



THEOSOPHY OR JESUITISM?

Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites. — *JOSHUA*. XXIV., 15.

The thirteenth number of *Le Lotus*, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance,¹ discusses the following question: "*Has Jesus ever existed?*"² She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.

This article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author's arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology.—*PARIS*, Evening paper, of May 12, 1888.

THE series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of LUCIFER.

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes.

¹ The humble individual of that name renders thanks to the editor of *PARIS*: not so much for the flattering opinion expressed as for the rare surprise to find the name of "Blavatsky," for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen. — [ED.]

² The question is rather: Did the "historical" Jesus ever exist? — [ED.]

Some of our friends would have us keep silent on these topics. Such is not, however, the policy of LUCIFER, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for*, are offered the choice between the two now once more rising powers — the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence — THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries — a *good* and an *evil* star, truly — glimmering once more from behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are

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the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power — one to the spiritual, the other to the psychic and intellectual Ego in man. The former is "the wisdom that is from *above* . . . pure, peaceable, gentle . . . full of mercy and good fruits, without partiality and without hypocrisy," while the latter is "the wisdom that *descendeth not from above*, but is earthly, sensual, DEVILISH."¹ One is the power of Light, the other that of Darkness. . . .

A question will surely be asked: "Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?" Most undeniably, one can do so, for a few more years come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church — MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rottenness of decay and death within. Roman Catholicism is but a name. As a Church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, "The Roman Catholic Church is (now) the largest Secret Society in the world, beside which Freemasonry is but a pigmy." Protestantism is slowly, insidiously, but as surely, infected with Latinism — the new ritualistic sects of the High Church, and such men among its clergy as Father Riv-

ington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the "upper ten," the English aristocracy will have returned to the faith of King Charles II, and its servile copyist — mixed Society — will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even into the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the pastoral of 1876 by the Bishop of Cambrai. "*Clericalism, Ultramontanism and Jesuitism are one and the same thing — that is to say, Roman Catholicism* — and the distinctions between them have been created by the enemies of religion," says the "Pastoral." "There was a time," adds Monseigneur the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope. . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. *Today the distinction between the two schools is no longer admissible.* Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican.* ONE CANNOT NOW BE A CATHOLIC WITHOUT BEING ULTRAMONTANE — AND JESUIT.

A plain statement; and as cool as it is plain.

The pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since *an exposé* of the infa-

¹ James' General Epistle, chapter iii, 15,17.

mous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of *infallibility* in the Popes! The "infallible" Pope, Clement XIV (Ganganelli), suppressed the Jesuits on the 23rd of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII, re-established them on the 7th of August, 1814. The "infallible" Pope, Pius IX, travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII (fatal figures!) raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figure), 1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia*, and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that "In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000." This last modest number can well be doubted. For, verily now — "Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius," says Carlyle, and adds of that black militia of Ignatius that: "They have given a new substantive to modern languages. The word Jesuitism now, in all countries, ex-

presses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous."

And now since their reinstatement in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope's jubilee the civilized portions of humanity — even the Protestant ones — seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to these good holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but BLACK MAGIC in its worst form,¹ more than any other body of men; and that to it they owe in large measure their power and influence!*

¹ Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic*. The Jesuits were acquainted with and practised it ages before Mesmer and Charcot.--[ED.]

To refresh the memory of our readers and *all those whom it may concern*, a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts.

In "*Isis Unveiled*" it was said of this holy Fraternity that —

"though established only in 1535 to 1540 — in 1555 there was already a general outcry raised against them." And now once more —

"That crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . Throughout antiquity, where, in what land, can we find anything like this Order or anything even approaching it? . . . The cry of an outraged public morality was raised against it from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820."

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles (*principii*) of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the "British Museum" and Bodleian Library with still more ease than in our works.

Many are copied from the large Quarto¹ published by the authority of, and verified and collated by, the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrêt du Parlement du 5 Mars, 1762," expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime; teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favoring *Sorcery*, Blasphemy, Irreligion, and Idolatry . . . etc." Let us then examine the ideas on magic of the Jesuits, that *magic* which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists. Writing on this subject in his secret instructions, Anthony Escobar² says:

"IT IS LAWFUL . . . TO MAKE USE OF THE SCIENCE ACQUIRED THROUGH THE ASSISTANCE OF THE DEVIL, PROVIDED THE PRESERVATION AND USE OF THAT KNOWLEDGE DO NOT DEPEND UPON THE DEVIL, FOR THE KNOWLEDGE IS GOOD IN ITSELF, AND THE SIN BY WHICH IT WAS ACQUIRED HAS GONE BY."³

True: why should not a Jesuit cheat the Devil as well as he cheats every layman?

¹ Extracts from this "Arrêt" were compiled into a work in 4 vols., 12 mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Response aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "The Principles of the Jesuits," the libraries of the two Universities of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation was established."

² "Theologiæ Moralis," Tomus iv. Lugduni, 1663.

³ Tom iv., lib. xxviii., sect. I, de Præcept I, c. 20, n. 184.

"Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass. I own," remarks the good Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence in the diabolical art which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . except where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors he has not deceived."¹

Busembaum and Lacroix, in "Theologia Moralis,"² say,

"PALMISTRY MAY BE CONSIDERED LAWFUL, IF FROM THE LINES AND DIVISIONS OF THE HANDS IT CAN ASCERTAIN THE DISPOSITION OF THE BODY, AND CONJECTURE, WITH PROBABILITY, THE PROPENSITIES AND AFFECTIONS OF THE SOUL."³

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved to be such. Its constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them."⁴ *They were never produced to light until 1761, when they were published by order of the French Parliament in 1761, 1762,*

in the famous process of Father Lavalette." The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery — the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of the State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. . . . — *Isis*, vol. II, p. 355, et seq. 1876.

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan Provinces, and the proprietor of the magnificent castle of *Casa Solar* — Ignatius Loyola,⁵ became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism (*apostolat*). This was during the reign of Pope Paul III, who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull — *Regimini militantis Ecclesiae* (the regiment of the warring, or *militant* Church) — after which the Order began increasing rapidly in numbers and power.

¹ Ibid., sect. 2, de Præcept 1, Probl. 113, n. 586.

² "Theologia Moralis nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu." Coloniae, 1757 (Ed. Mus. Brit.).

³ Tom., ii., lib. Iii., Pars. I, Fr. I, c. i. dub 2 resol. Vii. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

⁴ Niccolini "History of the Jesuits."

⁵ Or "*St. Inigo* the Biscayan," by his true name.

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognize but one supreme authority — that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the "Vice-gerents of God" — the strength of the crafty society became simply tremendous. In the name of the Popes, the Jesuits thus granted to themselves unheard-of-privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the "Congregation of the *Sacrê Coeur de Jésus*," it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled

ever since to tolerate and to count with Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that those colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

The Jesuit Society — with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave . . . think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us?. . . If you have been behind the scenes . . . then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is 'between the upper

and nether millstone,' none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation. — ("Recent Events and a Clue to their Solution," Page 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull*, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart*. He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate — from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII, moral and political — such a certitude for the Jesuits is of no mean importance.

For minute particulars the reader is referred to such well-known authors as

Lord Robert Montagu in England; and on the continent, Edgard Quinet: *l'Ultramontanisme*; Michelet: *Le prêtre, la Femme et la Famille*; Paul Bert: *Les Jésuites*; Friedrich Nippold: *Handbuch der Neuerster Kirchengeschichte and Welche Wege führen nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that: —

"Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy."¹

The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears*. For Jesus himself described that rule of life which the Society follows, *first by his example*, and afterwards by his words."²

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomæ Aquinatis Summæ Theologiæ Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit. . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him*

¹ "Royal Masonic Cyclopaedia," p. 369.

² Imago: "Primi Sæculi Societatis Jesu," lib. I, c 3, p. 64.

thus to fulfill his command" (Ex primâ secundæ, Quæst., 94).

"A man of a religious order, who for a short time lays aside his *habit for a sinful purpose*, is free from heinous sin, and does not incur the penalty of excommunication." (Lib. iii, sec. 2, Probl. 44, n. 212).¹ (*Isis Unveiled*, Vol. II.)

John Baptist Taberna (*Synopsis Theologiæ Practicæ* (propounds the following question: "Is a judge bound to restore the bribe which he has received from passing sentence?" Answer: "If he has received the bribe for passing an unjust sentence, it is probable that he may keep it . . . This opinion is maintained and defended by fifty-eight doctors" (Jesuits).²

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language.³

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not *exaggerated but pertain to historical fact*, still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists? Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly

¹ Anthony Escobar: "Universæ absque lite sententiæ," *Theologiæ Moralis receptiore*, etc., Tomus i, Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis intersitio, non incurrit excommunicationem, *etiãsi dimittat non solum ex causâ turpi, scilicet fornicandi, aut clàm aliquid abripiendi, set etiam ut incognitus ineat lupanar.*" Probl. 44, n. 213.

² Pars. II, Tra. 2, c. 31.

³ See "Principles of the Jesuits developed in a Collection of Extracts from their own authors." London, 1839.

dare to confess their belief in the Philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret*, but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

"Jesuits who belong to the highest category," says again Louis Lambert, "have full and absolute liberty of action — even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus — *are punished mercilessly*. They are allowed to write the most heretical books, provided they do not *expose* the secrets of the Order."

And these "secrets" are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of "divine origin," as claimed for it, with the laws that regulated admissions to the secret societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*"

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches . . . And not only may they refuse them food, . . . *but they may also justly kill them.*"⁴

It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!

⁴ In "Præcepta Decaloga" (Edit. of Sion Library), Tom. i, lib. iv, c. 2, n. 7, 8.

Under Section XIV of the *Principles of the Jesuits*, we find on *Homicide* the following *Christian* ethics inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis*, Tomus I, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: nonridetur irregularis* (Lib. XIV, *de Irregularitate*, c. 10, § 3).

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV, *on Parricide and Homicide*.¹

"It will be lawful for an ecclesiastic, or one of the religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,"² is the rule set forth by the Jesuit Francis Amicus.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.³

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way — with absolute impunity. But — "forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will when they have any special object to affect, or any particular

and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis — KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists — their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same "Principles" of the Father Jesuits: —

"The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped*," says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set

¹ Opinion of John Dicastille, Sect. XV, "De Justitia et Jure," etc., cens, pp. 319, 320.

² "Cursûs Theologici," Tomus v. Duaci, 1642, Disp. 36, Sect. 5, n. 118.

³ *Isis Unveiled*, II, 363

forth by public authority, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational."¹

This is Roman Catholicism, identical and *henceforth one* with Jesuitism — as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered by an army of black dragons begotten by their sins and born of decay, then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers — will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

— H. P. BLAVATSKY
Lucifer, June, 1888



¹ De Cultu "Adorationis, Libri Tres." Lib. iii, Disp. i, c. 2.

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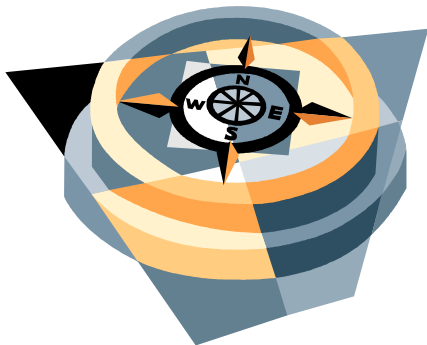
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POINT OUT THE WAY

XXXVII

Chapter VII

IV.—Genius, Initiation and the Motion of Manas

QUESTION: — What is meant by the four peculiarities of Manas being due to the natural motion of Manas?

ANSWER: — In the text, it says that the first peculiarity is due to memory and the natural motion of Manas; the next two are due to memory alone, and the fourth is due to the sinking into abeyance both of the natural motion of Manas and the memory. Now, the question is, what is this natural motion of Manas? Well, we are Manas. What is our natural motion? Since Manas is the individualized perceiver, the natural motion of Manas is the act of perception exercised in whatever direction.

In other words, the natural motion of Manas is expansion and contraction: ex-

pansion to a field of objective perception and contraction to the perception of some inner object. All day long we are living illustrations of this fact, and if we learned what it has to teach us, we should gain what we might call the first lesson in true occultism. Being part of the race and having the race mind, isn't it a fact that we observe in all others—and can just as easily observe in our selves—that we incessantly look for knowledge outside? Yet there is no possibility of knowledge reaching any being from the outside. All that any outside stimulus can do is to remind us of something already in us, and that reminding is the lighting up of Manas in that direction. But the knowledge itself is in us. If, when we read these Ocean statements, we were to turn within a say, “Now, then, what is there in me, in my own life—experience, of which this statement is speaking,” we might learn a great deal.

QUESTION: — At the top of p. 62 (2nd Indian Ed.) (bottom of p. 57 Am. Ed.), Mr. Judge speaks of the permanent individuality. Through all the changes of day and night, it exists and makes us feel one identity. Now, in the gap made by the night of sleep we have memory, and that gives us that sense of identity, but in the gap of death we do not have that memory. How, then, can that sense of individuality persist?

ANSWER: — There is no individuality unless there is the consciousness of our persistence; that is what Manas means, fundamentally. Now, how can the analogy be true which says that Manas bridges the gap of sleep in the same way as it bridges the gap of death? We know that the gap of sleep is bridged by memory, but we also know that the gap which has intervened between our last incarnation and this one is not bridged by memory. Isn't that, then, a false analogy? No. It is simply that we are looking in the wrong place for the “memory.” If you looked in Higher Manas for the memory of the lower, you would never find it. If you looked in lower

Manas for the memory of the Higher Manas, you would never find it. If you looked in *The Ocean of Theosophy* for a quotation from the *Bhagavad-Gita*, you would have a very hard time finding it.

The whole purpose of this class, and particularly of this chapter, is to help us seek for memory in its own proper field. Everyone of us is the witness of it. There are what you may call three distinct sets of impressions made on us by every action. The first is a sense impression. We all can understand what that means; that forms the astral body. Next, everything makes not only a sense impression but an ideative impression. We do not merely get a sense picture; we get a thought, a feeling, an idea; and the natural motion of Manas makes us try to couple that ideative impression with other ideative impressions of the same or similar kind.

But if we watch further, we shall find that everything that happens produces not only a sense impression and a mental or ideative impression, but produces also a spiritual or will impression—like that; I will follow that up.” “I don’t like that; I will dodge it.” “I will put it out of mind; I will avoid it; I’ll quit thinking about it.” Spiritual memory is in that form of impressions. The memory of past births is in the second form of impressions. The memory of this life is in the third form of impressions.

Notice that, although we remember the sense impressions of yester day, we do not remember what we were doing during our sleep last night. Why not? It’s because last night we were not in the field of sense impressions; we were not in the field of mental impressions, as we understand that term while awake; we were in the field of spiritual impressions. So we have no sense memory of them here in the body. Why not? Because of the law of all life. You follow, one of the fundamental meanings of the word Law is “hinge,” and a hinge means a connecting link—some-

thing that will swing back and forth, giving entrance and exit, a closure or an opening. Manas is precisely that. The oldest book in the world, the *Rig Veda* says, “Desire first arose in It and this was the primal, germ of mind,” or that which connects being with non—being, Spirit and Matter.

Now, so long as our mind refuses to make the theoretical assumption that we have an existence in Spirit (without trying to define what Spirit may be) and we refuse to turn our mind in that direction, we never shall get any conscious impressions from that side of our nature. It is literally true that the moment a man sees that there is no knowledge in a book, no knowledge in words or language; that language is only a means of communication, but communication is between souls, between beings; the moment a man sees that he has to search in himself—in the hidden departments of his own being—for the meanings of these terms; the moment he sees that, and begins to look for the spiritual meaning and for the higher mental meaning, that moment he will get an answer he will have memory.

Just because people do not talk about these things—don’t go around saying, “Look at me; I have got the knowledge of this or that; I have the memory of this or that”—is no sign that they haven’t got it. And just because a man says, “Look at me; I am the one that has this knowledge you are looking for”—that is no sign that he has got it, either. We have to see for ourselves through our own inner sight This is where we fail to exercise our will, because we do not make the primary assumption; we do not apply the Three Fundamental Propositions to ourselves.

QUESTION: — Is there a natural motion to all the principles?

ANSWER: — Must there not be? There are six directions is space. Every one of the principles is nothing but one of the six modifications of the Second Fundamental, ceaseless eternal motion. What is the first

motion? From within without. That is very graphically set forth on the first few pages of the S.D., in a quotation from Isis Unveiled There can be no motion from the centre out, unless instantly there is the concurrent correspondent motion from without within. This is the double motion, and that, primarily, is what is meant by Akasa or Astral Light—the double motion of the whole of Life, expansion from a centre outward, retraction from the circumference to the centre. That double motion constitutes an action and an impression. But instantly that motion sets up a third motion, rotary motion, because of the friction, however slight, of the particles, and we have three forms of motion. From the interlocking of these three comes a fourth form of motion, the motion we are concerned in, the motion that we call “Kama” vibratory motion, oscillatory motion. That motion is neither centripetal nor centrifugal, nor is it rotary. It is from a fixed centre of consciousness, a weaving back and forth from object to object. That is astral motion, the motion of memory; it is the motion of desire. We don't remember anything unless we like it or don't like it.

Memory has many aspects. Kama, the germ of mind, is nothing but the latent memory in Manas. Manas is nothing but an active memory in Buddhi. Buddhi is nothing but a mirror of the whole of nature—my nature, your nature, everybody's nature. So, we can speak of things in terms of Self; we can speak of them externally in terms of form and action; or, we can speak of them as a combination of the two, an alter nation between the two—that is what we mean by mind.

QUESTION: — How came we by the inner knowledge?

ANSWER: — We never came by it; we are it. We do not realize that, just as it takes a man an appreciable time to wake up and an appreciable time to be born, so it takes him an appreciable time to go to sleep, an appreciable time to die—there is an interval

of transit. That is all that “time” means between one state and another. This is in relation to one single being. Apply it to the infinite, measureless numbers of beings which make up the Universe even as now manifested to us, and we ought to realize that it took billions of years for this Universe to wake up even as far as it has—and it isn't hail' awake yet. Applying the principle of the first form of motion—centripetal and centrifugal—“waking up” to separative existence is concurrent with “going to sleep” to unitary existence. It took us three—and—a-half rounds to go to sleep, or to “die” to the world of Spirit, and to wake up or become alive to the world of matter. We have been in the world of matter only a few moments, by comparison with the eternities that we spent in Spirit even after this manifested universe began; and, after we are out of it, this manifested universe will go on for billions of years. We have to learn to think in terms of analogy and correspondence: there is no other way. So, to talk about “acquiring” or “losing” knowledge calls on us to understand, to give ourselves definitions. What is knowledge, and what is manifestation? H.P.B. says that there is a simple formula for all manifestation: it is the gradual coming forth in successive stages from the abstract—that is, the unmanifested, the purely spiritual—to the concrete.

Now, what is the power that produced the manifestation in the first instance? It is the power of will. In the second instance, it is the power of memory. In the third instance, it is the power of thought. And in the fourth instance—that is, ourselves—it is the power of all three: will, memory and thought. There are the three fundamental characteristics of knowledge. Knowledge eternally exists. We have but to think of The Voice of the Silence. That which in thee knows for it is knowledge. We say over and over again that there is no knowledge apart from the Self; that Self is the Knower. Knowledge simply means the impressions stored in

Self; whether we are looking at them or not, they are there. Look at the count less stores of impressions we have right here and now, just as related to this life or to today. Where are they when we are not thinking of them, that is, when we are not paying attention to them or putting our attention on them? They are non-existent. They haven't ceased to be, but they have ceased to exist, and not until we look at those impressions do they exist, do they become alive to us. Apply that all along the line, and it is the story of evolution.

All the knowledge that there is or ever was, is neither more nor less at any instant or in any being than it ever was or ever will be. The question is, on what is the power to know, the power of perception, focused? In the beings below man it is focused on what we may call sense impressions, and in us it is almost entirely focused upon those ideas which we derive by reflection from sense impressions. So far as our will is concerned, it is wholly inactive except in the sphere of the likes and the desires. Knowledge presents itself under three aspects—Will, memory and thought—and any one of these may be fully active, wholly latent, or partially aroused. In man as we know him, the spiritual Will is never aroused except in supreme moments, like birth or death or great danger or great love or a great emergency of some kind or another. It could be aroused more often but, until our attention is turned on that department of our nature, it stores are to us as if they didn't exist. This whole book is an attempt to light up Manas in us. The lighting up of Manas consists simply of turning the attention upon Self, upon the origin of self from the evolutionary standpoint, upon the present nature of self, upon the past nature of self, upon the principles of self, upon their combinations, upon how to use those principles. The whole of the book is for that purpose.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: The unlearned in ancient Greece used to think that Loadstone was an effect without a cause. What do you think Student?

Student loaded with books: Cause-and-effect are always present but manifest in seven different ways. In a non-local universe the ordinary mechanistic view of cause-and-effect breaks down. While plane of *Being* make leak between one another — i.e., have a few being that do not properly belong to the plane the inhabit — transitional beings so-to-speak; still a straight one-on-one extrapolation between planes lands us in confusion, or as *The Secret Doctrine* puts the problem:

Cosmic Substance and Cosmic Ideation—are mutually inter-dependent. In strict accuracy—to avoid confusion and mis-conception—the term “Matter” ought to be applied to the aggregate of objects of possible perception, and “Substance” to noumena; for inasmuch as the phenomena of our plane are the creation of the perceiving Ego—the modifications of its own subjectivity—all the “states of matter representing the aggregate of perceived objects” can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena are likewise non-existent per se, though concrete realities for the Entities of whose experi-

ence they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in its mode of consciousness. The pure object apart from consciousness* is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego (the Higher Self) from the thralldom of these senses—so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of *things in themselves (or Substance).*” (S.D.I, 329-30)

In other words, cause-and-effect in the world of noumena is quite different from cause-and-effect in the world shadows. No wonder Mr. Kucinich told the *Rolling Stones* Reporter: “I happen to believe that the past, present and future exist simultaneously.” The implicate universe always emerges into view on the sentient plane like to loadstone to the unlearned — it’s an effect without a cause!

CORRESPONDENCE

Dear Dallas:

A friend sent me this interesting side bar today and I just wanted to share it with you.

Blessings, T.

Tom,

I frequently have something going on, on either the radio or the TV. I usually don't pay much attention as I am doing other things...but....

The other day, I think it was a police program or something, but this policeman was interviewing a resident in this apartment building. He asked, "Have you seen anything unusual or suspicious going on in your building?"

The lady responded, "Well, not recently, but there used to be a Theosophist who lived right downstairs."

Thought you might find that interesting.
Jerry



larry kolts <stamprotter@yahoo.com> wrote:

Dear Peter,

I hope this topic doesn't get buried under other discussions. This is one of the most profound posts I've read in some time, both for the main subject and some of the side topics.

I though one of the more significant side topics was in the quote from T. Glossary p 171. "...and which Sages, searching with their intellect, have discovered in their heart..."

That's powerful stuff. So it's not just intellectual book learning and rational reasoning to derive the answers sought, but neither is it pure meditation with no intellectual grasp of the subject, but a combination of both, head and heart, that yields results.

Beyond that comment, this whole idea of weaving a body based on KAMA¹

¹ The idea of "kama" may be terribly complex. For example look at <http://www.teosofia.com/Docs/vol-2-11->

must be why Universal Brotherhood is so important. This is something each of us can be working on.

I hope others will comment on all this. I have more questions to ask but will wait to see what others will write.

Many thanks Peter. Most thought provoking!

Larry

Peter's discussion that Larry refers to —

Dear _all_

In the previous email we had the following passage from the Secret Doctrine:

"Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is-KARMA." (SD I 639)

It seems to this student that there may be more to the first sentence than just a beautiful metaphor. What is it that each of us "is weaving thread by thread around himself, as a spider does his cobweb"? What is this "net-work" of our own doing

which eventually enwraps us, which eventually imprisons us or which may set us free?

We understand something about this in terms of the kama-rupa (the result of the strands of personal desire and the passions we develop and weave throughout our lives) which forms after death and is left behind in the kama-loka (region/state). It remains behind when the spiritualised consciousness is withdrawn into the higher triad (Atma-Buddhi-Manas) and goes into Devachan.

Although that form eventually disintegrates completely in Kama-loka, when the reincarnating ego returns once more to 'earth', those strands are drawn back into the aura, so to speak, and become part and parcel of the 'personality form'. We become enwrapped in them. Our present circumstances and the present personality *is* the destiny we wove for ourselves in previous lives.

Some Key Questions: An Underlying Law?

There are two questions that arise, for me. The reader will no doubt have better ones.

- 1) When reflecting upon the nature of the kama-rupa and how it is formed after death, 'is there some deeper law in this process?'. Are we meant to be weaving something, but so far we just haven't been working with the right material, we haven't lifted our sights above the realm of personal desire? Hence what is created, ie the Kama Rupa, is only fit for disintegration?
- 2) Is there a different kind of desire (energy) with which we may weave a different kind of destiny or 'form'? Is there more to KAMA than just personal desire and gratification? Is that **all** that KAMA is?

With regards to the first question, the passage in the *SD* (i, 169) above, suggests "yes". We have a choice about this destiny

which we weave out of our own Being, like the spider weaves its web out of the substance of its own being. Later we will look at a different kind of woven creation.

With regards to the second question, in the Secret Doctrine and other works of HPB we learn that there is a more profound kind of Desire — KAMA. For example:

"Kama is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness; the first feeling of infinite tender compassion and mercy that arose in the Consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig Veda, "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity", or Manas with pure Atma-Buddhi. There is no idea of sexual love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later... that Kama became the power that gratifies desire on the animal plane." (*T. Glossary*, 171)

So, how might we bring these two ideas together. Namely that the true nature of KAMA is the "all embracing desire for universal good. . . the first feeling of infinite tender compassion and mercy that arose in Consciousness of the creative ONE FORCE..." And secondly, that the whole process of working with Kama (which *for us* ends up in the pretty seedy, if not terrible, creation of a Kama-Rupa) may be part of a larger design of 'weaving a body', one which is woven out of the incorruptible essence of our true Being rather than out of the corruptible essence of the astral. First of all, let's look again at KAMA.

KAMA AND COMPASSION.

It is interesting that HPB gives a definition of the real nature of KAMA, of DESIRE, as one which includes "infinite tender COMPASSION" (my caps), "the desire for universal good". Are we really surprised that such a FORCE is the first thing to arise as a ray from the ABSOLUTE when manifestation begins? Perhaps this is why THE VOICE OF THE SILENCE states:

" Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin." (note 31, Glossary to Fragment Three)

Below is the text which the above glossary note refers to.

" There [on the path of the Arhat] Klesha is destroyed for ever, Tanha's roots torn out. But stay, Disciple . . . Yet, one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal!

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE (31)."

In the above we see the difference between KAMA, "the law of love eternal" or as put in the Glossary, "the desire for universal good", "infinite tender compassion" and 'Kama', that degraded aspect of Kama which we have turned into personal desire, the passion etc. This personalised and corrupted Kama is referred to as "Klesha" in "THE VOICE", that which is to be "destroyed for ever". The glossary note (29) refers to Klesha as the love of pleasure or of worldly enjoyment, evil or good.

THE WEB WE WEAVE.

So, to return to our question, in what deeper more fundamental way is KAMA related to weaving our destiny? What is the Law that underlies our misuse of Kama resulting in, among other things, a Kama-rupa? Is there an incorruptible body that we may eventually learn to weave? HPB gives us a clue, once again in the VOICE OF THE SILENCE, when referring to the Nirmanakaya. This is the first of the three vestures of a Buddha, or Arhat who renounces Nirvana.

"[The Nirmanakaya]... is that ethereal form which one would assume when leaving his physical he [the Arhat] would appear in his astral body — having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it." (Glossary Note 34 to Fragment III)

An important point here is that the Nirmanakaya (kaya meaning form, vesture, vehicle) is a created body, but it is not just created at some point in the future when the individual becomes an Arhat (Adept). It is developed WITHIN the Bodhisattva "as he proceeds on the Path." Perhaps, then, this is the other side of the destiny each of us might weave.

The term Bodhisattva is a complex one as used in different places in HPB's writings. However, one thing we know about it is that it is the heart of the Mahayana teachings where the aim is not to attain liberation for oneself, but to work for the liberation of all beings. A Bodhisattva is such a being, but even before that individual reaches the stage of Adeptship this vow to help all beings has been nurtured in his/her heart for many ages. We do not need to reach Nirvana and renounce it in order to help our fellow beings. Each of us

can make an intention to work for the enlightenment of others any where along the path. Such is the Bodhisattva way.

Might we say that such an intention and its subsequent action is also a means of putting ourselves in harmony with what HPB describes as the true nature of KAMA, namely:

"Kama is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness; the first feeling of infinite tender compassion and mercy that arose in the Consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE."

The 'Nirmana-kaya' is the vesture/vehicle born out of compassion and the desire to help others. It is woven out of the true Being (Monad) of the Bodhisattva, just as the spider weaves its web out of its own substance. As we look into this we may see parallels with the process underlying our misuse of Kama (desire) and its subsequent formation after death of the corruptible Kama-rupa. Here is the other side of the coin:

"... after the physical translation [ie death of the body] of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach" [my note: they cannot because they are too pure] (CW XIV 382-383)

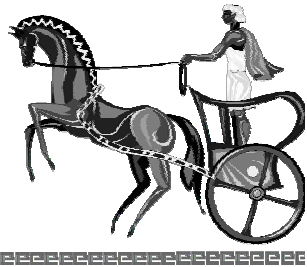
"The form [Nirmamankaya] is that of the adept or yogi who enters, or chooses, that Post mortem condition in preference to the Dharmakaya or absolute Nirvanic state. As a Nirmanakaya... the man leaves behind him only his physical body, and retains every other principle save the Kamic — for he has crushed this out for ever from his nature, during life, and it can never resurrect in his post mortem state." (*Theosophical Glossary*, "Nirmanakaya")

"Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it." (*The Voice of the Silence*, see above)

As a last word I would invite those interested to look back at the first paragraph in this post, the passage from the SD, and wonder — if the Bodhisattva is putting him/herself in harmony with what HPB calls the "creative ONE FORCE" namely the true nature of KAMA, what connection does KARMA have with that KAMA, and with compassion, "the Law of Laws"?

regards,
Peter

"We do not require a *passive* mind but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent." (Mahatma Letter No. 49)



DNYANESHVARI

XXXV

[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*.]

CHAPTER ELEVEN

Arjuna says to Shri Krishna: You have discoursed on that mystery which is difficult to put into words. When the five elements merge in Brahman, the feeling of separateness of the individual (Jiva) and the illusion (Maya) is destroyed, and your final form is achieved. You have, through your favor of me, laid bare today the spiritual wisdom not to be found even in the Vedas. Just as a miser would show his treasure only to a privileged friend, You have given me today that for which the Lord Shankara gave up his prowess. But even in this talk of giving and taking, offends the idea of unity (because there are two entities). I was in error, and You have saved me. In reality, there is nothing in this world except Yourself, but it is through the result of one's past actions that one is absorbed in the idea of 'I' (self). I used to think that I was the great Arjuna and the Kauravas were my relations. I was worried about the sin of killing them, but You have awakened me from this nightmare. I now know that my fears were imaginary. I was seeking to quench the thirst by waters of mirage, and I was trembling at the touch of a toy serpent made of cloth. I was like the lion about to jump in a well on seeing my own reflection there. I was obstinate. I was ignorant. You saved me. You have restored intelligence to me. With all humility, I declare that you have destroyed my unwisdom. I have entered the temple of your favor, and I am drinking the sweet juices of spiritual wisdom. I swear by your feet that I have found the path. O Lord of the luster of a million suns, I have heard from your mouth today the secret of Prakriti (Maya), from which all beings are produced and in which they all merge back. You have disclosed to me the final condition of Para-Brahma. I have seen Your impenetrable greatness, which is the final goal of all paths to be reached through self-realization. When

clouds disappear, the sun is seen distinctly, and when moss is removed from the surface, clear water is visible. A sandal tree can be embraced only after the coils of the serpent are removed. A treasure can be secured only after the ghosts that have been haunting it have been laid low. You have destroyed the skin in the form of Maya, which was covering up wisdom. I have one more desire. If, through any false idea of modesty, I were not to mention it to You, to whom would I mention it, O Lord? Where am I to turn if not to You? If creatures of the water thought of the obligation of water, or if children hesitated at the time of sucking, what can save them?

My heart has found peace in the realization of things that You have mentioned. The three worlds take birth and are merged back in your form through your will. From that original form, You descend in order to achieve a certain end, and You revert there after having achieved that object. I have heard by my ears of that impenetrable form of yours, praised by the Upanishads, contemplated by the Yogis, and firmly adhered to by Sanaka and other sages. My greatest ambition at the moment is, that I should see with my eyes your entire universal form (Vishwarupa). I know this is my most cherished wish, and this is what I seek the most, even if it is doubtful whether I am fit for this favor. I am like the patient who cannot analyze his own disease. Intense desire often makes one overlook his own unfitness. A thirsty man thinks he can drink the whole ocean. My shortcomings cannot check my desire. Just as the mother who knows what is good for the child, I have to request You to do what is proper. If You think I am not worthy, please say so. What is the use of the greatest music to a deaf man? No amount of rain can benefit a rock. For the blind man a light is useless. I rely on Your generosity, which knows now bounds. You have the power to show it to me in a manner that is terrible or in a manner that is bearable. You have given salvation in the past to all who approached You, even to

Your enemies. Your gift of salvation has been known to reach those whose deserts were not apparent. All who are in the grip of trouble turn to You as a final resort. You have returned injury by obligation. You are generous even towards the unworthy. Any pretext is good enough for You to secure for Your devotees union with Your true form. Will You turn me away? How can the calf of the cow, which gives milk to the whole world, remain hungry? I want You to make me worthy of You.

Shri Krishna says to Arjuna: Your desire shall be fulfilled. See My form. You asked for only one. I want you to see the multiple form, in which everything is contained. All beings and entities are there: the lean and the fat, the short and the tall the tame and the wild, the active and the quiet, the indifferent and the efficient. Some of them are delusive, some cautious, some hasty, some patient. Some are miserly, some are generous, some are sharp-tongued; some are peace loving and others full of vanity. The resigned and the cheerful, the noisy and the silent, the subdued, the tumultuous, the overjoyed, are all there. You will find there the genial, the greedy and the indifferent. You will find there those that are asleep and those who are awake, the happy and the unhappy, the armed and the unarmed, the terrible and the compassionate, the monstrous and the symmetrical, and those who are absorbed in worldly life, as well as those who are absorbed in Yoga. Some praise, some attack, some are mere witnesses; some of them are large and some of them are small. You will find there an Infinite variety, some with big luster and some with variegated colors. You will see those that are red like heated gold, and others that are reddish all over like the color of the sunset sky. You will find some beautifully adorning the world as if it were set with jewels. The red of twilight, the white of marble, the blue of the clouds, and the dark of lamp black will be discerned by you in them. Green and every other shade of color will be seen there. In the same manner, you

will find the difference of shape. Some are beautiful like the god Cupid (Madana). There are others that are stout and genial. There are others that are thin and cruel. You will find long necks, large heads and many different sizes of limbs in this limitless mass of forms.

When I open My eyes, the sun and other the gods are produced. When the eyes are closed, they melt away. When I take My breath, it comes out like fire, from which the eight Vasus are born. At the corner of My eyebrow, when there is an indication that I am angry, the eleven Rudras are produced, and when I am appeased, the Ashwini Kumars take birth. From My ears emanate Vayu (wind). In this manner, from their respective places, come gods and supermen and all beings. The description of all these could not be encompassed even in the lifetime of the Creator (Brahmadev). See this wonderful form of Mine.

You will see here, at the heart, the origin of the universe, and everything else spreading out therefrom, as leaves on a tree. You will see all things as they are seen in a ray of the sun admitted from a slit in a wall into a dark room. At the joints of the limbs of this universal form, you will see the activities of the Creator. In the spread of the limbs, you will find the spread of this world. You will have no difficulty in seeing any particular thing, which interests you in this world.

[TO BE CONTINUED]



Gautama Buddha

The statements that at Gautama's birth, the newly born babe walked *seven steps* in four directions, that an *Udumbara* flower bloomed in all its rare beauty and that the *Naga* kings forthwith proceeded "*to baptize him.*" are all so many allegories in the phraseology of the Initiates and well-understood by every Eastern Occultist. The whole [of the] events of his noble life are given in occult

numbers, and every so-called *miraculous* event — so deplored by Orientalists as confusing the narrative and making it impossible to extricate truth from fiction — is simply the allegorical veiling of the truth. It is as comprehensible to an Occultist learned in symbolism, as it is difficult to understand for a European scholar ignorant of Occultism. Every detail of the narrative after his death and before cremation is a chapter of *facts* written in a language which must be studied before it is understood, otherwise its dead letter will lead one into absurd contradictions.

H. P. Blavatsky

News from Bangalore

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News Letter
September 2003

“Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which work for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him.”

— W.Q. Judge.

Opening Remarks

The Bangalore ULT news letter is one year old this September. The news letter was conceived as a means to reach out to quite a few individuals who, as we discovered, are interested in theosophy but who are unable to attend our public meetings at *Maitri Bhavan* due to personal reasons; and for the purpose of wider dissemination of Theosophy in Bangalore metropolis. The news letter has been carrying the news of the activities of the ULT, Bangalore, with a presentation of the subjects of at least two of the four to five lectures delivered every month and report on, with a brief summary of, the study of *The Secret Doctrine* conducted every Sunday morning at the ULT. News letter is mailed to people on our mailing list—both in India and

abroad—and copies are dropped in the mail box of residents around *Maitri Bhavan* and some one hundred copies are displayed at the Indian Institute of World Culture for interested persons visiting the Institute reading room / library to read and also to take home copies, if desired. Interested readers are welcomed to send-in their comments, queries or inquiries on the contents of the news letter or on Theosophy or any aspect of life and its mysteries which would be responded to in the columns of the news letter in the light of Theosophy.

In the month of Sept 03, 4 lectures were delivered at the ULT on four Sundays : *Basis of Inter-religious Harmony* on the 7th, *Humanity's Great Pain* on the 14th, *Eternal Values of Life* on the 21st, and *Metaphysical Healing* on the 28th. In this issue the contents of the 2nd and the 4th lectures are presented. The study of *The Secret Doctrine* (SD) every Sunday morning at 10 A.M. has been going on. A report on it is given in the news letter. In another study class on Friday evenings at 6-15 P.M. the study of the *Universal Theosophy* by Robert Crosbie was concluded. A small pamphlet entitled *ULT, Its Mission and its Future*, was taken up as we have to keep constantly in our mind the guiding principles of the ULT, its objectives and goals, which we Associates of the ULT are committed to uphold and work for the cause of Universal Brotherhood of humanity through study, dissemination and exemplification of Theosophy.

Theosophy does not stand aloof from social questions ; on the contrary, it throws brilliant light on all human problems without exception as it is the only system of religion and philosophy which gives satisfactory explanation of life's mysteries. In the next few issues of the News Letter, therefore, some of the burning social issues will be discussed in the light of Theosophy with a view to the better comprehend their causes and lasting remedies on the basis of the principles of the *Science of Life* called Theosophy.

Contents of the lectures

1. Humanity's Great Pain

Modern conception of 'humanity' is just man as a physical being, an accidental product of a blind animal evolution, a descendent of

ancestral ape. But it is contrary to the truth and fact of the *Science of Life* researched and systematized by the ancient Sages. In the conception of the latter 'humanity' has the connotation, collectively, of eternal radiations, called *Jivatmas*, from the Universal Spirit, which is itself an aspect of the Unknown Absolute. The Universal Spirit or Soul is the One Life, and the Jivas are the countless radiations emanating from It, like so many sparks from the central flame or rays of the sun. In this One Life is an evolutionary impulse for self-manifestation for the purpose of self-realization, as a result of which the One Life differentiates into individual selves, called Monads (*Monad* meaning *unit, one, sum-total*) or Jivas, which are immortal, of the same nature of the Deity and essentially one with It, the whole purpose of universal evolution being self-realization by each Jiva of its omniscience and omnipotence on account of its basic oneness with the Supreme Soul. This can only be accomplished by the Jiva acquiring : (a) a perfect form constituted of the same elements, principles and forces of which the Macrocosmos consists so that the Jiva housed in such form mirroring the universe may come in touch with the whole manifested universe ; and (b) a Mind principle or Manas, a self-reflective consciousness, (Ego or *Ahankara tattwa*, an emanation of *Mahat tattwa*, Intellectual Soul of the world), for arriving at self-conscious realization of itself through the fire of self-conscious experience of all the phases and aspects of the One Life by using the form as its instrument. Thus humanity is the aggregate of individualized Spirit—*Jivatmas*—incarnate in physical mankind. The Divine origin of humanity can be seen distinctly taught in the Bhagavadgita : **"It is even a portion of myself [Krishna the Supreme Soul of the universe] which having assumed life in this world of conditioned existence draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense."** (*BG xv / 7-9*).

Thus Theosophy speaks of two distinct races—the physical and the divine. The divine

race are the Jivatmas or Monads, each is one with the Deity and yet a distinct spiritual individuality (Manas or Ego); and the physical race, a product of physical line of evolution; the latter serving as the *upadhi* or instrument for the former to come in touch with the whole of Nature and experience life. Every man, therefore, is dual—mortal physical self without and immortal divine Self within, the Lord of the former. Therefore, we as spiritual beings (Jivatmas) never had a beginning nor shall we have an end, and were present, as spiritual breaths journeying with Universal Deity, when the foundations of our Solar world were laid, and prototype of ethereal human form was being slowly evolved by the lower creative forces (*Pitris*) on the model of the Heavenly Man in the fiery depths of ethereal spaces, ages before the appearance of our concrete earth. This the silent evolution of prototypal human form is allegorized in the Biblical account of the construction of Solomon's Temple, "the House of the Lord," in the building of which no sound was heard, neither the sound of hammer nor axe nor any rod of iron (*I Kings / vi / 1-7, Old Testament*). It was only when the ethereal model of future human form was ready that the physical, chemical and biological laws came into operation to build the physical form, when earth had passed on from ethereal to the concrete state. This process is repeated when a new baby is born today in that it is the Astral Model body, made up of the *skandhas* or *vasanas* of the Ego seeking rebirth, which is attracted to the mother's womb even before conception. It is upon the model Astral Body that the physical and chemical forces act to build the physical frame after conception in the mother's womb.

But the physical human race was mindless, first asexual, then hermaphrodite and finally separated into distinct sexes, brooded over by divine Monads. This phase of esoteric anthropological evolution—of mindless androgynous man and his separation into sexes is allegorized in the Book of Genesis as the "sleep of Adam" and forming of a woman, Eve, out of his rib : **"Lord God caused deep sleep to fall upon on Adam and he slept. And he took one of his ribs...and the rib which he the Lord God had taken from man made he a woman and brought her to man, by whom he begat a race of mankind."** (*Gen. ii / 21-23*) Adam, of course, on the internal evidence of the Bible itself, in not a

single pair but a race of primitive mankind. The first ethereal races becoming later endowed with physical organic structure is allegorized in the *Book of Genesis* as the Lord God clothing Adam and Eve with a *coat of skin* (*ibid. iii / 21*). This is universal tradition to be found in all religious philosophies. In the *Shatapata Brahmana* and *Vishnu Purana* it is allegorized as *Vivaswata Manu* producing from himself his daughter, *Ila* or *Ida*, and from her begetting a race of *Manushyas*. That the word Adam itself connotes bisexual being is borne out by the fact that Adam is Greek Athamos or Didymus, meaning twin. In the Hindu myth *Ardhanari* or *Adhonari* has, in one of its many meanings, reference to the primitive highly spiritual and pure hermaphrodite races of man. In the *Purushavidha Brahamana* of *Brihadaranyaka Upanishad* the evolution of hermaphrodite races and their separation into distinct sexes is taught in allegorical symbolism. Even modern physiology and anatomy furnish evidence, in support of the ancient teaching, in that each sex among all the mammalian creatures, including human body, contain the vestiges of the organs of the opposite sex, and that sometime change of sex occur among men and women, which could never happen unless the primitive ancestors of man were hermaphrodites, the record of which is preserved in the human genome.

The Monad brooding over the physical forms could never come in direct touch with the physical matter. The fire of Mind or Manas was needed to link the two—the physical and the divine—and this fire was furnished by Monads (Jivatmas) who had reached Manasic Consciousness in far past periods of cosmic evolution and become conscious gods, called *Agniswatta Pitris* and *Kumaras* in the Puranas; they are pure divine flames of *Mahat*, the Spiritual Sun, and it is they who sacrifice themselves by incarnating as Spiritual Egos in the mindless races and light up the mind of animal man in order to save him and raise him up to divinity. Once the light of Mind was lit up the lower man at once became self-conscious knowing good and evil, spirit and matter. This phase of anthropological evolution is hinted at in *Genesis* in the account of serpent inducing Eve to eat of the fruit of the tree of knowledge of good and evil, eating which the "eyes of them both were opened," which means that the light of reason and divine

Intuition opened up in man. In Greece it is symbolized in the myth of Prometheus who, defying god Zeus, steals fire from heaven and brings it down on earth to save man, for which he was punished by Zeus by chaining him to a crag in the Alps to be preyed upon by vultures and beasts of prey, even as Adam and Eve were cursed and exiled from Eden.

The serpent of Genesis, as Prometheus, the divine Titan in the Greek myth, instead of being characterized as evil and devils by the Christian Church, is the symbol of the Light of Spiritual Self-Consciousness or Manasas (sons of universal mind) who light up the mindless animal-human form and open up self-conscious awareness in man of his divine Self, making him a moral Mind-being knowing good and evil. But it was a gift as well as a curse, gift because it made mindless physical man become a thinker, self-aware of his own divinity, and, therefore, knowing good and evil; curse because, henceforth man, knowing his innate divinity, had to struggle with his lower animal nature to bring it under subjugation of his Higher Divine Self to become immortal, or else succumb to animal temptations below and lose his spiritual sight and fall into death. Of this phase human evolution it is said in the SD II p. 272 : **“No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the ‘Sons of Light.’ Those who fell victims to the lower nature, became the slaves of MATTER. From ‘Sons of Light’ they ended by becoming the ‘Sons of Darkness.’ They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generation of Atlanteans”**

This is the Fall of Man, far back in the night of time, the fall of Spirit into Matter. Night of ignorance sets in the mind of man and

dark egotism rises in him to obscure the Spirit. The reasoning brain mind exiles spiritual intuition. The Divine Wisdom and creative powers of his Spirit reflected in the man of matter below as physical procreative instinct is turned by man into sensuous gratification and abuse by self-indulgence, the Karmic penalty of which is the loss of his perception of his own divinity and his fall into animal life. The spiritual man encased in matter has thence forward to struggle against his own grossness, a victim of his own self-made destiny, suffer by the effects of his own sins and wander in the desert of life chasing the mirages of his personal desires and ambitions, through innumerable transmigrations. The divine gift thus turns into a curse. **“But, with the arts, the fire received has turned into the greatest curse; the animal element, and consciousness of its possession, has changed periodical instinct into chronic animalism and sensuality. It is this which hangs over humanity like a heavy funeral pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; the restless insatiability of the lower passions and desires, when with self-asserting insolence, they bid defiance to the restraining law.”** (SD II, p. 412) This is the meaning of the allegory of Adam and Eve and all the Earth being cursed and exiled from the Garden of Eden.

Thus the ‘Heaven Born’ is merged in the sea of Maya. The Real Man, the Spiritual Ego, can only work through its earthly reflection, the lower mind of the physical man. Even the lower mind of man is pure essence of the Divine Mind descended into the body to carry out the purpose of its Divine Parent but loses sight of the latter due to its entanglement with animal passions and desires, suffers and causes suffering, its material portions perishing with the bodily death and only its most spiritual aspirations and love in each life surviving and becoming assimilated to its Divine Parent-Ego. Though the Higher Ego is innocent and pure spiritual light yet it takes on the Karmic effects of the actions of omission and commission of the man below, harvesting and assimilating whatever spiritual element is left of the sum of life experiences from each incarnation, and suffering for the misdeeds of its lower mortal reflection in its endless rebirths. It is the mission of the Higher Manasic Ray, the God in

man physical, to rid its series of earthly reflections of its illusions, enlighten it and make it a fit vehicle for full incarnation the Divine Ego. This great truth is symbolized in the Vedic allegory of Viswakraman, the all-seeing Father-God, sacrificing himself to himself to save the world.

The truth and fact is that man has to realize that there is no separateness; no individual can separate himself from the race nor sin alone without dragging the whole race into retrogression. It is selfishness and self-seeking, ignorance and neglect of one's deep debt of obligation and duty to one's fellow-men and fellow-creatures which creates the greatest discord, and consequent suffering and sorrow of all. The man who works for his own happiness works for disappointment. **“There is no happiness for one who is ever thinking of Self and forgetting other Selves. The universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it.”** (*A Master of Wisdom*) Ignorance is the rife source of Humanity's great pain. Nothing short of spiritual knowledge of inherent divine nature of man, inseparableness man's true Self from the Universal Self, and All, realization by him that One Self that shines in all is indivisible though appearing to be divided, and with that knowledge and conviction labouring himself for the enlightenment and highest good of all without thought of his own self, alone can relieve the heavy weight of Karma that is crushing down the great orphan humanity, and carry it on the ascending arc of spiritual evolution, to higher spheres, ever tending towards its great goal.

2. Metaphysical healing

Diseases, their causes and remedies :

As long as we live in the world we are subject to one or the other disease and have to seek remedy. There are various kinds of diseases and various remedies. One kind of remedy is to resort to medical treatment on competent medical advise and cure oneself of the ailment. The other sort, which is in currency, is to resort to certain psychological practices involving of mental abstractions, hypnotism and so on, which are grouped under the head 'metaphysical healing.' Theosophy warns against the great dangers involved in the latter practices.

What is disease ? What are the causes of disease ? What are the best cures for diseases ? Disease, etymologically, is discomfort of body or mind, imbalance in the harmonious healthy bodily functioning causing pain and distress. There are many causes of disease. Those which are caused by improper observance of hygiene, of exercise, dietary habits, etc. can be easily restored by observance of well-known basic principles of health. There are infectious diseases which need timely medical attention. Emotional stress are a common ailment today in our competitive society, and it has adverse impact on the physical health and traumatic effect on the family. Much of the health problems related to emotional stress are the outcome of wrong attitude towards life and people, which can be set right, first by realizing the faulty basis of our outlook and attitudes, and then revising and remedying the same by conscious effort. Anger, greed, envy, revenge, malevolent feeling towards others, good or bad, are the deadly foes of man. Besides corrupting and corroding our moral and psychic nature of our being, these negative dark forces directed by us not only hurt the victims they are directed to, the retributive karma of which reaches us very soon, but cause physical health problems by their impact on our organism through the vital airs of our bodies which they disturb. No medication can give lasting relief to such ailments as long as we choose to maintain such a negative mental state, which is a moral disease.

Imagination, wrongly directed, is another chief cause of physical and emotional diseases. Mind has a powerful effect on the body and if the mind is given the wrong direction by unfounded imaginary fears and anxieties they cause the very disease and side effects that one has been fearing. Theosophy shows that a large percentage of disease of people are due to their wrong attitudes and unhealthy imagination. The medical annals are full of such cases. A good physician knows this and he takes the psychology of the patient into consideration in his treatment. Bad physician treats the patient as if he is a machine and no more.

Modern behaviour psychologists of the Western school have been addressing the problems of negative emotional and mental conditions but unless they revise and enlarge the base of their premises to include the knowledge of man as a Soul, and the laws of

Karma and Reincarnation that govern his evolution, they will not be effective. Of late so called yoga therapies have sprung up everywhere offering remedies to all kinds of diseases through breath control and body postures of Hatha Yoga school. Their own records show a few success stories but many partial cures and often outright relapse of diseases as well. The cause of this is discussed below.

Deep seated diseases, their causes and remedies : There are, however, deep seated diseases which are Karmic in causation. They may or may not be hereditary or congenital. In the Gospels disciples of Jesus ask him whether the man born blind whom they met was blind because of his sins, which indicates that they perfectly knew that the man's disability then was the direct result of his own act in his past life, which even Jesus could not interfere with to cure him. The truth we always overlook is that 'we' are not bodies but Souls. Each one of us is a Thinker, a Perceiver, sexless, formless, a pure and a high god, unborn and deathless, who is not of this world but incarnate in the body to experience the world and swayed and deluded by it, who transmigrate from body to body ; and that the nature of his bodily self and its circumstances in each life are the direct result of his thoughts and actions in prior incarnations. In each life we are able to expend only a certain amount of the vast store-house of held-over Karmic causes (*sancita Karma*) we in previous incarnations, in far past civilizations, had generated. These unexpended Karmic causes are called *Vasanas*, named store-house of 'mental deposits' by Patanjali. A Patanjali Yoga sutra says : **"From these works there results in each incarnation manifestation of only those mental deposits which can come to fructification in the environment provided."** The 'environment' in which we are born, therefore, is no accident, but a *self-made* destiny ; and that environment consists of nature and character of our body, mind, moral being and emotions and intellect, and circumstances of life. Hence the body we are born into is *incarnate deeds* of ourselves or *Prarabdha Karma*. Even family heredity is *family Prarabdha* created conjointly by the Egos in former incarnations, their family Karmic heirloom.

There are 31 aphorisms on Karma. Aphorism nos. 18 and 19 say : **"Every**

instrument used by any Ego in any life is appropriate to the Karma operating through it. The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life." Health, disease, longevity, character and qualities, tendencies and dispositions are all self-made, which can only be altered or improved by none else than ourselves by a knowledge of the law of our being. Thus diseases which arise from our Karmic past are the result of infraction of harmony we had caused in past in ignorance, and carrying it with us as *mental deposit* from past lives, awaiting appropriate conditions for it to work its way out of our system and restore the healthy balance. As there is the exact connection and relation of the Karmic seeds in the ground of our mind with the body, mental seeds of disease is reflected in the genes of the individual concerned. At the appropriate time they ripen and precipitate in the life of the individual as disease. It cannot be turned aside or avoided but unavoidably has to work its way out of our inner self and nature as disease, which is, in fact, a process of purification of our inner self and being.

What then should be the remedy ? The natural and safe remedy, of course, is to resort to normal medical treatment to help the body to cope with the pain and discomfort so as to sooth and heal it, as far as possible, while the moral cause of it in ground of the mind is expending itself through the physical system. Health and strength of our spiritual and moral nature is more important than so much concern and care we bestow on the transitory body. True health, therefore, is purity and health of our inner real being, requiring our constant and careful attention to our thoughts, feelings and motives. This we can do only by an understanding of Soul life and its laws, pertaining to our real and permanent being, and live the higher life—not as body-self as people ordinarily do. Another aphorism on Karma says : **"The Karmic causes already set in motion must be allowed to sweep on until exhausted."** Disease, of a deep seated kind, is then a process of extirpation of a malaise of our inner moral nature through the body apparatus acquired by the Ego by Karma, a process of inner cleansing, and it must be allowed to flow out naturally and entirely out

of our system, and at the same time the lessons of life implicit in the painful experience as to how to sow better causes for a healthier, nobler and higher wholesome Life is to be learnt. But this does not mean we should not resort to medical advise and treatment, or refrain from helping those so afflicted. But to resort to what is called 'metaphysical healing' would be contrary to the law of our being and will be highly detrimental to man in the long run.

Methods of Metaphysical healing in currency : There is one practice called in the West as *Christian Science* which is also widely practiced even in our part of the world under different names. The votaries of this system premise that all diseases are due to mind or thought alone, that evil, disease, vice are all due to thought alone, and that the one afflicted by disease continuously deny in thought that there is no disease, he does not have any disease, there is no evil, that all is good, that he is really without disease and is healthy, there is no matter but all is spirit and so on. It is a concentrated mental affirmations of what are called positive things and mental denials of all what are considered negative things. They report miraculous cures of otherwise incurable diseases.

There is another variation of it in which the patient is asked to practice mental visualizations of saviours or saints, and concentrate mind on plexus or centres of force in the body with a strong desire to cure themselves of the disease. There are so called yoga therapies consisting of *pranayama* and *asanas*, the theory being that diseases are due to imbalances that are caused in the flow of vital currents which can be rectified by these means. Hypnotism is another means to which many resort to cure oneself of bad habits, emotional problems and even physical diseases. In this the ailment is sought to be relieved by means of suggestions given to the patient.

Dangers of 'metaphysical healing' : In all the above named methods under the head 'metaphysical healing' there are dangers : (i) by concentrated mental abstractions we ignorantly and unconsciously exercise recondite powers of our inner psychic principles, which correspond to Kosmic creative forces, and thus arrest the current of disease flowing out of the system and force it

back into the mind principle. The patient may think that he is cured but in reality he has only forced it back to its source in the mind. He has interfered with the working of Karmic cleansing of his inner being, which is an infraction of harmony of being, a violation of universal justice of Karma, which will have to be worked out at some point of time with pain and suffering. The disease itself thus thrust back into the psyche will find an outlet through the body either in this life or any future life with a force and virulence worse than before. (ii) Constant affirmation of things that are not true, and denials of things which are obvious and undeniable facts of existence give the mind and intellect a wrong bend which in the long run makes it an unfit instrument of the Soul for pursuit of truth and its higher evolutionary progress in Soul life. It will lead to deformity of mind and make of it unfit instrument of the Soul, a calamity unimaginable. (iii) In hypnosis, besides the above named defects the patient will suffer additional damage. One who subjects himself to hypnotic spell by another person loses self-control, weakens his will, becomes prone to suggestions indiscriminately, and suffers atrophy of higher moral and spiritual principles. This is a calamity infinitely worse than the disease sought to be cured by hypnosis.

What then is the right approach to disease management ? It is cultivating the right attitude to and right aim in life based on the right knowledge of man as a Soul, his relation to the universe, to fellow-beings, the laws of his being. Such spiritual knowledge relieves us of our delusion we are bodies which are only instruments of the Soul, to interests of which the body-self is to be always subordinated. Then we will begin to live so as to bring on the eternal Soul's purpose, placing reliance on the Higher Self and the law of our being. When Ramakrishna Pramahansa and Ramana Maharshi were afflicted by cancer they could have easily used their *sidhhis* to arrest the development of the disease. They did not do so but allowed the poison still left in their inner self to flow out and be purified.

Right attitude then to diseases which are working their way out of our system would be to help on the process of inner cleansing and paying the Karmic debt, even while resorting to such medical treatment as would give the

best possible relief to the diseased body. The lesson the sages impart is : **“Teach to eschew all causes ; the ripple of effect, as the great tidal wave, thou shalt let run its course.”** (*Voice of the Silence*)

“The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavour. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rock of true philosophy, charity and love.” (*Judge Article vol. II, p.442*).

Secret Doctrine study class

The study of the SD, vol. I, proceeded steadily to complete the V chapter on Symbolism entitled *Hidden Deity, its symbols and glyphs* in the month of Aug. and commenced chapter VI on *The Mundane Egg*. The Egg is a universal symbol in all old religious philosophies. It expresses profound metaphysical idea of eternity, infinitude, regeneration, rejuvenation and wisdom. It is a natural symbol of **“the mystery of apparent self-generation and evolution in the egg, both being due to heat and moisture under the influx of the unseen creative Spirit.”** (I, 65) It represents, from the earliest conceptions of man, the origin and secret of being—**“the gradual development of the imperceptible germ within the closed shell ; the inward working, without any apparent outward interference of force, which from a latent nothing produced an active something, needing nought save heat and which having gradually evolved into a concrete, living creature, appearing to the outward senses of all a self-generated, self-created being.”** (I, 359)

In the cosmogony of all ancient nations cosmic evolution or manifestation begins with DARKNESS which is Unknowable, because Absolute Life, from which radiates a potency latent in IT *through* Pre-cosmic Eternal Root Substance (veil of the Unknowable Absolute, *Moola-prakrirti*), and emerges as cosmic creative Force (synthesis of 7 primordial cosmic creative forces) called Brahma in India, Osiris in Egypt, Ormazd by Zoroastrians etc.

In Manu, Book I, verses 6-12, is given an account of Cosmic origin articulating this

archaic conception. In verse 6 it is said that the from the Absolute, Unknown, (*Avyakta*) radiates *self-existent* potency (*Swayambhuva Bahagavan*). This is the First and Unmanifested Logos of Theosophy ; whose geometrical symbol being point in the circle (circle symbolizing Infinitude, Absolute). This, in turn, emanates a power which shoots through the undifferentiated pre-cosmic substance, (*Chaos, Waters of Space*) containing the germs of universal evolution, becoming the Resplendent Cosmic Egg, the Mundane Egg (*Andam haimam sahasramshusamaprabham—Manu, I/8*). This is the Second Logos of Theosophy—Father-Mother or Spirit-Matter, by the union of which “Son,” the Creative God is to emerge. It is the first abstract triangle (Father-Mother-Son in transcendent unity), geometrically, triangle with a point in the centre. “Son” or the Creative god, Brahma, is born from the Egg at the end of his gestation. Hence he called the Egg-born, *Andaja*, the creator of manifested worlds (*Sarvaloka pitamahah*). The creative god is shown brooding or moving (*ayana*) over the waters of space (*Nara*) (hence, *Narayana*) and emerging from it as dual creative Force, *Brahma viraj-Brahma vach*, Spirit and Matter, with these two forming the manifested Triangle from which emanate 7 Creative Rays, hierarchies of Cosmic Creative Forces, who fashion the manifested worlds on the Archetypal pattern in Egg of Brahma (*Brahmanda*) and the Ideation of the Universal Mind brooding over it, guided by Karmic and Kosmic Laws. This aggregate of Creative Forces is personified as the *Demi-urge* by Plato or Brahma by the Hindus, the Third Creative Logos in Theosophy. The Seven Creative Rays with the higher Triad constitute 10, the perfect number of the universe, the totality of all the Forces of Cosmos—super spiritual, cosmic and physical..

Similarly, Horus in Egypt, Apollo the Sun God in Greece are depicted as emerging out of the Mundane Egg to “create” the worlds. Striking similarities are found in the cosmogonies of all ancient nations thus demonstrating one universal esoteric tradition from which all of them have sprung.

The metaphysical and mystical idea of the Mundane Egg is seen in the fact that **“the shadow of the deity, Kosmic and universal, of that which broods over and permeates**

the egg with its vivifying Spirit until the germ contained in it is ripe, was the *mystery god whose name was unpronounceable.*" (I, 367) It is that Ideal Cause, the Universal Mind or Parama-Atama, (Maha Vishnu in Vishnu Purana) which broods over Chaos and emerge from as creative force, to which Ideal Cause the universe is ultimately referable. Of this it is said in the *Vishnu Purana* : **"He is the only ideal Cause of the Potencies to be created in the work of creation ; and from him proceed the potencies to be created, after they have become the real cause. Save that one ideal cause, there is no other to which the world can be referred...Through the potency of that cause, every created thing come by its proper nature."** (SD I, 349) The verses in the *Bhagavadgita*—XIV / 3-4, X / 2-7, IX / 4-10—are to be understood in the light of the above conceptions.

Mundane Egg, the 'Womb of the world,' is the symbol of the abstract archetype of all forms in their unity and completeness, and all that there is and is to be in the universe born of any womb is to traceable to it (*Bhagavadgita xiv / 3-4*). **"The *Brahmanda Purana* contains the mystery about Brahma's golden egg fully ; and this is why, perhaps, it is inaccessible to the Orientalists, who say that this Purana, like the Skandha, is 'no longer procurable in a collective body,' but 'is represented by a variety of Khandas and Mahatmyas professing to be derived from it.' The 'Brahmanda Purana' is described as 'that which is declared in 12,200 verses, the magnificence of the egg of Brahma, and in which an account of the future Kalpas is contained as revealed by Brahma.' Quite so, and much more, perchance."** (SD I, 367 fn 2)

Social Issues in the Light of Theosophy

The Price of 'Social Drinking'

All religions prohibit drinking alcoholic beverages. In the Koran it is said in Sura 2 / 219 : **"They ask thee concerning wine and gambling. Say : 'In them is great sin, and some profit for men ; but the sin is greater than the profit.' "** In the Chandogya Upanishad is expounded the doctrine of two destinies of the Souls, according to their Karma ; *Deva Yana*, by which one mounts on high to immortality, and *Pitri Yana* by which the Soul departs but to fall back into mortal life, subject to the miseries of endless

transmigrations. The Upanishad speaks of the third path by which the Soul (the man) regresses and perishes, drinking alcoholic beverages, among other vices, leading to the calamity. To the modern mind this may appear obscurantist religious injunction because the true scientific reason behind the injunction is not known. His Holiness the Dalai Lama, however, gives the rationale of the religious injunction against alcohol which deserves careful consideration by all thoughtful people who are interested in their higher life. In His paper, *My case against Alcohol*, He writes :

When we seek intoxication, however we do it, what we are essentially after is a changed mental state. That is fine in itself—trying to change your mental state. But the intoxicated state, by definition, is a diminished one. It represents a loss of awareness and clarity, and can easily become habitual....One of the Buddhist precept is : refrain from intoxication. To dispel any doubt about his reason for prescribing this precept, the Buddha has written explanation into the rule itself : one is to refrain from use of intoxicating drinks and drugs because they are the cause of heedlessness (*pamada*). Heedlessness means moral recklessness, disregard for the bounds between right and wrong. It is the loss of heedfulness (*appamada*), moral scrupulousness based on a keen perception of the dangers in unwholesome states. Heedfulness is the keynote of Buddhist path, 'the way to deathlessness,' running through all the three stages of the path : morality, concentration and wisdom. To indulge in intoxicating drinks is to risk falling away from each stage. The use of alcohol blunts the sense of shame and moral dread and thus leads almost inevitably to a breach of the other precepts.

It may well be that a mature, reasonably well-adjusted person can enjoy a few drinks with friends without turning into a drunkard or a murderous fiend. But there is another factor to consider, namely, that this is not the only life we lead. Our stream of consciousness does not terminate with death but continues on in other forms, and the form it takes is determined by our habits, propensities and actions in this present life. The

possibilities of rebirth are boundless, yet the road to the lower realms is wide and smooth, the way upward steep and narrow. If we are ordered to walk along a narrow ledge overlooking a sharp precipice, we certainly would not want to put ourselves at risk by first enjoying a few drinks. We would be too keenly aware that nothing less than our life is at stake. If we only had eyes to see, that this is a perfect metaphor for the human condition, as the Buddha himself, the one with vision, confirms. As human beings we walk along a narrow ledge, and if our moral sense is dulled we can easily topple over the edge, down to plane of misery, from which it is extremely difficult to re-emerge.

That is the true and scientific reason for the rule against the use of intoxicants in all religions. As rightly taught by Prophet Mohammad, in it "the sin is greater than the benefit." Theosophy points out other less known laws which are occult: Wine and spirits are worse for the moral and spiritual growth of man, "for alcohol has a direct, marked, and very deleterious influence on psychic condition. Wine and spirit drinking is only less destructive to development of the inner psychic powers, than the habitual use of hashish, opium, and similar drugs" (*Key to Theosophy*, p. 259-60). Theosophy further points out that alcohol drinks preserves the evil magnetism of persons who were involved in its manufacturing, which is imbibed by the one partaking of it, insidiously corrupting his moral nature. Further, intoxicating substances and drinks, even in low percentage, destroy the brain cells, especially the pineal gland, which is the seat of highest spiritual perception, called the 'Eye of Siva,' in the human brain. While the 'social drinking' seems to be desirable from the point of view of personal satisfaction and enjoyment, it takes us, nonetheless, on the path of steep retrogression in our inner real life tending to moral and spiritual death, a calamity worse than which there is none. The state in encouraging this vice, and even deriving revenue from liqueur sales, is preparing millions to irretrievably retrogress and perish, whereas, it is the duty of the state to protect the citizens and create conditions for their wholesome development, as did wise kings did in better times.

In India among the modern educated Hindus there is, unfortunately, a false conception that our ancient Rishis used a spirituous drink called *Soma Juice*, and they cite this as justification for indulgence in alcohol. Nothing can be farther from truth. Theosophy teaches that *Soma*, the moon, is the symbol of Secret Wisdom, and the juice made from the plant of that name is a mystic drink; the one to whom it is administered becomes filled with Spiritual Wisdom, just like Christian Apostles were filled with the Holy Ghost, purified of their sins. Soma plant is *Asclepias acida* from the juice of which the Soma drink is made. Descendents of the Rishis alone knew its full powers. True property of the real Soma is to make an Initiate into the Sacred Science a new *man*, after he is *reborn*, namely once that he begins to live in his *astral* body free from the physical, "for his spiritual nature overcoming the physical, he would soon snap it off and part even with that etherealized form." (*SD, II, 498-499*). "In India the *Initiated* received the "Soma," sacred drink, which helped his soul to be freed from his body." Mahatmas have said that the mystery of the true Soma is lost to the modern Hindu Brahmins and that it can never be found in the ritual books or through oral transmission.

The Karmic Boomerang

The flight to India

George Monbiot

Tuesday October 21, 2003

The Guardian

<http://www.guardian.co.uk/india/story/0,12559,1067377,00.html>

The jobs Britain stole from the Asian subcontinent 200 years ago are now being returned

If you live in a rich nation in the English-speaking world, and most of your work involves a computer or a telephone, don't expect to have a job in five years' time. Almost every large company which relies upon remote transactions is starting to dump its workers and hire a cheaper labour force overseas. All those concerned about economic justice and the distribution of wealth at home should despair. All those concerned about global justice and the distribution of

wealth around the world should rejoice. As we are, by and large, the same people, we have a problem.

Britain's industrialisation was secured by destroying the manufacturing capacity of India. In 1699, the British government banned the import of woollen cloth from Ireland, and in 1700 the import of cotton cloth (or calico) from India. Both products were forbidden because they were superior to our own. As the industrial revolution was built on the textiles industry, we could not have achieved our global economic dominance if we had let them in.

Throughout the late 18th and 19th centuries, India was forced to supply raw materials to Britain's manufacturers, but forbidden to produce competing finished products. We are rich because the Indians are poor.

Now the jobs we stole 200 years ago are returning to India. Last week the Guardian revealed that the National Rail Enquiries service is likely to move to Bangalore, in south-west India. Two days later, the HSBC bank announced that it was cutting 4,000 customer service jobs in Britain and shifting them to Asia. BT, British Airways, Lloyds TSB, Prudential, Standard Chartered, Norwich Union, Bupa, Reuters, Abbey National and Powergen have already begun to move their call centres to India. The British workers at the end of the line are approaching the end of the line.

There is a profound historical irony here. Indian workers can outcompete British workers today because Britain smashed their ability to compete in the past. Having destroyed India's own industries, the East India Company and the colonial authorities obliged its people to speak our language, adopt our working practices and surrender their labour to multinational corporations. Workers in call centres in Germany and Holland are less vulnerable than ours, as Germany and Holland were less successful colonists, with the result that fewer people in the poor world now speak their languages.

The impact on British workers will be devastating. Service jobs of the kind now

being exported were supposed to make up for the loss of employment in the manufacturing industries which disappeared overseas in the 1980s and 1990s. The government handed out grants for cybersweatshops in places whose industrial workforce had been crushed by the closure of mines, shipyards and steelworks. But the companies running the call centres appear to have been testing their systems at government expense before exporting them somewhere cheaper.

It is not hard to see why most of them have chosen India. The wages of workers in the service and technology industries there are roughly one tenth of those of workers in the same sectors over here. Standards of education are high, and almost all educated Indians speak English.

While British workers will take call-centre jobs only when they have no choice, Indian workers see them as glamorous. One technical support company in Bangalore recently advertised 800 jobs. It received 87,000 applications. British call centres moving to India can choose the most charming, patient, biddable, intelligent workers the labour market has to offer.

There is nothing new about multinational corporations forcing workers in distant parts of the world to undercut each other. What is new is the extent to which the labour forces of the poor nations are also beginning to threaten the security of our middle classes. In August, the Evening Standard came across some leaked consultancy documents suggesting that at least 30,000 executive positions in Britain's finance and insurance industries are likely to be transferred to India over the next five years. In the same month, the American consultants Forrester Research predicted that the US will lose 3.3 million white-collar jobs between now and 2015. Most of them will go to India.

Just over half of these are menial "back office" jobs, such as taking calls and typing up data. The rest belong to managers, accountants, underwriters, computer programmers, IT consultants, biotechnicians, architects, designers and corporate lawyers. For the first time in history, the professional

classes of Britain and America find themselves in direct competition with the professional classes of another nation. Over the next few years, we can expect to encounter a lot less enthusiasm for free trade and globalisation in the parties and the newspapers which represent them. Free trade is fine, as long as it affects someone else's job.

So a historical restitution appears to be taking place, as hundreds of thousands of jobs, many of them good ones, flee to the economy we ruined. Low as the wages for these positions are by comparison to our own, they are generally much higher than those offered by domestic employers. A new middle class is developing in cities previously dominated by caste. Its spending will stimulate the economy, which in turn may lead to higher wages and improved conditions of employment.

The corporations, of course, will then flee to a cheaper country, but not before they have left some of their money behind. According to the consultants Nasscom and McKinsey, India - which is always short of foreign exchange - will be earning some \$17bn a year from outsourced jobs by 2008.

On the other hand, the most vulnerable communities in Britain are losing the jobs which were supposed to have rescued them. Almost two-thirds of call-centre workers are women, so the disadvantaged sex will slip still further behind. As jobs become less secure, multinational corporations will be able to demand ever harsher conditions of employment in an industry which is already one of the most exploitative in Britain. At the same time, extending the practices of their colonial predecessors, they will oblige their Indian workers to mimic not only our working methods, but also our accents, our tastes and our enthusiasms, in order to persuade customers in Britain that they are talking to someone down the road. The most marketable skill in India today is the ability to abandon your identity and slip into someone else's.

So is the flight to India a good thing or a bad thing? The only reasonable answer is

both. The benefits do not cancel out the harm.

They exist, and have to exist, side by side. This is the reality of the world order Britain established, and which is sustained by the heirs to the East India Company, the multinational corporations. The corporations operate only in their own interests. Sometimes these interests will coincide with those of a disadvantaged group, but only by disadvantaging another.

For centuries, we have permitted ourselves to ignore the extent to which our welfare is dependent on the denial of other people's. We begin to understand the implications of the system we have created only when it turns against ourselves.



— Our Friend the Honey-Bee —

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Related Sites:

- [Medihoney, the company that makes the honey for therapeutic use](#)
- [Honey research centre, University of Waikato in New Zealand](#)
- [University of Sydney Newsletter on Shona Blair](#)

Full Program Transcript:

Narration: Honey; it's been cherished for it's sweetness for thousands of years,

but could it also have the power to heal? Inside these hives is a special kind of honey, unlike any other; it's future is not in the kitchen, it's in medicine.

David Roots, Beekeeper:¹ That's it there, as you can see it's quite a dark flavour... a very strong flavour. It's a natural antibiotic and it's wound healing powers are phenomenal.

Narration: This honey comes from bees using a plant called leptospermum, from isolated parts of New South Wales and New Zealand. It's antibacterial activity is phenomenal, but even after 20 years of research, nobody knows what makes this honey so potent. Until scientists can find out, honey will remain an alternative medicine, generally dismissed by the medical mainstream.

Dr Harry Gibbs, Cardiology: There is a degree of scepticism that this is an alternative therapy which doesn't have any scientific basis to its use which of course is not correct.

¹ Theosophical comments re the honey-bee and his honey: The Pistis Sophia tells us "When the sun weeps a second time, and lets water fall from his eyes, it changes into bees..." Bees are rumored to have come from another planet. When discussing Astral Instinctual Consciousness HPB remarks that it is "the consciousness of sensitive plants, of ants, spiders, and some night-flies (Indian), but not of bees. (CWxii)

A line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct forever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child. ("Have Animals Souls?")

In the Scandinavian Eddas, the honey dew, the fruit of the gods and of the creative busy Yggdrasill (bees), falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe out of water; this dew is the astral light in one of its combinations, and possesses creative as well as destructive properties. (SDI, "Chaos, Theos, Kosmos")

Narration: Dr Harry Gibbs was one of the sceptics; he runs a clinic for persistent ulcers. His patient, Graham Wyer, first introduced him to the miraculous properties of this honey.

Paul Willis, Reporter: So how extensive was the wound?

Graham Wyer: Well you can see the depth of it around here... through here, round down there like that...it was actually down to the bone

Narration: Graham had suffered with a painful leg ulcer for over 10 years, and all conventional treatments had failed. Medical opinion was that the ulcer would never heal, so when Graham told Harry he was going to try honey on it he was met with scepticism.

Graham Wyer: I had heard of honey being used but a lot of people use a lot of strange things to treat their leg ulcers and there's very little evidence of course that any of those things work... I thought there was virtually no chance this ulcer was going to heal.

Narration: But Harry was going to have to think again.

Dr Harry Gibbs: He kept coming back every couple of weeks and every time it was smaller and then it was completely healed and I was flabbergasted in fact, and after that I started to begin to use it.

Narration: So why did the honey succeed where all else failed? Microbiologist, Shona Blair is on a mission to find out. She's been working on this leptospermum honey now for five years.

Shona Blair: The interesting thing about the honey is it actually seems to stimulate wounds to heal as well, and no other topical antimicrobial agent does that.

Narration: Scientists have been trying for nearly 20 years to find out what makes this honey so potent. But Shona decided to take a new approach – instead of searching for the elusive

compound in the honey, she decided to look at how the honey affects the genes of the bacteria.

Shona Blair: What we're actually doing is exposing the organism E Coli to my special honey and just a control honey and then looking at which genes are turned on or off, so we're looking at the mechanism.

Narration: When she compared the effect of the two different honey types on the genes of E Coli she was amazed.

Shona Blair: Well you can see here this is the two micro-array membranes, one from the cells grown in normal honey, one from cells grown in special honey.

Paul Willis: So the dots represent genes?

Shona Blair: Every dot is a gene.

Paul Willis: And what do the dots tell you?

Shona Blair: The darker dots tell us the gene was turned on more.

Narration: This is the first time anyone has been able to show how this honey kills bacteria. The honey was turning off the genes that allow the bacteria to reproduce. But the honey also seemed to be activating huge numbers of the bacteria's defence genes. It was like nothing Shona had seen before; the bacteria was acting like it was under attack from a whole range of assailants from acid, to salt and heat. The honey was overwhelming the bacteria by attacking it on so many levels at once.

Shona Blair: I've gone and looked at all the different genes. I had about 70 that were up-regulated, which means they were turned on more by this honey and about 40 that were down-regulated so they were actually suppressed by the honey

Narration: So rather than one magic component causing one effect, honey is launching a multi-pronged attack on the bacteria. And it's this overwhelming assault that could explain why bacteria don't seem to be able to become

resistant to honey.

Shona Blair: There's been no evidence to show that organisms will develop resistance to honey. In fact we've done experiments trying to make them resistant and we can't

Dr Harry Gibbs: That's a very important finding because there are going to be increasing problems with antibiotic resistance in the future.

Narration: It's even effective against the most notorious bacteria of all Golden Staph. Golden Staph is already resistant to all but one available drug. This is the dialysis unit. Inspired by honey's potential against super bugs, the once sceptical Harry Gibbs, is now running one of the very few clinical trials being conducted using honey.

Dr Harry Gibbs: This is Lexie, she's one of the patients in the trial at the moment. She's undergoing dialysis, and the dialysis catheter goes through under the skin under the collar bone

Narration: These catheter sites are very susceptible to infection, so they're comparing honey with the standard antibacterial ointment.

Paul Willis: So you're putting honey back to back with an antibacterial?

Dr Harry Gibbs: We're going head to head.

Paul Willis: And what's your feeling?

Dr Harry Gibbs: I think that honey will be just as effective in preventing infections, but it won't have the problem of developing antibiotic resistance which will make it a superior dressing.

Narration: One day honey could be the standard treatment for burns, ulcers and other wounds.

Dr Harry Gibbs: Honey you know anecdotally seems to work very well, I think the challenge that we have in fact is to perform research to see exactly what role these sort of treatments have.

Narration: After 20 years of research we now know how this honey works, but there still needs to be a lot more clinical trials before honey finally takes it's place in the medical mainstream.