



RUTHLESS WARFARE IS NOBODY'S MONOPOLY

It is a marvel to me that you do not see that ruthless warfare is nobody's monopoly. If not the Allies some other Power will certainly improve upon your method and beat you with your own weapon. Even if you win you will leave no legacy to your people of which they would feel proud. They cannot take pride in a recital of cruel deeds however skillfully achieved.

M. K. GANDHI

TO EVERY JAPANESE¹

I must confess at the outset that though I have no ill will against you, I intensely dislike your attack upon China. From your lofty height you have descended to imperial ambition. You will fail to realize that ambition and may become the authors of the dismemberment of Asia, thus unwittingly preventing World Federation and brotherhood without which there can be no hope for humanity.

Ever since I was a lad of eighteen studying in London over fifty years ago, I learnt, through the writings of the late Sir Edwin Arnold, to prize the many excellent qualities of your nation. I was thrilled when in South Africa I learnt of

your brilliant: victory over Russian arms. After my return to India from South Africa in 1915, I came in close touch with Japanese monks who lived as members of our Ashram from time to time. One of them became a valuable member of the Ashram in Sevagram, and his application to duty, his dignified bearing, his unflinching devotion to daily worship, affability, unruffledness under varying circumstances, and his natural smile which was positive evidence of his inner peace had endeared him to all of us. And now that owing to your declaration of war against Great Britain he has been taken away from us, we miss him as a dear co-worker. He has left behind him as a memory his daily prayer and his little drum, to the accompaniment of which we open our morning and evening prayers.

In the background of these pleasant recollections I grieve deeply as I contemplate what appears to me to be your unprovoked attack against China and, if reports are to be believed, your merciless devastation of that great and ancient land.

It was a worthy ambition of yours to take equal rank with the great Powers of the world. Your aggression against China and your alliance with the Axis

¹ The issue of HARIJAN published on 26th July, 1942, is of historic importance because it was the last before Gandhi and large numbers of his supporters were arrested and interned without right of communication with the outside world. Passages from the articles and answers to questions reprinted have been quoted out of context, and, on occasion, misquoted. Although it has not been possible to reprint the whole contents of the issue, readers can be assured that the most important passages are given, and that each is a solidly transcribed extract, standing fairly by itself. The author in every case is Gandhi himself. [Originally a War Resisters pamphlet of Feb. 1943 entitled, "What Gandhi Really Said."]

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Powers was surely an unwarranted excess of war ambition.

I should have thought that you would, be proud of the fact that that great and ancient people, whose old classical literature you have adopted as your own, are your neighbors. Your understanding of one another's history, tradition, literature should bind you as friends rather than make you the enemies you are today.

If I was a free man, and if you allowed me, to come to your country, frail though I am, I would not mind risking my health, maybe my life, to come to your country to plead with you to desist from the wrong you are doing to China and the world and therefore to yourself.

But I enjoy no such freedom. And we are in the unique position of having to resist an imperialism that we detest no less than yours and Nazism. Our resistance to it does not mean harm to the British people. We seek to convert them. Ours is an unarmed revolt against British rule. An important party in the country is engaged in a deadly but friendly quarrel with the foreign rulers.

But in this they, need no aid from foreign Powers. You have been gravely misinformed as I know you are, that we have chosen this particular moment to embarrass the Allies when your attack against India is imminent. If we wanted to turn Britain's difficulty into our opportunity we should: have done it as soon as the War broke out nearly three years ago.

Our movement demanding the Withdrawal of the British Power from India should in no way be misunderstood. In fact if we are to believe your reported anxiety for the Independence of India, a recognition of that Independence by Britain, should leave you no excuse for any attack on India. Moreover, the

reported profession sorts ill with your ruthless aggression against China.

I would ask you to make no mistake about the fact that you will be sadly disillusioned if you believe that you will receive a willing welcome from India. The end and aim of the movement for British withdrawal is to prepare India, by making her free for resisting all militarist and imperialist ambition, whether it is called British Imperialism, German Nazism, or your pattern. If we do not, we shall have been ignoble spectators of the militarisation of the world in spite of our belief that in non-violence we have the only solvent of the militarist spirit and ambition. Personally I fear that without declaring the Independence of India the Allied Powers will not be able to beat the Axis combination which has raised violence to the dignity of a religion. The Allies cannot beat you and your partners unless they beat you in your ruthless and skilled warfare. If they copy it their declaration that they will save the world for democracy and individual freedom must come to naught. I feel that they can, only gain strength to avoid copying your ruthlessness by declaring and recognizing now the freedom of India, and turning sullen India's forced co-operation into freed India's voluntary co-operation.

To Britain and the Allies we have appealed in the name of Justice, in proof of their professions, and in their own self-interest. To you I appeal in the name of humanity. Even if you win it will not prove that you were in the right, it will only prove that your power of destruction was greater. This applies-obviously to the Allies too, unless they perform now the just and righteous act of freeing India as an earnest and promise of similarly freeing all other subject peoples in Asia and Africa.

Our appeal to Britain is coupled with the offer of Free India's willingness

to let the Allies retain their troops in India. The offer is made in order to prove that we do not in any way mean to harm the Allied cause, and in order to prevent you from being misled into feeling that you have but to step into the country that Britain has vacated. Needless to repeat that if you cherish any such idea and will carry it out, we will not fail in resisting you with all the might that our country can muster. I address this appeal to you in the hope that our movement may even influence you and your partners in the right direction and deflect you and them, from the course which is bound to end in your moral ruin and the reduction of human beings to robots.

The hope of your response to my appeal is much fainter than that of response from Britain. I know that the British are not devoid of a sense of justice and they know me. I do not know you enough to be able to judge. All I have read tells me that you listen to no appeal but the sword. How I wish that you are cruelly misrepresented and that I shall touch the right chord in your heart! Anyway, I have an undying faith in the responsiveness of human nature. On the strength of that faith I have conceived the impending movement in India, and it is that faith which has prompted this appeal to you.

I am,

Your friend and well-wisher,
M. K. GANDHI.

Sevagram, 18.7.42. [July 18, 1942]

TO MY CRITICS

The critics who impute motives to the Working Committee or to me harm the cause they process to serve. The members of the Working Committee are all seasoned servants of the nation with

full sense of their responsibility. It is no use damning me as a dictator like Herr Hitler. He does not argue with his co-workers if he may be said to have any. He merely issues orders which can only be disobeyed on pain of death or worse. I argue with my friends for days. I argued at the last meeting for eight days. The members agreed when their reason was satisfied. My sanction with my friends as well as self-styled enemies has ever been reason and love. It is a travesty of truth therefore to compare me with Hitler or to call me a dictator in any current sense of the term. It is an equal travesty of truth to abuse the Congress by calling it a Hindu or communal organization. It is national in the fullest sense of the term. It is a purely political organization with which can undoubtedly be compared the Liberal Party which is without slightest communal taint. Unfortunately today although it has politicians who have a record of distinguished service, it has admittedly little or no following in the country by reason of its members holding unpopular views. Thus the Congress remains the sole representative national organization in India with a mass following. Its gains belong not merely to itself but to the whole nation, irrespective of caste or creed or race. It is mischievous and misleading to discredit this organization in America and Great Britain as a communal or pro-Axis or a purely Hindu organization. If it was a pro-Axis organization, it has courage and influence enough to make a public declaration to that effect in disregard of the consequences that might overtake it. It is not, and has never been, a secret or a violent organization. If it had been either, it would have been suppressed long ago.

So much about some manifest misrepresentations.

Now about suppression of relevant Congress position.

Nobody has contended that: the demand for withdrawal of British Power is not an inherent right of the nation, irrespective of the demand to the contrary by those who by centuries of habit have lost the sense of freedom. It is said that it is wrong not intrinsically, but because of the Congress declaration of non-embarrassment to ask for such withdrawal at this moment.

The critics conveniently omit to mention the fact that in order to prove it's bona fide and to prevent the Japanese attack the Congress has agreed that, in spite of the withdrawal of the British, the Allied troops should remain in India, naturally under a treaty. with the Free India Government to be. So long as that Government, provisional or otherwise, has not come into being, there will be no authority to check their operations save their honour. For by declaring India free they will have absolved themselves from consulting anybody formally as they have to consult: to-day members of their nomination. In this sense the declaration of Independence leaves them freer to adopt the military measures they may consider necessary. I know that this is an anomalous position for a free country to be in. But honesty dictates the course. As I have said and repeat here the Congress demand is fool-proof. Critics who are anxious to serve the Allies would do well to examine the Congress position and point out flaws, if there are any. Let me inform them that those who have come to me to understand my demand and had serious misgivings went away convinced that it was wholly just and that if Justice was not done the Congress would be right in taking action to vindicate its position.

Sevagram, 19 7.42,

ANSWERS TO QUESTIONS

The following are a selection from Gandhi's answers to questions, the first from a supporter, the others from a conference with foreign pressmen, including Mr. Stuart Emery, of the News Chronicle.

"Why should not the Congress declare that as long as India is here in bondage, she. can be neither a friend nor an enemy of any country? . . ."

"You are right. India's sympathy can give no effective help as her enmity can do no harm to any person or nation so long as India is herself not free. Nevertheless Pandit Jawaharlal with his international outlook and generosity has accustomed us to express our sympathy to nations in distress without expectation of like return. We lose nothing by expressing sympathy even though we realize that it can cut no ice. If Russia has no thought of India today, in the long run she is bound to recognize the utterly unselfish character of our sympathy. It should not be forgotten that sympathy without ability to render effective help has its own moral value. We receive with appreciation sympathy from those who we know are unable to render us effective help in our struggle."

"What can Free India do for China?"

"If India were to listen to me, she would give: non-violent help to China. But I know that will not be. Free India would want to be militarist. . . ."

". . . who would take the lead in forming a Provisional Government — you, Congress, or the Muslim League?"

"The Muslim League certainly can; Congress can. If everything went right, it

would be a combined leadership. No one party would take the lead.”

“Would it be, within the present constitutional structure?”

“The constitution will be dead” said Gandhiji. “The Government of India Act of 1935 is dead. The I.C.S. would have to go and it might be anarchy but there **need** be no anarchy, if the British withdraw, with goodwill. **Free India Government** would set up a constitution suited to Indian genius, evolved without dictation from outside. . . .”

“Why can't all this be done today, without the British withdrawal?”

“The answer is simple. Why can't a prisoner do a thing which a free man can do? You may not have been behind bars, but I have been and I know. Imprisonment means civil death, and I suggest to you that the whole of India is civilly dead. The very breath is controlled by British power. Then there is another experience that you lack. You have not been a member of a nation that has been under subjection for several centuries. Our habit has been that we can never be free. . . .”

“Could you give me an idea of the plans of your movement?”

“ . . . it is not my intention to undertake at once any overwhelming programme. I want to watch and see, because whatever may be said to the contrary, even in conducting the movement I want to guard against a sudden outburst of anarchy or a state of things which may be calculated to invite Japanese aggression.”

“With the enemy at the gates, what is your objection to calling a truce?”

“This struggle has been conceived,” said Gandhiji, “in order to avert

a catastrophe. At the critical moment an unfree India is likely to become a hindrance rather than a help. The Congress resolution itself hints at the possibility of a large number of Indians going over to the Japanese side — if they effected a landing on the India shores — as we now know happened in Burma, Malay, and for aught I know Singapore too. I am of the opinion that this might have been prevented at least so far as Burma is concerned, if she had been made independent. But it was not done. We know the result. We are determined so far as it is humanly possible to secure our Independence, so that no Indian worth the name would then think of going over to the Japanese side. . . .”

“ . . . If anybody could convince me that in the midst of war, the British Government cannot declare India free without jeopardizing the war effort, I should like to hear the argument. I have not as yet heard any cogent one.”

“If you were convinced, would you call of the campaign?”

“Of course. My complaint is that all these good critics talk **at** me, swear **at** me, but never condescend to talk **to** me.”

The Global Village

Sarasota, Florida
Theosophy Group

Meets Weekly on:

WEDNESDAYS: — 7 – 8:15 P.M.

SUNDAYS — 11 AM – 12:30 PM

We are a very friendly group of students with various religious and philosophical backgrounds. Our goals are to discuss and understand the universal truths of Theosophy.

On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

Our address is: 2700 S. Tamiami Tr. Suite #14 (we're moving to Suite #11 in October), Sarasota Florida, and our phone number is: 941-312-9494.

Please feel free to call Bob Waxman if you need any additional information.

United Lodge of Theosophists
1917 Walnut Street
Philadelphia, PA 19103

Aug 18 The Creative Will
Aug 25 Man, Visible & Invisible
Sept.1 Renunciation of Action
Sept.8 The Law of Correspondences
Sep 15 Culture of Concentration
Sep.22 The Language of the Soul
Sep.29 Theosophy in Daily Life

All welcome No collections



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H. P. Blavatsky & W. Q. Judge

Schedule: 2002

Every other Sunday from September 29th
Sunday Classes-- 11:a.m. – 12:45 p.m.,

Currently studying –
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By H.P. Blavatsky
A Synthesis of Religion, Science, and Philosophy

Located at:

TRS Professional Suites, 1st floor
44 East 32nd Street (between Park & Madison)
New York, N.Y.
Near subway and bus lines.

Contacts:

Mirror1@optonline.net
Tmwriters@mindspring.com

Davidgro@webspan.net

www.geocities.com/theosophycircle/

Phone:

David – (718) 438 – 5021

Amedeo- (973) 697-5938

– Classes are free and open to all –

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Contact us: ult@ultlon.freeserve.co.uk

SUNDAYS 8.00 – 9.00 p.m.

Programme for July – Dec 02

ULT London UK

**Meetings are free and open to all — membership
or subscriptions are not required**

Short list of meetings:

Sundays

Oct, Nov & Dec:

TALKS OR INFORMAL MEETINGS

Sept 8 7pm Our Gods and Other Gods
Sept 15 7pm Capital Punishment / Suicide is not Death
Sept 22 7pm Karma
Sept 29 7pm The Theosophical Mahatmas
Oct 6 7pm Mind Meditation and Consciousness (talk)
Oct 13 7pm The Tidal Wave
Oct 20 7pm What Can we learn From Dreams? (talk)
Oct 27 7pm Mental Healing and Hypnosis

Nov 3 7pm Heaven, Hell or Oblivion? (talk)
Nov 10 7pm What is True Genius?
Nov 17 7pm Mankind's Spiritual Teachers
and Cycles of the Theosophical Movement (2 short talks)
Nov 24 7pm True Morality

Dec 1 7pm Quest for Immortality (talk)
Dec 8 7pm Musings on the True Theosophical Path
Dec 15 7pm Fate or Freewill? (talk)
Dec 22 7pm The Mahatmas as Ideals and Facts
and What the Masters Have Said
Dec 29 7pm The Theory of Cycles

WEDNESDAYS 7— 8 p.m.

THEOSOPHICAL STUDY GROUP

Study Group restarts October 2nd, studying
Light on the Path, The Ocean of Theosophy by
W.Q.Judge with selected passages from *The Secret
Doctrine* by H.P.Blavatsky and Robert Crosbie's
Answers to Questions on the Ocean.

In the Wednesday Study Group the scriptures of the
Great World Religions are taken together with the
fundamental Theosophical ideas on which these
teachings are based. It is a free, open and friendly

environment in which these perennial ideas can be discussed.

INTRODUCTORY CLASS — for newcomers

Next meeting

- 12th September, 7:00 to 8:30 pm, then
- 3rd October 7:00 to 8:30 pm
- 7th November 7:00 to 8:30 pm
- 5th December 7:00 to 8:30 pm

A monthly study class, with plenty of time for discussion, that introduces simple ideas on man's constitution, his relation to the cosmos and universal laws such as karma and reincarnation. Attending the class will also help with familiarity and use of the Sanskrit terms commonly used in Theosophy.

All are welcome to attend the meetings: they are held in an impersonal, friendly atmosphere.

Practical information: By Bus: 7, 15, 23, 27, 36.
By Underground: Paddington or Lancaster Gate.

United Lodge of Theosophists

Theosophy Hall
77 W. Encanto Blvd.
Phoenix, Arizona 85003

Telephone (602) 290-0563
Email: phxultlodge@hotmail.com
Web: <http://www.phx-ult-lodge.org/>

Study Classes Sunday Evenings
7:30 — 8:30 pm

THE OCEAN OF THEOSOPHY by Wm. Q. Judge,
and
ANSWERS TO QUESTIONS ON THE OCEAN OF
THEOSOPHY by Judge/Crosbie

THEOSOPHY HALL
347 East 72 Street
New York, NY 10021
(212) 535-2230
E-mail: otownley@excite.com
Or website: <http://www.ultnyc.org/>

Sundays 6:15 p.m.
JULY 2002

- 07 - Spiritual Independence
- 14 - Physical, Astral and Spiritual Worlds
- 21 - Meditation, Concentration, Will
- 28 - The Mystery of Rebirth

AUGUST 2002

- 04 - The Source of Dreams
- 11 - Masters of Compassion

- 18 - Karma--Law of Justice & Mercy
 - 25 - Hypnotism & Mesmerism
- For more information go to: <http://www.theosophynyc.org>

PROGRAMME
FOR JULY, AUG., & SEPT. 2002
THE United Lodge of Theosophists
"Maitri Bhavan" 4, Sir Krishna Rao Road, Near Lalbagh
West Gate, — Basavanagudi, Bangalore-560 004.

	topics
Aug 25	Wisdom—Sacrifice
Sep 01	Lessons Dreams Teach
Sep.08	Destiny and Free-Will
Sep 15	Why are Hypnotic Practices Dangerous?
Sep 22	Can we avoid Suffering and Sorrow?
Sep 29	Do the Dead Communicate?

THEOSOPHY

Secret Doctrine Classes

Monday 7:30 to 9 pm — New York
Wednesday 2 to 4 pm — Antwerp
Wednesday 7:30 to 8:45 pm — Los Angeles
Saturday 10:00 am to Noon — Long Beach
First Saturday of every month (Oct. 5th)
Wednesday — Bangalore

Den TEOSOFISKA
Ursprungliga Undervisningen
UNITED LODGE OF THEOSOPHISTS,
Malmögen
Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

FÖREDRAG HÖSTTERMINEN 2002

Varje Onsdag 19.30 – 20.30

21 augusti.....Den Ockulta Läran
28 augusti.....Esoteriska Samtal: Teosofin
och orientens Mästare

4 september.....Vad innebär meditation?
11 september.....Kollektiv karma
18 september.....Människans sju principer
25 september.....Esoteriska Samtal: Tantra –
teosofins inre kärna

2 oktober.....Återföds alla människor?
9 oktober.....Healing & Magnetisk livskraft
16 oktober.....Drömmar och klärvoajans
30 oktober.....Esoteriska Samtal: Teosofin
och månmyterna

6 november..... Atlantis – sanning eller
verklighet?
13 november.....Den moderna teosofin
20 november.....Medvetandet efter döden

27 november.....Esoteriska Samtal: Teosofi &
Transpersonell Psykologi

4 december.....Själens odödlighet

11 december.....Kristus – en invigd Mästare

STUDIEGRUPPER HÖSTEN 2002

DHARMAGRUPP I

kl 17.15 - 18.15

Den Hemliga Läran av Helena Blavatsky
(Vårt kursmaterial är "DHL" del I, löpande studier)

Den Hemliga Läran är den teosofiska filosofins
ryggrad.

Det mesta som finns i denna bok speglar kärnan i
teosofins esoteriska lära.

DHARMAGRUPP II

kl 18.15 - 19.15

Teosofins Ocean av William Q. Judge
(Vårt kursmaterial är "Oceanen". Se vår studieplan
för hela
höstterminen längre ner på sidan under
Dharmagrupp II)

Teosofins Ocean är en förenklad version av
Den Hemliga Läran.

För en sökare finns det ingen bättre bok att studera
om man vill lära

känna teosofins grundläggande filosofi enligt HPB
och Mästarna.

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3 juillet	L'Homme réel dans le vécu de la vie et de la mort
10 juillet	La Terre : une triple entité vivante
17 juillet	La réincarnation : de quoi s'agit-il au juste ?
24 juillet	Karma et le libre arbitre
7 août	La Religion-Sagesse ou Théosophie : l'Évangile pour l'homme d'aujourd'hui
14 août	Cycles et rythmes dans la vie de l'homme
21 août	L'idéal du Maître dans la vie intérieure
28 août	Qu'est-ce qui se réincarne—et pourquoi?

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Samedi 19h – 20 h 15

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4865 Cordell Avenue, Suite 4
Bethesda, MD 20814
phone (301) 656-3566
web: www.ultdc.org

Meetings: Sundays 11 a.m. to 12 noon

(Lectures followed by questions and answers, or group discussions.)

POINT OUT THE WAY

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

XXIII

Chapter V

IV. The Astral Body, Imagination and Prodigies

Question: On p. 41, Mr. Judge speaks of the imagination of the mother affecting the astral body of the child. If that is so, don't our thoughts affect our astral body and form a link between cause and effect, or precipitate our Karma?

Answer: When you come to think about it, our imagination is simply another form of expression of our feelings. Don't we notice, when our feelings are disturbed, how our imagination races? Now, our imagination is the one thing that does affect us. It is not what happens to us — it is the way we feel about it, it is our imagination in regard to it. You know, you could tell an American Indian that in five minutes you were going to burn him at the stake and, if he happened to be tired, he would lie down and go to sleep for those five minutes.

Question: What is the difference between what we have just been talking about and the methods of Christian Science?

Answer: I was going to say, "All the difference in the world." If you take an anaesthetic, which means an artificial way of getting out of your body — something that paralyzes the nervous system — then you can treat the body as if it were a log of wood. That is what the Christian Scientist does, and justly so — because his ideas are wooden. He lets the practitioner treat them, and he uses an anaesthetic — self-hypnotism. What does the Yogi do? He goes through whatever experiences are necessary to enable him to serve others. All of the Christian Scientist's self-denial and all of his affirmations are, as a rule, for his own sake. That is what constitutes, according to the teachings of Theosophy, black magic, whether it is conscious or unconscious. Take the average man of today and give him the power of the Mahatmas; if he could save the world by being burned to death as millions of men have been burned, would this man consent to be burned to death as a human being? Would he consent to be crucified? Would he put aside his power in order to step aside from the carcass and let them burn it, or would he stay in it? You know what the answer would be; most of us would use our powers for ourselves!

Nevertheless, you can see that there is truth in what the Christian Scientist believes and does; but there is truth in a crooked balance sheet: the figures are all right. There is truth in a forged check: the paper is genuine and the ink is genuine. It may be good writing, too, but nobody forges checks for someone else's sake — least of all for the sake of the fellow whose signature he forges! The Christian Scientists, we might say, are forging the signature of Spirit for personal, selfish, material

gain. What will the price be when Nature's "bank" checks up? Look around you; the world is full of people who are psychologically and psychopathically deranged. There are tens of millions in India, and do you know that more than half of the hospital space in this country is devoted to psychopathic cases?

If a man has smallpox or some serious physical disease, he is sent to the hospital; but if a man is insane, psychologically unbalanced, that is, in many cases, the last thing on earth his friends will do. They all think they can take care of him at home. Now, if you will consider that of the known cases in the hospitals more than half are psychically deranged, and add to that the enormous percentage of cases which are kept quiet, you will get some idea of this problem. Some people — many people — are born nervously deranged, psychically shot to pieces, and they finally become "perverts," "extraverts," or "introverts," if you like those pet words. The world is full of them; they have lost their discrimination. Once a man has lost his discrimination, how can he know that he has lost it? Think of it: Imagine a man denying that there is evil in the world!

Question: What would be the effect upon the astral body of the cremation of the physical body?

Answer: What would be the effect on the physical body if you took your clothes off and burned them? It would set the body free, instead of letting it wait for the clothes to fall off. So it is when you burn the physical body. Remember that what we call rotting or decomposition is a slow, slow process. Nature is not as intelligent as man — let us not forge

that. It takes Nature years and years to accomplish what man can bring about in a few minutes. Here is a man who dies: leave the body to Nature and it will be months, perhaps years, before the slow decomposition of Nature sets the astral body free; but put the body in a retort and it can be set free in half an hour, an hour, or two hours.

So, the effect upon the astral body of cremating the physical form is to set the astral free from the physical. You can't burn the astral body — our fire does not work on that plane.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: Ah me, we are just a hop, skip, and a jump from Christmas. What shall I give my Pagan friends? Maybe a few definitions from the occult dictionary. Atone-ments by blood we did as youngsters. I would scratch my hand and put a drop or so of blood into a similar scratch in my friend's hand. What if seven of us did it together? What if it was a recapitulation???

“The atonements by blood — blood-covenants and blood transferences from gods to men, and by men, as sacrifices to the gods — are the first key-note struck in every cosmogony and theogony; soul, life, and blood were synonymous words in every language... “Verily I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves.... These words, whether said by Jesus of Naz-

areth, or Jeshua Ben-Panthera, are the words of an INITIATE. (p. 11, HPB pamphlet, “Esoteric Character of the Gospels”)

Chresterios — is one who belongs to, or is in the service of, an oracle, a god, or a “**Master.**”

Chrêstes — means priest and prophet.

Christos — was “**the WAY,**” while

Chrêstos — was the lonely traveler journeying on to reach the ultimate goal through that “**Path,**” which goal was

Christos — the glorified Spirit of “**TRUTH,**” the reunion with which makes the soul (the Son) **ONE** with the (Father) Spirit.

Then, esoterically, the saying of Paul: “I am again in travail until **Christ be formed in you**” ... *i.e.*, “until you find **the** Christos within yourselves as your only ‘way’.”

Esoteric Studies.

II.

Dimensions of Space.

VISCONDE DE FIGANIERE, F.T.S.
The Theosophist, August 1887, pp. 755-760

It is said that each round evolves a new dimension of space. I am convinced as anyone can be, of the utter uselessness of attempting to conjecture what the next unknown dimension may signify, let alone the others; but the case alters when the object is to account, or endeavour to account, for an acceptance of that teaching.

Three dimensions have successfully developed since the first ripple of our human wave, which has already doubled the great Manvantaric cape or turning point. The *second* was a projection from or on to

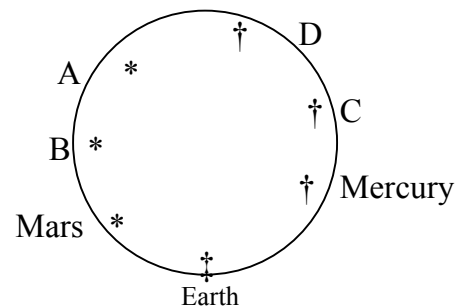
the *first*, and the *third* from or on to the second. That is to say, the properties of length, width breadth and height were conceived by mind from *without*, as matter *infolded*, the latter's development being towards the centre. The *fourth* dimension, which is to be, cannot follow the same rule; because concretion having attained its maximum, as regards this Manvantara's conditions, the unknown properties must be *within*. Height and depth are generally convertible terms, but they were not so, apparently, for St. Paul says: "that ye...may be strong to apprehend with all the saints (*initiated?*) what is the breadth and length and height and depth" (Eph. iii. 17—19). It is from its depth that mind expands outward. A certain depth should unfold the fourth dimension; the latter, in turn, would unfold into the fifth, which, still farther inward, yields the sixth. *The* depth *per se*, or inward center, would reveal all six dimensions, being itself the seventh. In matter, as we know it, there is no "depth" for us; how far soever we penetrate, surface is the only manifestation. Surface is the ternary, depth the quaternary.

The fourth dimension will be manifest, we are told, before the end of this round, which still wants three rings, and nearly one half, for completion; whereas the seventh dimension obtains only on the eve of man securing the enviable epithet of "perfect". It is from the seventh planet that the *triumphant* Egos bid adieu to the whole chain for aye and for good, as "Perfect Man."

This throws a flood of light upon the subject when connected with the fact that, before the present fourth round; man of this Manvantara had not developed the conditions of life within our experience. During the first round man was, in one sense, a one-dimensional being; pending the second, two dimensional; through the third, three-dimensional—a state which continues to prevail, but eventually will develop into the four-dimensional. A one,

or even two-dimensional being is to our mind almost unthinkable. It becomes less so, if we take it as only *one side* of the aspect. Those beings, in different degrees, were still conscious of the past existence from which they were emerging, and *objectivised* certain stages of spiritual or, more correctly, astral life, whilst they were only beginning to objectivize "matter," as we call it, which is the sum total of *our* objectivity.

To my mind the properties of matter which unfold our conception of space, are intimately connected with the globes of the planetary chain, of which I subjoin a diagram.



The *first* dimension, I would suggest, evolved when man began his Manvantaric journey on planet A, during the *rings of its ascending arc*; slightly increased on planet B, at the corresponding period; was a little more developed on Mars, and so forth all through the chain back again to A when the second round commenced. Then the so-called one dimensional being, on reaching B, evolved the *second* dimension, which was farther developed all round from sphere to sphere, till, under the next round, the *third* dimension was evolved on Mars, and is at present (fully developed) on Earth for the second time, having probably been of little account at its first conception here. Hence our planet is the rightful evolver of the *fourth* dimension; Mercury, of the fifth, C, of the *sixth*—whilst the *seventh* dimension is the exclusive prerogative of planet D, and will never be manifest on any other sphere of the chain.

This means, as I take it, that the properties of matter which, combined with the development of mind, lead to dimensional conception, were all potential in A, and are actual in our plane albeit partly manifested, their full manifestation being consequent on mind's future developments; and that during the ascending arc of the Manvantara, *which has already begun*, matter will assume aspects heretofore unknown to the human wave in progress.

The esoteric formula of fire—the only one which has been given of the elements—may, like a glade in the forest, help us on our way, not to a conception, but to the *rationale*, of such changes. The enunciation that the immense complexity of sensuous nature proceeds from mere alteration in the combination of five elements (corresponding to as many subtler ones, themselves caused by the different values of combined motion in *one* substance) should be the more readily accepted in view of the disclosures of modern chemistry, especially its organic branch, which shows that its immediate principles, never exceed four, the grouping of which is the why and wherefore of organized matter in all its diversity. Aye more, what is the law governing isomeric phenomena whereby substances containing the same elements in like proportions show different properties?

*“There are more things in Heaven and Earth, Horatio,
Than are dreamt of in our Philosophy.”*

Even if we were possessed of the formula of each of the other panchakritas, it would not help us to any precise idea of the phases of matter as a medium of existence; whilst *one* suffices to gather the fact of their *constant variety* in despite of cyclic repetitions, and consequently of the infinite modes which matter is empowered to assume. If we follow **the**, or rather **a**, logical history of these changes in a single element, we become convinced that life in general must have corresponding phases.

The universal bias of evolution is relative progress. The plane common to our solar system is undifferentiated Akasa or astral light, being a differentiation of Maha-akasa or ether. Strictly speaking, an *ethereal* medium is out of the question, whatever might be the progress of our planetary chain; it can only involve a *more or less*. The differentiated element from which the chain evolved may be put down as Ether + astral light, the latter being the base. The *new* signification of the three inferior principles consequent on the first life-impulse referable to planet A, would have its immediate course or power in the second factor (astral light). I shall symbolize the five subtle elements or tanmatras, by letters based on their respective outcome, as follows:

E (*ether*).
I (astral light, *igneous* principle),
A (prin. of *air*),
Aq. (prin. of *water*), and
T (prin. of *earth*).

During the descent **I** involves **E** and evolves **A**, **Aq.** and **T**, — the process being reversed on the ascent. In other words, **I** being the base, translation of dynamic increase or decrease with regard to the other principles is determined by the arc of evolution.

The esoteric formula of Fire is:

$$\mathbf{E}^2 \mathbf{I}^8 \mathbf{A}^2 \mathbf{Aq}^2 \mathbf{T}^2$$

The number of components, sixteen, corresponds with the four rounds and four rings. This formula is said to represent the present constitution of fire. Strictly speaking, it no longer answers to the element's highest stage of materialization, which was that of its fourth “sub-descent” corresponding to the Atlantean age. Our fire is in its fifth sub-manifestation of the ring. But from the standpoint I am about to take, the difference would be trifling, and need not be taken into account; inasmuch as it is none of my purpose to seek for *facts*—this would be presumption, — but to draw cer-

tain inferences from the data given. I shall therefore adopt that formula as indicative of the *maximum density* of fire during this Manvantara. But, in order to eschew fractions, let it stand as—

$$E^{120} I^{480} A^{120} Aq^{120} T^{120}$$

This corresponds, as far as fire is concerned, with the earth's material pole. Let the formula of planet A's ethereal pole, or field of evolution, be $E^{440} I^{520}$, it does not follow it is so, but this is of no consequence in the premises.

On this basis I have worked out the subjoined table showing, *ex-hypothesi*, the formula of the igneous element on each globe of the chain at its maximum of density. The *second* column would correspond with maximum of *obscuratation*; the *last* column, with that of the planet's *future* progress.

THE PLANETARY CHAIN.
The Manvantara.

Planets of the Chain	Ethereal Pole (before 1 st Round.)		Formula of Fire corresponding to Material Pole (Middle of 4 th Round.)					Level of Progress (after 7 th Round.)	
	E.	I.	E.	I.	A.	Aq.	T.	E.	I.
A.	440	520	360	555	17	15	13	480	480
B.	360	600	280	530	58	58	34	400	560
Mars.	280	680	200	505	85	85	85	320	640
Earth.	200	760	120	480	120	120	120	240	720
Mercury.	320	640	240	495	75	75	75	360	600
C.	400	560	20	520	52	34	84	440	520
D.	480	480	400	545	7	5	3	520	440

Thus A's material pole $E^{360} (555 + 17 + 15 + 13) I^{600}$ answers to B's ethereal pole, and the latter's lower state to the Earth's ethereal pole, — there being a constant progress of "astralism" to the detriment of "etherealism". E's loss at each step downward is 80 equivalents; and its profit on the upward or ethereal arc is in the same ratio (though probably the *real* ratio is always variable). If there were no break we would have the *circle* and no progress; therefore 120 equivalents are put down to E's profit on the ascent from Earth to Mercury. The correspondency between

Mercury and Mars, C and B, and D and A, cannot be symmetrical, for the same reason; and **progress by the spiral** must needs be expressed in the rising arc. Hence Mercury's field of evolution commands that of Mars by 40 equivalents — $E^{320} I^{640}$, which points out Mars' ultimate progress. Mercury's material pole $E^{240} (495 + 75 + 75 + 75 =) I^{720}$ squares with the Earth's Manvantaric level of progress. C's material pole corresponds with Mercury's ethereal pole, whilst its own higher pole tallies with B's level of progress. D's material pole answers to C's field of evolution, and its ethereal pole to A's final progress. D's progress (which marks that of the chain) shows the element to be 1/12th more ethereal, or less differentiated, than at the outset of the Manvantara.

The three following Tables, based on the same assumption as the former, refer exclusively to the earth.

THE MANVANTARA.
Field of Evolution $E^{200} I^{760}$.

Rounds.	Formula of Fire. (Middle of each Round.)				
	E.	I.	A.	Aq.	T.
First	180	705	35	25	15
Second	160	655	55	55	35
Third	140	595	75	75	75
Fourth	120	480	120	120	120
Fifth	180	585	65	65	65
Sixth	200	645	45	35	35
Seventh	220	695	25	15	5

Level of Progress: E 240 I 720.

THE FOURTH ROUND.
Field of Evolution $E^{140} I^{820}$.

Rings.	Formula of Fire. (Middle of each Ring.)				
	E.	I.	A.	Aq.	T.
First	135	720	45	35	25
Second	130	655	65	65	45
Third	125	580	85	85	85
Fourth	120	480	120	120	120
Fifth	165	570	75	75	75
Sixth	170	645	55	45	45
Seventh	175	710	35	25	15

Level of Progress: $E^{180} I^{780}$.

THE FOURTH RING..
Field of Evolution E¹²⁵ I⁸³⁵.

Races.	Formula of Fire. (Middle of each Race.)				
	E.	I.	A.	Aq.	T.
First	123	687	60	50	40
Second	122	618	80	80	60
Third	121	539	100	100	100
Fourth	120	480	120	120	120
Fifth	161	529	90	90	90
Sixth	162	608	70	60	60
Seventh	163	677	50	40	30

Level of Progress: E¹⁶⁵ I⁷⁹⁵.

As seen by the tables, the esoteric formula (which, as expressing fire's highest materiality, is doubtless subject to modification), would intimate that there is an equilibrium between the four elements **E, A, Aq.** and **T**, that is exclusive to the culminating point, a state (peculiar to the Earth) gradually developed and as gradually departed from by inversion. No two formulae are alike; however far the problem were worked out, even if carried on to the other planets, that could never occur, for as the base would always be different every combination must differ from any other. **Repetition implied by spiral curves** can never give identical aspects.

The conclusion is: That the state of matter differ in every globe of the chain, and most essentially on the two arcs; that every order of life must partake of such variations; and that during the ascending arc matter is bound to unfold properties which have never hitherto been manifested in the course of this Manvantara. What is there incredible, then, in the assertion that **new conceptions of space** are to be likewise developed in the progress of ages? In this event, if the three known dimensions have been revealed *without*, during the involution of the *ethereal* element, which has not only reached its maximum, but is now receding from it; must not those new properties **unfold themselves within** as that element evolves its powers while the lump or heap (large or small, it is all the same) opens, disintegrates, and yields its secret to the expanding mind?

VISCONDE DE FIGANIERE, F.T.S.

Fire:

The Reflection of Deity

“Seeking for truth,” says Paracelsus, “I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? Not otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary’s lamp directed me on my way.”

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health, and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pigmies to the fire-philosopher and alchemist. No wonder that he was accused of charlatanry and even drunkenness. Of the latter charge, Hemmann boldly and fearlessly exonerates him, and proves that the foul accusation proceeded from “Oporinus, who lived with him some time in order to learn his secrets, but his object was defeated; hence, the evil reports of his disciples and apothecaries.” He was the founder of the School of Animal Magnetism and the discoverer of the occult properties of the magnet. He was branded by his age as a sorcerer, because the cures he made were marvellous. Three centuries later, Baron Du Potet was also accused of sorcery and demonolatry by the Church of Rome, and of charlatanry by the academicians of Europe. As the fire-philosophers say, it is not the chemist who will condescend to look upon the “living fire” otherwise than his colleagues do. “Thou hast forgotten what thy fathers taught thee about it — or rather, thou hast never known . . . it is *too loud* for thee!” (Isis I, 164-65)

“I place Agni, the source of all beings, the father of strength” (iii., 27, 2), a clear and identical idea which prevailed so much in the doctrines of the Zoroastrians, the Magians, and the mediæval fire-philosophers. Agni is god of fire, of the Spiritual Ether, the very substance of the divine essence of the Invisible God present in every atom of His creation and called by the Rosicrucians the “Celestial Fire.” If we only carefully compare the verses from this Mandala, one of which runs thus: “The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister” (i., 191, 6),† with the inscription on the *Smaragdine Tablet* of Hermes, we will find the same substratum of metaphysical philosophy, the identical doctrines!

“As all things were produced by the mediation of one being, so all things were produced from this one thing by adaptation: ‘Its father is the sun; its mother is the moon’ . . . etc. Separate the earth from the fire, the *subtile from the gross*. . . . What I had to say about the operation of the *sun* is completed” (*Smaragdine Tablet*).

Professor Max Müller sees in this *Mandala* “at last, something like a theogony, though full of contradictions.” The alchemists, kabalists, and students of mystic philosophy will find therein a perfectly defined system of Evolution in the Cosmogony of a people who lived a score of thousands of years before our era. They will find in it, moreover, a perfect identity of thought and even doctrine with the Hermetic philosophy, and also that of Pythagoras and Plato.

In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form — a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher’s tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops

all inquiry at the borders of “the Unknowable”; the Emanationist believes that nothing can be evolved — or, as the word means, unwombed or born — except it has first been involved, thus indicating that life is from a spiritual potency above the whole. (*Isis*, “Before the Veil”)

The fact alone that man, in their[the Fire Philosophers] eyes, is a trinity, which they divide into *Sol*, water of *mercury*, and *sulphur*, which is the *secret fire*, or, to speak plainly, into *body*, *soul*, and *spirit*, shows that there is a physical side to the question. Man is the philosopher’s *stone* spiritually — “*a triune or trinity in unity*,” as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. “The work is carried to perfection according to the virtue of a body, soul, and spirit,” says an alchemist; “for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another GARMENT, which garment is the SOUL.”

The “philosophers by fire” asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and “antipathy hath its beginning from darkness.” (*Isis*, I, 309)

Fire-Philosophers. The name given to the Hermetists and Alchemists of the Middle Ages, and also to the Rosicrucians. The latter, the successors of Theurgists, regarded fire as the symbol of Deity. It was the source, not only of material atoms, but the container of the Spiritual and Psychic Forces energizing them. Broadly ana-

lyzed, Fire is a triple principle; esoterically, a septenary, as are all the rest of the elements. As man is composed of Spirit, Soul, and Body, *plus* a four-fold aspect; so is Fire. As in the works of Robert Flood (de Fluctibus), one of the famous Rosicrucians, fire contains -- Firstly, a visible flame (body); secondly, an invisible, astral fire (soul); and thirdly, spirit. The four aspects are (a) heat (life), (b) light (mind), (c) electricity (Kamic or molecular powers, and (d) the synthetic essences, *beyond spirit*, or the radical cause of its existence and manifestation. For the Hermetist or Rosicrucian, when a flame is extinct on the objective plane, it has only passed from the seen world into the unseen; from the knowable into the unknowable.

With this introduction, let's look at a recent NASA article on fire. There are ethical injunctions and theosophical parables scattered all along the way, though the scientists who wrote the story might be quite surprised if told so.....

United States Microgravity Lab (USML)-1 Experiment Results

Initial and Quasi-Steady Flame Behavior

The crew conducted about 10 single-candle experiments during the STS-50, USML-1 space shuttle mission. Immediately after ignition, the candle flame was spherical, with a bright yellow core. After 8-10 seconds, the yellow—presumably from soot—disappeared and the flame became blue and nearly hemispherical, with a diameter of approximately 1.5 cm (slightly more than half an inch). These behaviors are consistent with the earlier, short-duration studies in aircraft, the NASA Glenn Research Center's 5.2-second drop tower and Japan's JAMIC 10-second drop tower.

The microgravity candle flame differs from a normal gravity flame in size, shape, color and flame structure (please see the photo on the right [*A.T.* readers can

find a photo on page 20 of Issue #11]). The microgravity flame has a larger flame standoff than that of a normal gravity candle flame (at the base). The width of the flame-standoff implies a weaker heat feedback from the flame and a smaller wax-burning rate.

The nearly spherical nature of the microgravity flame suggests that the flame is providing heat to the wick. This is unlike normal gravity where only a portion of the vaporized fuel reacts in the vicinity of the wick; the rest of the fuel vapor is swept downstream by buoyant convection and reacts in the plume region. Thus, the flame structure of these two flames is different.

In normal gravity, the gas-phase structure of the candle flame resembles that of a downward propagating diffusion flame over a thin solid. Models of the later system show that the most intense reaction zone (highest reaction or heat release rate per unit volume) is close to the bottom of the flame near the wick. This region serves to stabilize the rest of the flame and provides the largest heat feedback to the wick for fuel vaporization.

Candle Flame Structure in Microgravity

The flame standoff is the distance between the flame and the wick. On earth it is typically 1-2 mm; in microgravity it is 5-7 mm.

The candle flame structure in microgravity is different. Its nearly spherical shape resembles the droplet flame in microgravity.

The visible candle flame disappears, however, at the base because of heat loss to the candle wax for the microgravity flame. Because of this quenching, the local reactivity does not have the same spherical symmetry as a droplet flame (the near-extinction behavior may be different). Contrary to normal gravity, the highest reactivity in microgravity exists at the **top** of the wick and diminishes in strength to-

ward the bottom because of the quenching by the wax.¹

One last quote from Isis Unveiled [II,222] on fire as a symbol of deity:

“Whoso wishes to have an insight into the sacred unity, let him consider a flame rising from a burning coal or a burning lamp. He will see first a two-fold light — a bright white, and a black or blue light; the white light is *above*, and ascends in a direct light, while the blue, or dark light, is *below*, and seems as the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the blue or dark light, is again connected with the burning matter which is *under* it again. The white light never changes its color, it always remains white; but various shades are observed in the lower light, whilst the lowest light, moreover, takes two directions; *above*, it is connected with the white light, and *below* with the burning matter. Now, this is constantly consuming itself, and perpetually ascends to the upper light, and thus everything merges into a single unity.”

THE POWER OF MINDFULNESS

An Inquiry into the Scope of Bare Attention and the Principal Sources of its Strength

Nyanaponika Thera
BUDDHIST PUBLICATION SOCIETY
Kandy 1968 Ceylon

Part VI

[Continued from *Supplement #8, August 17, 2002*]

¹ This fairly long article can be read in its entirety at:
http://microgravity.grc.nasa.gov/combustion/cfm/usml-1_results.htm

4. Directness of Vision

I wish I could disaccustom myself from everything, so that I might see anew, hear anew, feel anew. Habit spoils our philosophy.”

G. Chr. Lichtenberg (1742-1799)

In an earlier section; we spoke about the impulsive spontaneity of the Unwholesome (*akusala*). We have seen how the stopping for bare and sustained attention is able to counter, or reduce, the occurrence of rash impulsive reactions, thus allowing us to face any situation with a fresh mind, with a directness of vision, unprejudiced by those first spontaneous responses.

By *directness of vision* we understand a direct view of reality, without any colouring or distorting lenses, without the intrusion of emotional or habitual pre-judication and intellectual biases. It means: coming face to face with the bare facts of actuality, seeing them as vivid and fresh as if they had occurred for the first time.

The Force of Habit

Spontaneous reactions which so often stand in the way of direct vision, do not derive only from passionate impulses, but are very frequently the product of *habit*; and, in that form, they generally have an even stronger and more tenacious hold on man, which may work out either for the good and useful or for the bad and harmful. The influence for the *good*, exercised by habits is seen in the “power of repeated practice” by which man’s achievements and skills, of a manual or mental, worldly or spiritual kind, are protected against loss or forgetfulness, and are converted from a casual short-lived and imperfect acquisition into the more secure possession of a quality thoroughly mastered. The *detrimental* effect of habitual, spontaneous reactions is manifest in what is called, in a derogative sense, the “force of habit”: its deadening, stultifying and narrowing influence, productive of com-

pulsive behavior of various kinds. In our present context, we shall be concerned only with that negative aspect of habit as impeding and obscuring the directness of vision.

As remarked earlier, the influence of habitual reactions is generally stronger than that of impulsive ones. Passionate impulses may disappear as suddenly as they have arisen. Though their consequences may well be very grave and extend far into the future, it is mostly the influence of habit which is longer lasting and deeper reaching. Habit spreads its vast and closely meshed net over wide areas of our life and thought, trying to drag in more and more of it. Passionate impulses too, might be caught into that net of habit and thus be transformed from passing outbursts into traits of character. A momentary impulse, an occasional indulgence, a passing whim may by repetition become a habit difficult to uproot, a desire hard to control, and finally an automatic function that is no longer questioned. By repeated gratification of a desire, habit is formed, and habit grows into a compulsion.

It may well be the case that some activity, behavior or mental attitude to which one has become accustomed is, considered by itself, quite unimportant to the individual concerned, and also morally quite indifferent or 'inconsequential. At the start it might have been quite easy to abandon it or even to exchange it for its very opposite, since neither one's emotions nor reason had any strong bias towards either side of a possible choice. But by repetition, the continuance of the chosen way of acting, behaving or thinking will gradually become equivalent with "pleasant," "desirable," "correct" or even "righteous"; and it will be finally identified, more or less consciously, with one's so-called character or personality. Consequently, any change in it — a break in that routine — will be felt as "unpleasant" or as "wrong," and any interference with it from

outside will be greatly resented and even regarded as hostile towards "one's vital interests and principles." In fact, primitive minds, at all times, be they "civilised" or not, have looked at a stranger with his "strange customs" as an enemy, and have felt his mere unaggressive existence as a challenge or threat to themselves.

In the cases aforementioned, when the specific habit was originally not of great importance to the individual, the attachment which is gradually formed is not so much to the object proper, as to the pleasantness of undisturbed routine. The strength of that attachment to routine derives partly from the force of physical and mental inertia which is so powerful in man. About another cause of it we shall speak presently. By force of habit, the respective concern (any material object, activity, behaviour or way of thinking) is invested with such an increase of emotional emphasis that the attachment to quite unimportant or banal things may become as tenacious as that to the fundamental passions in man. Thus, even the smallest habits, if, by lack of conscious control, they become uncontested masters of their respective realms, may dangerously contribute to the rigidity and self-limitation of character, narrowing its "freedom of movement" (environmental, intellectual and spiritual). Thus, often quite unnecessarily, new fetters are forged for the individual, and nourishing soil is provided for the growth of new attachments and aversions, prejudices and predilections, that is to say, for new suffering. Therefore, when considering the following words of the *Satipatthāna Sutta*, we should also think of the important part played by habit in the formation of fetters:

" . . . and what fetter arises dependent on both (*i.e.*, the sense-organs and sense-objects), that he knows well. In what manner the arising of the not arisen fetter comes to be, that he knows well."

In Buddhist parlance, it is pre-eminently the Hindrance of Sloth and Tor-

por (*thīna-middha-nīvarana*) which is strengthened by the “force of habit,” and mental faculties like agility and pliancy of mind (*kāya-* and *citta-lahutā, mudutā,* etc.)¹ are weakened.

The danger for spiritual development, involved in the dominating influence of habit, is all the more serious since its tendency towards expansion is particularly noticeable in our present age of increasing specialisation and standardization in various spheres of life and thought.

The roots of the tendency of habits to extend their range, are anchored in the very nature of consciousness. Certain active types of consciousness, if possessing a fair degree of intensity, tend to repeat themselves, though that tendency is never quite undisputed, *e.g.*, by new cognitions claiming main-attention. This tendency towards repetition stems not only from the aforementioned passive force of inertia, but in many cases from an active “will to dominate and to conquer.” Even in quite peripheral or subordinate types of consciousness, there seems to exist an urge to gain ascendancy, to become by themselves ever so small centres around which other, weaker mental and physical states revolve, adapting themselves to that centre and becoming subservient to it. This is a striking parallel to the self-assertion and the domineering tendency of an egocentric individual in his contact with society. Among biological analogies, we may mention the tendency towards expansion by cancer and other pathological growths; and for the tendency towards repetition, we may think of the freak mutations that loom as a grave danger at the horizon of our atomic age.

Out of that “will to dominate,” inherent in many types of consciousness, a passing whim may grow into a relatively constant trait of character, and, if still not satisfied with its position, it may tend to

¹ About these important ‘qualitative constituents’ of good, wholesome (*kusala*) consciousness, see the author’s “Abhidhamma Studies.” p. 51f.

break away entirely from the present combination of life forces till, finally, in the process of rebirths, it becomes the very centre of a new so-called personality.

There are within us countless seeds for new lives, for innumerable potential “beings,” all of which we should vow to liberate from the wheel of Samsāra, as the Sixth Zen Patriarch expressed it.²

Detrimental physical or mental habits may grow strong, not only if fostered deliberately, but also if left unnoticed or unopposed. From minute seeds planted in a long-forgotten past, has grown much of what has now strong roots in our nature (see the Simile of the creeper in *Majjhima-Nik.* 45). This growth of morally bad or otherwise detrimental habits can be effectively checked by gradually developing another habit that will counter them: that of attending to them mindfully. Doing deliberately what had become a mechanical performance, and, perhaps, previous to it, pausing for a while for bare attention and reflection — this will give a chance for scrutinizing the habit in the light of Clear Comprehension of Purpose, and of Suitability (*sāttthaka-*, and *sappāya-sampajañña*). It will allow a fresh assessment of the situation, a *direct vision* of it, unobscured by the mental haze surrounding a habitual activity, which conveys the feeling: “It is right because it was done before.” Even if a detrimental habit cannot be broken at once, or soon, in that way; it will then lose a good deal of its unquestioned spontaneity of occurrence; it will carry the stamp of repeated scrutiny and resistance, and at its reoccurrence it will be weaker and prove more amenable to our attempts to change or abolish it.

² This may well be a somewhat ironical reference by that great sage to the fact that the well-known Mahāyānic Bodhisattva Vow of liberating all beings of the universe is often taken much too lightheartedly by many of his fellow Mahāyānists.

It needs hardly to be mentioned: habit (which was rightly called "the wet-nurse of man") cannot and should not disappear from our life. Let us only remember what a relief it is particularly in the crowded day and complex life of a city-dweller, that he can do a great number of things fairly mechanically, with, as it were, only "half-powered attention." It means a considerable simplification of his life. It would be an unbearable strain, if all that had to be done with deliberate effort and close attention. In fact, many products of manual labour, much of the *technique* in art, and even standard procedure in complex intellectual work, will generally bring better and more even results through skilled routine performance. Yet, also that evenness of habitual performance will reach its dead point where it declines. It will show symptoms of fatigue, if it is not enlivened by the creation of new interest in it.

There is, of course, no question of our advocating here the abolishment of all our little habits as far as they are innocuous or even useful. But we should regularly convince ourselves whether we have still control over them, that is, whether we can give them up, or alter them, whenever wanted. We can make sure of it, firstly, by attending to them mindfully for a certain period of time, and secondly, by actually giving them up temporarily in cases where this will not have any harmful or disturbing effects upon ourselves or others. If we turn on them the light of *direct vision*, looking at them or performing them, as if seen or done for the first time, these little routine activities, and the habitual sights around us, will assume a new glow of interest and stimulation.

This holds good also for our professional occupation and its environment, and for our close human relationships if they should have become stale by habit. The relations to one's marriage partner, to friends, colleagues, etc., may thus receive a great rejuvenation. A fresh and direct vi-

sion will also discover that one can react to people, or do things, in a different and more beneficial way, than done before habitually.

An acquired capacity to give up little habits will prove its worth in the fight against more dangerous proclivities, and also at times when we are faced with serious changes in our life which by force deprive us of very fundamental habits. Loosening the hardened soil of our routine behaviour and thoughts, will have an enlivening effect on our vital energy, our mental vigour, our power of imagination, and, what is most important, into that loosened soil we shall be able to plant the seeds of vigorous spiritual progress.

Associative Thought

Mental habituation to standard reactions, to sequences of activity, to judgments of people or things, etc., proceeds by way of associative thinking. From things or ideas, situations or people that we encounter, we select certain of their distinctive characteristics or marks, and associate, *i.e.*, connect these marks with our own response to them. If these encounters recur, they are associated first with those marks selected earlier, and then with our original, or strongest, response. So these marks become a signal for releasing a standard reaction which may consist of quite a long sequence of connected acts or thoughts, well mastered or known through repeated practice of experience. That way of functioning relieves man of the necessity to apply ever-renewed effort and painstaking scrutiny to each single step of such sequences of thought and action. This certainly means a great simplification of life and a release of energy for other tasks. In fact, in the evolution of the human mind, associative thinking has been a progressive step of decisive importance. It was indispensable for acquiring the capacity to learn from experience, and led up to the discovery and application of causal laws.

Yet, it is easy to see that, close to these benefits of associative thinking, there lurk as many and grave dangers in this, now basic, procedure of mental activity, if it is faultily applied or not carefully watched. Let us draw up a list of these danger points (though not an exhaustive one):

1. Initial faulty or incomplete observations, errors of judgment, emotional prejudices (love, hate, pride), etc., may be easily perpetuated and strengthened by the mechanism of associative thinking, through bring carried over to re-occurrences of similar situations.

2. Incomplete observations and restricted view-points in judgment, etc., which may have been sufficient for meeting a particular situation, may, if mechanically applied to changed circumstances, prove quite inadequate and may entail grave consequences.

3. Not infrequent are cases where, by misdirected associative thinking, a strong instinctive dislike is felt for things, places or persons which, in some way, are merely reminiscent of unpleasant experiences.

These but briefly stated instances show how vital it is to scrutinize from time to time these mental grooves of our associative thoughts, and the various habits and stereotype reactions deriving from them. In other words, we must step out of the ruts for a while, regain a direct vision of things and make a fresh appraisal of them in the light of that vision.

If we look once again over the list of potential dangers deriving from uncontrolled associative thinking, we shall better understand the Buddha's insistence of getting to the bedrock of experience. For instance, in these profound and terse stanzas called "The Cave," included in the Sutta Nipāta, He says that the "full penetration of *sense-impression* (*phassa*) will make one free from greed" and that, "by under-

standing *perception* (*saññā*) one will be able to cross the flood of Samsara" (Stanza 778f)¹. By placing mindfulness, as a guard, at the very first gate through which experience enters, we shall be able to control the incomers much more easily, and shut out unwanted intruders. Thus the purity of "luminous consciousness" can be maintained against "adventitious defilements" (see Anguttara-Nik., I).

The Satipatthāna Sutta provides a systematic training for inducing direct, fresh and undistorted vision, covering the entire personality in its physical and mental aspects, and including the entire world of experience. The methodical application of the several exercises to oneself (*ajjhatta*), to others (*bahiddhā*) and alternatingly to both, will be very helpful in discovering false conceptions due to misdirected associative thinking or misapplied analogies.

The principal types of false associative thinking are covered, in the terminology of the Dhamma, by the four kinds of *mis-apprehensions* or *perverted views* (*vipallāsa*) which wrongly take

- (1) what is impermanent, for permanent,
- (2) what is painful, or conducive to it, for happiness,
- (3) what is not-self and unsubstantial, for a self or an abiding substance,
- (4) what is impure, for beautiful.

These perverted views of reality arise through a one-sided and incomplete selection, or entirely false apprehension, of the characteristic marks of things or ideas, and through "associating" them closely with one's passions and false theories. By gradually "dissociating" our perceptions and impressions from these misapprehensions, with the help of Bare Attention, we shall make steady progress in the direct vision of "bare processes" (*suddhadhammā*).

¹ Compare also the passage on the significance of sense impression (or contact; *phassa*) in the concluding sections of Brahmajāla Sutta (Digha Nikāya, Sutta, 1).

The Sense of Urgency (samvega)

He who is being stirred (*samvijja*) to a sense of urgency (*samvega*) by things which are deeply moving to one of clear and direct vision, will experience a release of energy and courage that is able to break through his timid hesitations and his rigid routine of life and thought. If that sense of urgency is kept alive, it will bestow the earnestness and persistence (*appamāda*) required for the work of liberation.

Thus said the teachers of old

“This very world here is our field of action.
It harbours the unfoldment of the Holy Path,
And many things to break complacency.
Be stirred by things which may well move the heart.
And being stirred strive wisely and fight on!”

*Ayam kammabhūmi, idha maggabhāvanā,
thānāni samvejanīyā bahu idha,
Samvega samvejanīyesu vatthūsu,
samvega jāto 'va payuñ ja yoniso.*¹

Our nearest neighbourhood is full of stirring things, but generally we do not perceive them as such, because habit has made our vision dull and our heart insensitive. Even the Buddha's teaching which, when we first encountered it consciously, was a powerful intellectual and emotional stimulation, will gradually lose for us its original freshness and impelling force, unless we constantly renew it by turning to the fullness of life around us which illustrates the Four Noble Truths in ever new variations. A direct vision will impart new life-blood even to the commonest experiences of everyday, so that their true nature appears through the dim haze of habit, and speaks to us with a fresh voice. It may well be just the long-accustomed sight of the beggar at the street-corner, or a weeping child or the illness of a friend, which startles us afresh, makes us think, and stirs our sense of urgency in treading resolutely the Path that leads to the Cessation of Suffering.

We know the beautiful old account of Prince Siddhartha's coming face to face with old-age, illness and death, when he drove in his chariot through the paternal

city, after a long time of isolation in a make believe world. This ancient story may well be historical fact, because we know that in the lives of many great ones often events occur which gain a symbolic significance or have great consequences far beyond their ordinary appearances. Great minds find significance in the seemingly common and invest with a far-reaching efficacy the fleeting moment. But, without conflicting with the inner truth of that old story, it may well have happened that the young prince had actually seen before, with his fleshly eye, old and sick people and those who had succumbed to death. But, on all these earlier occasions, it may not have touched him very deeply — as it is the case with most of us, most of the time. That earlier lack of sensitivity may have been due to the carefully protected, artificial seclusion of his petty (though princely) happiness into which his father — the hereditary routine of his life — had placed him. Only when he broke through that golden cage of easy-going habits, the facts of suffering struck him as forcibly as if he had seen them for the first time. Then only was he stirred by them to a sense of urgency that led him out of the home life and set his feet firmly on the road to Enlightenment.

The more *clearly* and *deeply* our minds and hearts respond to the Truth of Suffering as appearing in the very common facts of our existence, the less often we shall need a repetition of the lesson learned, the shorter will be our migration through Samsara². The *clarity* of percep-

² Samsāra: “Round of Rebirth,” *lit.* ‘perpetual wandering,’ is a name for the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering and dying. More precisely put: Samsāra is the unbroken chain of the five-fold Khandha-combinations, which, constantly changing from moment to moment, follow continuously one upon the other through inconceivable periods of time. Of this Samsāra, a single lifetime constitutes only a tiny fraction; hence to be able to comprehend the first Noble Truth of universal suffering, one must let one's gaze rest upon the Samsāra, upon this frightful chain of rebirths, and not merely upon one single lifetime, which, of course, may be sometimes less painful.

¹ Quoted in the *Commentary* to the Samyutta Nikāya, Salāyatana — Samyutta, Devadaha-vaggo catuttho Sutta No. 2.

tion evoking our response, will come from an undeflected directness of vision, bestowed by Bare Attention (*sati*); and the *depth* of experience will come from wise reflection or Clear Comprehension (*sampajañña*).

The Road to Insight.

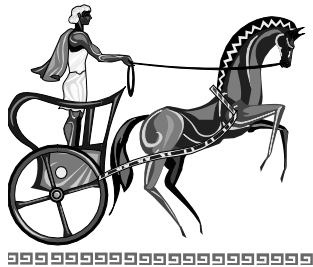
Directness of Vision is also a chief characteristic of the methodical practice of insight-meditation (*vipassanā-bhāvanā*). There it is identified with the direct or experiential knowledge (*paccakkha-ñāna*) bestowed by meditation, as distinguished from the inferential knowledge (*anumāna-ñāna*) obtained by study and reflection. In the meditative development of insight, one's own physical and mental processes are directly viewed, without the interference of abstract concepts or the filtering screens of emotional evaluation, which, in this context, will only obscure, or camouflage, the naked facts, and detract from the immediate strong impact of reality. Conceptual generalizations from experience (though very useful elsewhere), if they interrupt the meditative practice of Bare Attention, tend to "shove aside," or dispose of, the respective particular fact, by saying, as it were: "It is nothing else but..." Generalizing thought inclines to become impatient with a recurrent type, and finds it soon boring after having it classified. Bare Attention, however, being the key instrument of methodical insight, keeps to the particular. It follows keenly the rise and fall of successive physical and mental processes, and, though all phenomena of a given series may be "true to type" (*e.g.*, inhalations and exhalations), Bare Attention regards each of them as a distinct "individual," and conscientiously registers, as it were, its separate birth and death. If mindfulness remains alert, these repetitions of type will, by their multiplication, exert not a reduced but an intensified impact on the mind. The three signata or characteristics (change, misery and voidness), inherent in the process observed, will stand out more and more clearly, appearing in the light shed by the phenomena themselves,

and not in a borrowed light (borrowed not even from the Buddha, though He is the peerless and indispensable guide to these experiences). These physical and mental phenomena, in their "self-luminosity," will then convey a growing sense of urgency to the meditator: revulsion, dissatisfaction, awareness of danger will arise concerning them, followed by detachment — though, certainly, joy, happiness and calm, too, will not be absent throughout the practice. Then, if all other conditions of inner maturity are fulfilled, the first direct vision of final liberation will dawn, with the Streamwinner's (*sotāpanna*) indubitable knowledge: 'Whatever has the nature of arising, has the nature of vanishing'.

Thus, in the unfoldment of the four-fold power of mindfulness, Satipatthāna will prove itself as the true embodiment of the Dhamma of which it was said:

"Well proclaimed is the Dhamma by the Blessed One, visible here and now, not delayed, inviting of inspection, onward-leading, and directly experiensable by the wise."

— FINIS —



DNYANESHVARI

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

XXIII

[Continued from Vol. II, #11]

Chapter IX [CONTINUED]

Shri Krishna says to Arjuna: I will now tell you a great secret, *viz.*, the root of all wisdom (Dnyana), because you are sensible, discreet and attentive to what is said. Let this secret light up your heart. There may be milk accumulated in the breast, but it is of no use to the breast. Even if it comes out, the mother desires that it should reach the offspring, who cannot be fed in any other manner. Seeds sown in a fertile field are not lost. The secret of the heart must, therefore, be given to him, whose mind is generous, whose intelligence is pure, who has faith and who relies on you. No one else has this merit in the same measure as yourself. I shall, therefore, describe to you in simple terms the wisdom (Dnyana) of Brahman as well as the wisdom (Dnyana) of the world. The distinction between this Dnyana and Vidnyana is the same as the distinction between right and wrong. It is to be separated with skill like that of a swan (Rajahansa), who separates milk from water. By fanning it is the chaff, which goes away and the grain remains behind. So, when

this distinction is understood, the cycle of life and death is removed and the city of liberation (Moksha) is attained. This wisdom has the premier place in all works on spiritual knowledge. It is the highest secret and it is the purest. It is the abode of duty. It is most splendid and most perfect. After its attainment, there does not remain any cause for rebirth. This is that, which shines in the heart of the pupil, as soon as it is mentioned by the teacher. This wisdom (Dnyana) is without beginning, self-supporting. It is not reached except on the ladder of happiness and when it is reached, it involves identification of self (Jiva) and Self (Brahman). It overjoys the mind, as soon as the mind comes near the very idea of obtaining it. This Dnyana is not complicated, because it has the form of Brahman. A further characteristic of this wisdom (Dnyana) is that, having acquired, it is imperishable. With greater experience it does not become less and it never becomes obsolete. You may wonder how such an invaluable thing has ever come to survive. But, those, who, for the sake of earning a little interest, will throw themselves into (great activities like even) burning flames, are not likely to abandon a fortune, which they have once obtained. [sic] You must not, therefore, wonder how this came to survive. This wisdom (Dnyana), which is sacred and resplendent, which brings about happiness, which gives joy, which embodies supreme duty, and which is within ourselves, is therefore to be reached by a short cut.

The bug (Gochid) on the body of the cow only sucks in the blood, though the sweet and pure milk is in the immediate vicinity behind the skin. At the root of the lotus, the frog and butterfly live near each other but the butterfly picks up the fragrance, while the frog is left to stew in its own mud. An unfortunate man will pass his whole life in misery without food, even when a large fortune (of which he is not aware), lies buried under his humble abode. In this manner, the unseeing turns his mind towards the object of senses,

though, I, the Lord of everything and the goal of happiness, am seated in his heart. Such action is stupid. It is like throwing away nectar at the sight of mirage, and exchanging the magic (Parisa) stone for a piece of mother-of-pearl, but those, whose minds are steeped in egoism, choose in this way to struggle in the currents of life and death. They do this because, they do not know My nature. I am permanently visible and thus differ from the sun, which is only to be seen sometimes.

WHAT IS THE SOUL?

THEOSOPHY is a teaching in regard to life, and as a teaching is absolutely *sui generis*. Its specific doctrines are comparatively unknown, as unknown in the Orient as in the West. Hence *soul* as used in Theosophy is not generally understood, for the majority of people have only a vague idea of what is meant by the theological classification "body, soul, and spirit," and assume Theosophists are equally vague in their use of the term. This is not the case, as we will attempt to show.

What is the soul from the theosophical standpoint? It is embodied spirit. And what is embodied spirit? It is conditioned consciousness. And what is conditioned consciousness? *We are*.

The best way for us to learn this is by using the powers that are inherent in us; for all of us are able to see, and even a little seeing at first-hand is better than any amount of second-hand description. Using, then, our soul-power of discernment, we can see that Life is in every one of us; it is what we fundamentally are. It is not that we are alive; we *are* Life. It is not that we are a body; our body is only a form of matter. Just so, our consciousness is a *form of life*.

Notice that in defining "soul" it was necessary to use two words. Although *soul* itself is a single term, the soul is embodied spirit. Implicit in that statement is an idea that there is such a condition as spirit or life or consciousness that is *not* embodied - - spirit or life or consciousness *not* conditioned. We, however, being conditioned life, are unable at present to form any but the vaguest conceptions of what unconditioned life may be like. The greatest philosopher that the Western world has ever produced, Plato, tried to illustrate this in *The Republic*. He there likened the condition of the human being to a man in a cave with his back to the entrance of the cave, looking inwards against the blank wall at the end. Over his shoulder comes light from outside, and that light makes images of himself and his movements on the wall, and he takes those images to be reality. He takes what he can see to be *all* there is to see, and he cannot understand that he is anything other than the shadow or the silhouette cast on the wall.

Another great teacher long before Plato likened our existence to that of a man living with the frogs at the bottom of a very deep well. All he could see of space, of sky, of the universe, was just what that little point of light above his head revealed. He therefore interpreted the world by what he saw -- the walls of the well, the water that was in it, and the frogs that croaked beside him. Yet, let the man wonder just once where the light comes from, what *more* there might be to see, and he may leave his cave or climb out of his well, and find an entirely new "reality" before him.

So it can be seen that one single flash of direct perception is worth all the books ever written, all the sermons ever preached by all the theologians and doctrinaires under heaven. For the soul is the perceiver; is assuredly vision itself; and it looks directly upon ideas. The soul itself is unmodified, unconditioned, unembodied. Yet the moment that the soul looks on ideas, it becomes identified with the idea

on which it looks. So we can see that the soul has two powers; the power of expansion and the power of identification. It has the power of identification with any part of life, with any experience in any part of life, and during the period of that identification the soul is exactly like the man in Plato's *Republic* or the man at the bottom of the well.

We know that we are constantly using the expression that a man goes by what he sees. This is in itself evidence of what we really are. If we were not perceivers, how could we go by what we see? Yet all that any soul can see is an image. Whether that is a true image of the soul or a caricature of the soul makes no difference. All that we can ever see is something projected outside ourselves.

There is, however, another kind of traveling -- the soul-power of expansion: we can also go by what we know and by what we learn. Many times we do not go by what we see; we go by what we know. If we stand on the bank of a still pond and go by what we see, there is no reason why we should not follow Christ's example and start out to walk on the water, for it looks just the same as the rock on which we are standing. But if we *do* go by what we see, and step off into the water, and are unable to adjust ourselves to the different substance into which we have entered, we are out of luck; and we *know* better than to try it!

Now, what is unconditioned consciousness? It is consciousness clothed in knowledge. That was once our own condition. We lived, we dwelt, we moved, we acted, not on the basis of our likes and dislikes, nor on the basis of what we saw, but of what we *knew*. We knew what we were, and did not have to struggle to maintain our "position." It should be evident to us that there is something unnatural in our existence *here* as human beings. We have to struggle constantly to maintain our existence here. The fact that we have to strug-

gle so shows that this is not our natural home, is not our natural existence. The chemical elements do not have to struggle to maintain their existence. Hydrogen is hydrogen no matter what you do with it or what combinations it may be in or what God you pray to, to change it into oxygen. This is evidence that existence in this world is native to certain forms or conditions of life; it is natural to them; they can exist here for untold millions of years without difficulty or trouble of any kind. The chemical elements do not need to struggle for their existence; their "knowledge" is sufficient for the task.

As souls, we too have had an existence which we did not have to struggle to maintain. We had an existence before there was time; we had an existence before there was space; we had an existence before there was any matter. *We have such an existence right now*; but unfortunately we do not know it because, though we are perceivers with the power to see, we dwell in darkness -- the darkness of life which is not aware that it is Life. Finally we may come to learn that it is not the maintenance of life which awakens spiritual energy, but the transcendence of the patterns of life we presently know. But the awareness of the possibility of transcendence -- that, too, lies within, a light which may be dimmed, but never extinguished.

Soul, then, is that aspect of ourselves which *is* aware that it is Life. Soul is the Perceiver, not any of his perceptions; soul is the Experiencer, not any of his enjoyment or suffering. Soul is That in us which *"knows"*, for it is knowledge; it is the Man that was, that is, and will be, for whom the hour shall never strike." THEOSOPHY, Vol. 47, No. 3, January, 1959 (Pages 132-134; [derived from talks given between 1915-35])
<http://www.wisdomworld.org/setting/whatisthe-soul.html#1top>

THE BRAZILIAN DREAM

by Leif Utne
Sept-Oct 2002, *Utne Reader*

Wall Street is in a tizzy over the upcoming October presidential elections in Brazil. When a corruption scandal involving several prominent members of the ruling Social Democratic (PSDB) Party broke last spring, support for centrist PSDB Party candidate Jose Serra plummeted, while the stock of leftist Workers Party (PT) candidate Luis Inacio "Lula" da Silva soared. A summer opinion poll showed Lula, a machinist and labor leader before he entered politics, in the lead with 39 percent compared to 18 percent each for Serra and another left-leaning candidate, Ciro Gomes.

Nervous about Lula's opposition to the policies of the World Bank and the International Monetary Fund and the PT's past threats to default on Brazil's foreign debt if the party came to power, Wall Street investment banks jumped into the fray, warning clients to limit their exposure in Latin America's largest economy and touching off a run on Brazil's currency. Billionaire currency speculator, George Soros, went so far as to warn the São Paulo newspaper *Falha* in June that if Brazilians don't vote for Serra, their economy is doomed to go the chaotic way of neighboring Argentina.

The PT called the banks' actions "financial terrorism," and several prominent conservative Brazilian economists dented the party, saying that while it may be difficult to pay for Lula's ambitious social agenda, his fiscal policies are sound. Even London's conservative *Financial Times* cried foul, castigating Wall Street bankers in an editorial for meddling in the election and pointing out that the PT has a far better record than the Social Democrats at managing public finances and fighting corruption in the dozens of municipal governments where it has held power.

The Workers Party is not just a quixotic band of idealists, but a potent and rapidly growing political force. Founded by trade unionists in 1985 after Brazil's dictatorship ended, the PT has built a solid base of support in urban and industrial centers and among rural peasants. The party now runs city hall in many of Brazil's largest cities, including São Paulo, Rio de Janeiro, Porto Alegre, Belo Horizonte, and Recife, and PT governors preside in 4 of Brazil's 26 states. The PT is also the main opposition party in Congress.

The Workers Party has shown itself to be one of the more innovative political forces in the Western Hemisphere. Here's a look at some of the ideas the PT has pioneered at the local level or had a hand in implementing nationally:

- **Participatory Budget.** Since 1989 the 1.4 million citizens of Porto Alegre have had a chance to plan and manage city spending through a broad experiment in direct democracy. Neighborhood assemblies open to all residents decide each year how to spend funds for cityside programs. In 2000, the man who founded the process, longtime mayor and PT member Olivio Dutra, was elected governor of the state of Rio Grande do Sul and has begun implementing the participatory budget process statewide.
- **AIDS Prevention and Treatment.** With PT Party encouragement, the city of Santos, in São Paulo state, was the first in Brazil to address the alarming spread of AIDS — primarily through its pioneering needle-exchange program for IV drug users — and was the first to offer free "AIDS cocktails" to patients when generic versions of patented AIDS drugs became available.
- **Food as a Human Right.** The PT-controlled city government of Belo Horizonte has declared food a basic right of citizenship. A comprehensive system of food production and distribu-

tion aims to end hunger by providing nutritious organic good to school-children and poor residents.

- **Extractive Reserves.** By protecting land and creating opportunities for local peasants to harvest sustainable products like rubber, Brazil nuts, and medicinal herbs, extractive reserves created a human shield against illegal logging and cattle ranching. PT Senator Marina Silva from the western Amazon state of Acre won a 1996 Goldman Environmental Prize for advocating this innovative approach, which has preserved hundreds of thousands of acres in the Amazon forest.
- **World Social Forum.** In response to the World Economic Forum, and annual gathering of corporate CEOs and trade ministers who go to the Swiss resort town of Davos to plot the future of globalization, the PT mayor of Porto Alegre decided to host an alternative gathering. In 2001, the first World Social Forum, held the same late-January weekend as the Davos affair, drew 10,000 people, including activists, academics, and progressive politicians from around the world, to talk about creating "globalization from below," putting human rights, social justice, and ecological sustainability before profits. The second World Social Forum, held in January 2002, drew more than 60,000 participants.

With the PT's record of innovative programs like these, maybe it's not so hard to understand why Lula and his allies make Wall Street nervous.

www.utne.com

THE MYSTERY OF EVOLUTION

Evolutionists would have us believe that all ancient human civilization gradually developed from simple, backwards, ignorant cultures into more complex ones, but is there other evidence to support the notion that man was created with an astonishing high intellect from the very beginning, and could the sites where early, primitive remnants of migrating hunter-gatherer societies are found not necessarily be the original sites of human occupation on this planet, but only indications of small wandering populations of settlers, exploring parties re-populating the earth after some world-wide, cataclysmic disaster had destroyed a previously highly advanced civilization that had spread to the ends of the earth? Were these primitive sites merely the farthest outposts of colonizing expeditions setting out from early centers of civilization after the Flood of Noah, and not mere brute savages with little intellect separated from our own world by vast periods of time during which evolution supposedly occurred?

<http://thedarwinpapers.com/oldsite/number11/Darwin11.htm>

There is an interesting phenomenon occurring today. It is the exposure of the modern ideas of evolution, anthropology, palaeontology, etc., etc., as being largely false. In fact, on the above site you will find enormous amounts of evidence. Yet, despite this very credible destruction of modern scholarship and its variegated presuppositions, where does the editor and publisher of *The Darwinian Papers*, James M. Foard, land us? Right back into the Bible! with such strictures as this:

I believe that at this time, at least since the Flood of Noah, ordinary men and women are protected in a special way by God from unwitting contact by these beings. The angels loyal to God are more numerous and powerful than the rebellious ones, and a good angel would not wish to dole out advice on our love life or the stock market, good angels would not do anything but direct our attention to the Scriptures and Jesus Christ, in other words they do not wish to manifest themselves unless directly instructed by God Himself for some important purpose. The Bible says that even the devil himself "transforms himself into an angel of light" in order to deceive, if possible, even the elect. The Word of God also says that in the last days would come men spreading

the "doctrines of demons," but that even were an angel from heaven to appear with "another gospel" besides that given in and only in the Bible, let him be accursed. This is repeated twice in context, showing the severity of believing anything other than the Bible. We are to believe the Bible, all of the Bible, and nothing more than the Bible. Any religion that claims to have sprung from some man having a vision of an angel, or even claiming to have talked to the Lord Himself, if it involves an extra revelation after the final book of Revelation was written by St. John, or some newly discovered ancient hieroglyphics throwing supposed "extra light" on the scriptures, is to be soundly avoided.

Yes, yes, Mr. Foard, you will die an unrepentant "sinner" unless you find the *Christos principle within yourself* — not just you, but all of us. Mankind is a band of "fallen" angels because of our dual nature — divine angels, if you will, lodged in animal bodies. **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"** (St. Paul)

Institutional Religions retard man's growth toward divinity, *because* they intensify the tendency to look *outward* rather than *inward* for our savior. Get a red-letter edition of the *Bible* and study carefully what Jehoshua ben Panthera (*i.e.*, Jesus) *actually* is reputed to have taught. This *Bible evidence*, mutilated as it is by both friend and foe, still plainly shows that Jesus taught an inward religion. His deity was, omnipresent like *Space* itself — not endowed with a male gender. On page 10 (column two) there are definitions of words as the primitive Christians used them. They are, as we see, in stark contrast to Christian Theology.

Yet, despite the *Bible* sickness, we admire the mass of evidence you have collected pertinent to what Mystics down the ages have always taught, and we thank you for such items as this:

Early Chinese history began in 2697 B.C. during the time of the Yellow Em-

peror, Huang Ti, yet we find in many treatises, such as The Yellow Emperors Book On Internal Medicine, traditionally ascribed to Huang Ti, an already highly developed science of medicine, along with sophisticated character writing and botany. Modern science is only now beginning to appreciate and incorporate some of this ancient field of medicine, chiefly through the study and practice of acupuncture, as well as in the clinical study and use of plants listed in their ancient herbals. ...

All of the ancient herbalists classed plants according to their medicinal value. According to the Ebers Papyrus, dating from 2,000 years before Christ, there were at one time 2,000 practicing herbal doctors in Egypt to choose from. Dioscorides, a Greek physician of the first century A.D., listed over 500 plants useful for medicinal and aromatic purposes. During the Dark Ages Christian monasteries carried on the tradition and knowledge of herbology, often hand-copying many of the ancient texts. In some of the frontispieces of Bibles from that period we find recorded the names of useful herbs for treating various diseases. Within a century of the invention of movable type in 1453, 32,000 copies of Dioscorides book had been printed. It is well known that the father of patent medicine, Samuel Thomson, was an herbalist and used his knowledge of American Indian herbal cures, along with the traditional ancient Herbals, when he began to select the most useful plant compounds for certain diseases and patented them in 1813. It is his work and that of other herbalists, such as the Christian sect known as the Shakers, who grew and marketed herbs in New York during the early 1800's, that formed the basis of the modern science of pharmacology.

We are finding out that certain Hindu herbs traditionally used for cancer, Boswellia for example, contain unique chemical properties called boswellic acids that have been found useful in the treatment of various forms of carcinomas, and that is just one among thousands of herbs listed in the Hindu herbals used since antiquity. Had modern western medical out-

look not been prejudiced by an evolutionary, Euro-centered ethnic bias, medicine might have made much more rapid and richer advancement in the treatment of certain diseases.

The Aztecs were so advanced in their art of medicine that many writers, Soustelle among them, have said that their system of medicine was actually more modern and scientific than that being practiced in Europe at the time of the Conquest. In the sixteenth century, King Phillip II of Spain sent his personal physician, Francisco Hernandez, to Mexico in 1570 to learn Aztec medicine. After spending seven years there of intense study he compiled an extensive herbal, along with an extensive encyclopedia on their medical knowledge. Portions of his work were eventually published after his death in Italy and in Mexico, though unfortunately many parts were destroyed in a fire. Largely unexplored, this could be a phenomenal area of research. Father Sahagun wrote that they had a large body of written and oral herbal wisdom, knowledge of many minerals used for the curing of illnesses, used anesthetics and set fractures and broken bones, and used a type of bloodstone that stopped hemorrhaging. ⁽⁶⁾

And thanks, too, for this one:

The world is literally filled with unmistakable evidence for those who have not been blinded by traditional archaeological theories and have eyes open to see that there was a former highly advanced civilization that produced wonders equal in scope to many of the achievements of modern technology. Take for example the interlocking metal cogs and wheels forming part of a computerized star planetarium, modern in design and yet thousands of years old. It was found off of the coast of a Mediterranean island in the spring of 1901 by Greek sponge divers who had run into bad weather and sailed off of their normal course, eventually being forced to cast anchor by the island of Antikythera, located between Greece and the island of Crete. During the course of their diving they discovered the wreck of an ancient, submerged

sailing vessel, with some curious bronze objects in the ships cargo, among which were four pieces of a very sophisticated, bronze differential gear assembly.



Gamma-ray photographs of this mechanism were taken in 1971 to provide more data on the internal construction. In 1974 Professor Derek de Solla Price of Yale University determined that these objects were part of a well designed set of differential gears accurately measuring the cycles corresponding to the lowest common denominator of the orbits of the moon and the sun, which is 235 lunar months. The orbital cycles of the planets could also be calculated on it. This amazing computer-calculator has been dated back to at least 87 B.C. Although some critics such as Steibing ⁽¹⁰⁾ have attempted to downplay the importance of this remarkable device as being merely a by-product of Hellenistic science, differential gear assemblies of this caliber were not thought to have even existed until shortly before the eighteenth century. The ability and ingenuity in measuring and casting this instrument required a remarkable degree of technological skill. ⁽¹¹⁾

In the *Darwinian Papers* the idea of cyclic law received notice, though given a *Bible* twist — *i.e.*, Noah's flood, the days of creation, etc.

Cyclic pralayas or catastrophes, according to *The Secret Doctrine* are a part of human history — a necessary winnowing process that the journey of "**consciousness**" may go forward, for the evolution of man is now moving through states of consciousness — not **form**. Therefore the process of finding, nurturing, and *manifesting* the goodness that is already in us becomes high priority. By baptizing ourselves in a cloud of service to our fel-

low pilgrims we are indeed washed of many a spot from our own garment! Law rules in the moral world:

"IT is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that "development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction." It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation*—the evolution of worlds from primordial atoms, and the *pre-primordial* ATOM, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than Science, does esoteric philosophy admit *design* or "special creation." It rejects every claim to the "miraculous," and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations." (*S.D.,II, 731*)

Thus in Occultism there are three lines of evolution:

Our Spiritual Ego is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanha* or desire to live.

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. (*SDII,109*)

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is. (*I, 181*)