The social process that produced rapidly changing beliefs about the origin of things gained momentum with the Scopes Monkey trial that argued for the right to teach Darwinian evolution. It brought a broader range of science into schools, even when it conflicted with Biblical teachings. Before the Scopes Monkey trial, the Bible had been standard fare in American schools that relied on corporal punishment to enforce authority. Biblical literature, asserting the need to discipline children to save them, was the only evidence ever introduced in an American court to support corporal punishment. Laws in place today protecting children from corporal punishment are based on scientific studies proving the deleterious effects of exerting extreme duress on children. Now, 89 years after the Scopes trial in 1925, social perceptions have changed to favor modernist science and dwindling factions of religious fundamentalists now fight to bring religious doctrine back to public schools.

As religious dogma lost legal status and large majority appeal, the scientific revolution moved into full swing. Since the Scopes Monkey Trial in 1925, Einstein's theories of relativity, quantum mechanics, and the Big Bang Theory have each had a time in the sun of popular

opinion briefly before giving way to another wave of research and scientific theory. Improved technology and data gathering have revamped methods for examining substances once relegated to metaphysics. Helena Blavatsky wrote in 1888: "'Matter is eternal,' says the Esoteric Doctrine. But the matter the Occultists conceive of in its laya, or zero state, is not the matter of modern science; not even in its most rarefied gaseous state." Isaac Newton postulated in the 18th century the presence of fine material ether that pervades all space. When experiments using late 19th and early 20th century technology failed to detect ether, the theory lost popularity. Once again, reputable scientific theories about ether are on the rise with the likes of quantum æther dynamics (www.quantumaetherdynamics.com) and zero point thresholds. Advances in quantum physics and technology that make detection of finer material possible are changing the perception of substance, even if only through the extension of technology rather than realizing latent human potentials.

Research published in the journal *Nature* in 2003 identified the shape of the universe as the same geometry set out in *The Secret Doctrine* in 1888 and anciently espoused by Plato - the dodecahedron. The group traced radiations it believes are residue from the Big Bang to identify the dodecahedron as the shape of the cosmos.

The rapidly changing science of this century points back to the essential substances defined in Helena Blavatsky's writings and the *Theosophical Glossary*: "Ether. Students are but too apt to confuse this with Akasa and with Astral Light. It is neither, in the sense in which ether is described by physical Science. Ether is a material agent, though hitherto undetected by any physical apparatus; whereas Akasa is a distinctly spiritual agent, identical, in one sense, with the

Anima Mundi, while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as Akasa and real Ether, because it is something quite on another plane. The seventh principle of the earth's atmosphere, as said, the Astral Light, is only the second on the Cosmic scale. The scale of Cosmic Forces, Principles and Planes, of Emanations--on the metaphysical--and Evolutions--on the physical plane--is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery, and the four-fold Dodecahedron on the model of which the universe is said by Plato to have been built by the manifested Logos--synthesized by the unmanifested First-Born--yields geometrically the key to Cosmogony and its microcosmic reflection--our Earth."

At the same time she portrayed the cosmos in symbolism and metaphor, Helena P. Blavatsky (HPB) cautioned, "No picture will ever represent the TRUTH... until at last the mind and its pictures are transcended and the learner enters and dwells in the World of NO FORM, but of which all forms are narrowed reflections." An idyllic state of no form is, for the great majority, the vision of a distant state beyond the physical world in which we take form and live. Those who have entered the world of no form may touch us with inspiration and wisdom eliciting new theories and pictures about the day-to-day world, identifying forms, relationships and causes in new ways, changing theories and mental pictures. The real change comes within the heart, mind and experience of each individual that attains to higher principles inherent in the spark of life of each existence. Formulating new theories to rectify the flaws of old ones and explain new perceptions, the seeker realizes HPB's words: "No picture will ever represent the TRUTH." Religion and science, like The Secret

Doctrine, serve best as theories in the process of elaborating and understanding the cosmos and one's own place in it.

At a time when popular religion asserted the literal creation of the world in seven days, HPB theorized the cosmos in billions of years, with one day of Brahma equal to 4,320,000,000 years, in The Secret Doctrine. She identified our current period with the Hindu time period of the Kali Yuga, which spans 432,000 years and the end of the first 5,000-year sub cycle of the Kali Yuga in 1897-98. The beginning of a new sub cycle in 1898 would be a period of tremendous change. Though she was not specific about the changes the new sub cycle would bring, she believed that in the 21st century humankind would have the potential of altering the materialistic trend that had dominated civilization if sufficient change occurred in the 20th century. It was at the beginning of the new sub cycle in the early 20th century when science acquired the momentum of popular appeal to challenge religious theory that had gained dominance over more than 4,000 years since Abraham declared a covenant with his god.

The ascendancy of science to revolutionize religious dogma in the 20th century chased at the heels of the new sub cycle that HPB predicted would begin in 1898. More than 100 years after HPB's death, scientific theory in the 21st century is turning to point back to the design of the universe she ascribed to Plato with the geometry of a dodecahedron. The secrets of cosmogony that Plato ascribed to the four-fold dodecahedron still remain to be explored as science and religion elaborate greater theories in pursuit of truth that no picture will ever represent. [by Rob Britt]

The new study, led by Jean-Pierre Luminet of the Paris Observatory, suggests the universe is a **dodecahedron — a complex pattern of 12 pentagonal shapes — with opposite faces connected**

up in pairs, like the opposite edges of the sheet of paper described above. A traveler exiting the dodecahedron through any face returns from the opposite face.

The dodecahedron is geometrically tweaked so that it makes a spherical universe — one that can be likened to the look of a soccer ball.

If the theory is right — and the researchers say more work is needed to bear it out — then light should experience the same travel patterns as you did while walking around the paper cylinder. That would mean astronomers should be able to find multiple images of a single object in space. Weeks thinks of it this way: On the paper cylinder, a person could look east and west and, in both directions, see light coming from a single object that's on the far side of the cylinder.

The concept has implications for space travel, or at least for pondering its potential extremes.

“Hypothetically speaking, if you head off into space you can travel in a straight line and come back to the starting point,” Weeks said. “But it would take a long time.”

This latest twist on decades-old theory arose from observed density fluctuations in cosmic microwave background (CMB) radiation, a leftover of the early days of the universe. The density fluctuations are in essence the vibrational overtones of space, the researchers say. Just as the vibrations of a bell can't exceed the size of the bell, the density fluctuations of space can't be larger than space itself.

But measurements of the CMB, provided recently by NASA's WMAP probe, do not match up with expectations set by cosmology's leading model, which maintains the universe is geometrically flat, but infinite. Some fudge factors are

needed to reconcile theory with what's been observed.

NO BOUNDARIES

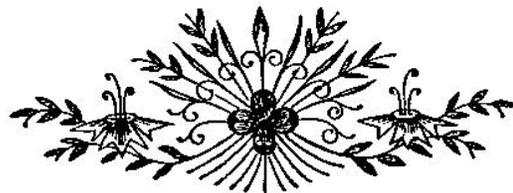
The dodecahedral model explains the observations with no fudging required, says George Ellis, a mathematician at the University of Cape Town in South Africa. For anyone who is bewildered by the idea of infinite space, the new model could prove slightly comforting. It suggests we live in a relatively small, closed universe, Ellis writes in an accompanying analysis for Nature.

“This topology, unlike many others, is supported by” the WMAP data, says Ellis, who was not involved in the study.

If the universe is closed, though, then what is beyond the universe? Weeks took his best shot at answering this confounding question:

“The universe is finite,” he said, “but there's no boundary to it,” implying that there is no beyond, or that if there is, then its nature is left to your imagination and is outside the closed system that astronomers can ever hope to see.

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CHARITY

If there is one thing that Lucifer proposes to preach and enforce throughout the next year, more than any other subject, it is – CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue.

LUCIFER, Vol. III, 1888