



TRIUNE CONSTITUTION OF MAN

FRANKLIN MERRELL-WOLFF

I have been thinking of certain aspects of the development in the period from August 7, 1936 to September 9, 1936 which have not been sufficiently covered in *Pathways Through to Space* or *The Philosophy of Consciousness Without an Object* or, finally, any other lectures. These are considerations that bear upon the total constitution of the entity which we call man. Now in the literature making up Buddhistic Sutras, the Vedantic Shastras and the literature found in *The Secret Doctrine* and cognate with it, there is a discussion in various forms of the constitution of the human entity.

It is not my purpose here to try to fit the material out of my own immediate imperience¹ with any of these structures. In other words, what I am about to do is to give a statement that is true to the imperience itself, leaving the question of how it fits other orientations or other descriptions to a later consideration.

However, it was true that it had a certain similarity to one treatment of the constitution of the human entity known as that given by the Taraka Yoga. One thing is very clear in the period in question, and also again during an experience of a very dark sort, in November of 1972: that there was a primary organization of the total entity into three parts, which is characteristic of the Taraka Yoga. Now there is a certain terminology used in the Taraka Yoga and in the discussion known as "Esoteric Buddhism" that is highly sophisticated. The immediate experience that I am about to report did not give terms. What I shall attempt to do is to give the actual

content of that experience, leaving the question of how it may correspond with other formulations for later consideration. Thus there were no terms that came into my consciousness such as *karana upadhi* or *Buddhi* or *shukshmaprana*, *linga-sharira* and *stula-sharira*. How my immediate experience corresponds to this terminology is a speculative problem. What was in common was the division into threeness, and that was very clear, both in 1936 and last year in November. A certain differentiation in the character of these three parts was also very clear. I did report this in *Pathways* and also in *The Philosophy of Consciousness Without an Object* as a division as follows, namely, at the base, or outermost or that which I called "the child"; second, in an intermediate position, that which I called "the intellectual man"; and finally, in the superior position, or the highest, "the Real Being."

Now, what was evident was a certain character marking each of these. Starting with the most inferior or outermost, there was this clear characterization that it was not inherently, and by itself, ruled by

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¹ If an outer event is an "experience," then an inner strictly subjective event would be an "imperience." — ED, A. 7.

judgment or moral decision. It was ruled by impulse; it felt cravings and repulsions; it had, by itself, no sense of moral obligation. In the discipline to which I submitted myself, even beginning in the teenage years, there was evidence of a certain conflict between this part of the entity and that part which I named the "intellectual man." There were tendencies and evaluations that belong to the intellectual man which came into conflict with the impulses of the child, or the outermost being. I imposed a discipline in those days long before I knew anything about the subject of Yoga. It was a decision to follow the evaluations and interests of the intellectual man whenever they came in conflict with the impulses of the child. The discipline imposed was relatively severe; in fact, by 1910 it proved to have been severe enough to cause a certain reaction that I recognized as a revolt, and I had the sense to ease up on the discipline and to modify it. Ultimately, when there was a persistent tendency on the part of the child to go against the tendencies of the intellectual man, I finally had a face to face confrontation in which I laid down the law. Identifying myself at that point with the intellectual man, I said to this child, which we may call the vital physical being, "Obey me or die!" and I meant it. I felt this child surrendering to me. Having surrendered, then I relaxed discipline, opened up the door and permitted lines of interest that would fit its needs so long as it would conform to the directions of the intellectual man. What we have here is a granting of indulgences to the child by the intellectual man, so selected as not to violate the fundamental evaluations and codes of the intellectual man. They were definitely admitted indulgences, and among other things, one of those indulgences was taking up smoking tobacco, deliberately done as a means to satisfy the impulses of this inferior nature. In other words, it was a sort of reducing a very severe discipline to a point where it becomes tolerable for the lesser nature.

Now there is a certain correspondence with the forms of cognition that appear right here. We can identify the child or the vital physical entity with the sensuous component in cognition. It is the bearer of the senses, and it is through the senses that this vital physical has aroused in it cravings for certain sensuous values and repulsions with respect to other sensuous values. It would seem that this part operates very much as it is true of the animal, that it is amoral, or perhaps even more strictly, inframoral, that it is by itself quite irresponsible.

In contrast, I was then very conscious of the values which belong to what I have called the intellectual man, and as the door to development was held completely open in this direction while being closed in the direction of the vital physical, the energetic component (that which Dr. Carl Jung calls the libido) found its door to expression in the intellectual field. It is my personal belief that this enhanced the intellectual development that followed afterward and led to a greater advance in it than otherwise would have been the case, because the lesser doors were largely closed.

There came a time when I faced a confrontation with an imposed principle, that in the psychology of Dr. Jung which is called "Mephisto." Twice during sleep I had confrontation with this aspect. I did not in either case interpret this confrontation as authentically external, but as a confrontation within myself. In the very first instance, I once fell asleep while thinking about driving an automobile up a very difficult road, one that was very narrow and winding, and essentially dangerous. I was thinking of this in a series of concepts, ideas, and fell asleep while doing so. The process continued in something like a dream, where instead of being a series of ideas it was a series of actions corresponding to those ideas. I seemed in the dream to be driving an automobile carefully up this road when there appeared high up on the road a car designed like a modern rac-

ing car with very clean, smooth lines designed to reduce friction of air, and driven by Mephisto himself. He drove with consummate skill at race track speeds down that road. He seemed to be in utterly complete command of every turn, every move. In his own person, not a hair was out of place; there was a complete intolerance of any inefficiency whatsoever. He was completely slick and able. Ultimately the two cars ran into each other and I woke up.

Some years later, again during sleep, there was a confrontation with this same Mephisto, polished, trim, neat and utterly efficient. The scene in this case seemed to be that of a theater. I was in my own proper person apparently identical with, or fused with, an entity higher than that of Mephisto, sitting in a theater box over an aisle. On the stage there was a bed, and in it lay a young woman supposedly in danger of exhaustion, or even of annihilation. Then M came onto the stage and engaged in a most incredible dance. The movement was perfect rhythm, steps beyond human possibility, even moving in the third dimension far beyond the capacities of a merely ordinary human being. As the dance grew in intensity, the feminine entity rose out of the bed and began to dance with him. The dance became more and more furious. Finally they left the stage and came down the aisles of the theater (I do not know whether there was anyone else in that theater) and in passing down the aisles moved under the box where this entity that seemed to be of a higher spiritual order sat. I was in some sense fused with that consciousness, but not identical with it. At a certain time it seemed as though the dance was something to take over, and even assimilate the feminine entity by Mephisto. When it reached the point where the struggle on the part of the feminine entity was reaching failure, the figure in the box, who may be called the Wise One (Although I did not see him, I had the sense that he was bearded, and I had the feeling of the inner state of consciousness of a great calmness and assur-

ance.), intervened and threw at Mephisto a rapid succession of the qualities of love and hate. The impression was that Mephisto could not be overcome either by love or hate alone, but that by the rapid alternation of the two he could be. In point of fact he became flustered and angry, and then threw a force at the one sitting in the box. It came, apparently, as a bunch of bullets, which the one in the box caught in his mouth and hurled back. With that I woke up with the sense that the Higher Power had won in the conflict. I have since interpreted this as a confrontation with the asuric temptation. The edge of victory over the asuric factor was very narrow, only a little edge of skill superior to that of Mephisto. That remained as a rather exalting experience for several days afterwards throughout the waking period, and I think it was a significant step in the whole process of the development.

Continued next issue



INTROCEPTION

In the end, the conceptual process leads beyond itself, but, in the case of introception, the goal is a spiritual Realization, not merely more experience. After the attainment and anchorage in the spiritual Realization, the conceptual order may serve a new office, with bearings upon the field of experience. In this case, however, the relationship is hierarchical, with conception serving as the lawgiver with respect to experience and the perceptual order generally. Even so, for an individual consciousness that does not know the latter directly, conceptual knowledge is only a surrogate for the introceptive content.

....that there exists a psychological function that is not generally isolated so that it is commonly known, it is quite natural to question whether any means exists to render this function consciously active. This is an enormously important issue, but I shall not here consider it more than

briefly. The present concern focuses primarily on the office of introception, and the significance of the content that this function makes available. The problem concerning the method by which the function of introception may be aroused into conscious activity is one of great difficulty and has vast ramifications. There is indeed quite an extensive Oriental literature on the subject, but much of it is so largely adapted to the peculiarities of a psychical development foreign to the Occidental organization that it is practically useless for the Western student. Nonetheless, even a casual perusal of these sources will convince one that the Oriental sages have given the problem very serious and profound consideration. There can be no doubt that Oriental students of the subject were as thoroughly convinced of the value of the investigation as we are of our science. There is unmistakable evidence that they attained positive results, and that they valued such results above all other achievements. The typical Western supercilious attitude toward the Oriental will not survive a serious examination of Eastern wisdom. Oriental intelligence simply developed in a different direction from our own and achieved results there that are in no way inferior to our own. Where we have progressed in the physical control of matter, they have advanced most in the understanding and control of the psyche.

The problem of method, whereby the latent introceptive function may be aroused to conscious activity, is peculiarly difficult, since the solution proves to be one that can never be completely attained by method. Moreover, effective method is found to vary with individual temperament. The means that have proven effective for an individual of one temperament may fail completely for another with a radically different psychical organization. Recent work concerning the differences of psychological types sheds considerable illumination upon this aspect of the matter. Clearly, the subject requires extensive study.

Yet, even if we knew the last word that could be uttered about method, we would then control only one side of the problem. The other part of the arousing process is autonomous or spontaneous, and is thus something that no one can command by willed effort alone. To use a metaphor in the Eastern spirit, the individual, through the faithful employment of method, merely prepares a cup, which is filled when something other, and quite beyond his or her control, acts on its own initiative. Sometimes it so happens that an individual may have unconsciously prepared the cup and then received the benefit of a spontaneous filling as a matter of complete surprise. It would follow that the conscious employment of method is neither an absolute essential nor does it provide a positive assurance of success within a prescribed time. Even so, the consensus of oriental experience abundantly confirms the view that the application of appropriate method vastly increases the probability of success, so work in this direction is well justified.

When I was a university student, this problem came to my attention and ultimately came to occupy a central place there. I finally proved that the discovery and use of the appropriate method could eventuate in a successful outcome, though success was not attained until after more than twenty years. Yet, today, though I am aware of the office of method and the meaning of what it can achieve, I still find it impossible to define the crucial step. In the end, everything hung upon a subtle psychical adjustment that is truly inexpressible, since the very act of expression gives it a false appearance of an objective character that is not at all true to the real meaning. I found that the key consisted in attaining a moment within which there is a thoroughgoing detachment from the object and from the activist attitude of ordinary consciousness. The simplicity of this statement hides a real stumbling block, for the degree and extent of detachment implies an uprooting of very deep-seated habits. There

is a sense in which we may say that a thoroughgoing breaking of the dependence upon the object, as well as the activist attitude, is like a conscious dying, which long established psychical habits tenaciously resist. It may take considerable work to attain the critical state.

Certain habits place the Western scholar at a peculiar disadvantage. We even have made a virtue of an attitude that operates as a fatal barrier, so long as it persists. This is the attitude of detaching intellectual understanding or apprehension from oneself. We study, think about and gather endless information about all sorts of subjects and pride ourselves in standing aloof from the content of what we study. For much material this is a justifiable and useful attitude, but it is not the way one attains a psychical transformation. One can raise a study to the status of an effective transforming agent only by giving oneself to it with the same completeness that is characteristic of the more intense religious natures.¹(p. 148-50)

“A secular kind of scholarship, no matter how extensively developed, will leave the scholar outside the sacred precincts, so long as the attitude remains secular.² It is just the subtle change implied in the difference between secular and sacred that makes all the difference in the world.”³

¹ Instead of a “more intense religious nature,” I would see it as the process of falling-in-love, but love *without an Object!* This why eastern books so often talk about celibacy — but *real* celibacy is a *side-effect* of a transcendental love affair. That some of the highly religious natures may have done just that, we can readily admit, but why not allow it of all humans? Falling-in-love in a transcendental way is incredibly difficult and its sacredness totally eclipses its lower analogue on the earthly plane.

² In considering the sacred FMW held the view of Theosophy that “complete trance” is not a valid transcendental state, but distinctly mediumistic — that neither ecstasy nor Samadhi are blackout trances but just the *opposite*.

³ Amen! bro Amen! But why leave out the “Nidana”? There are Those who aid the struggling pilgrim in awakening to his heart. We are

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not nearly as alone as he implies. I think FMW knew this but had no intention of writing about it in a publication. Gratitude somehow has to get into the picture. A transcendental love-affair requires, in my opinion, a heavy sense of gratitude to all of life — “the light of everlasting right and fitness of all things.”

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CORRESPONDENCE

[Extract from HPB's letter to W.H.Burr, 11-19-1877]

I deny that immortality is achieved by every man, woman or child. Immortality must be won, or as John says, "The

kingdom of heaven must be taken by violence." But a very small percentage of the human race becomes immortal, i.e. very few individuals become *gods*. "Know ye not ye are gods?" The rest are sooner or later *annihilated*, and their bodies and souls are disintegrated, and while the atoms of one return to the elements of physical nature, the more sublimated atoms of the other, when no longer cemented by the presence of their individual "spirits" — which alone are immortal, as everything real becomes subjective — are violently torn loose from each other and return to the more sublimated elements of spiritual nature. ...

Thus, as I do not believe what your Spiritualists teach, I am *not* a Spiritualist. But as I believe in the survival of the astral soul, and the immortality of the "spirit," I am not a nihilist, either. ... Neither am I a Pantheist, pure and simple, for beyond visible nature, and within its immutable, eternal laws, I place a spiritual, purely subjective intellect, the unconscious *Deus ex Machina* of all, though neither its guide nor Ruler. ...



THE NEW GOSPEL

Theosophy does, in point of fact, preach a new gospel. There is in Theosophy a new rule of conduct, a new hope for humanity. This new thing is not a new code of morals,.... it is the gospel of individual; self-development.

Theosophy teaches that man is his own creator — absolutely his own creator. ... Theosophy says to every man: "Place your mark upon any peak of human progress — the loftiest — and if you will but climb, you shall surely reach the goal." It is no empty figure of speech the expression: "He aims too low who aims beneath the stars."

It is in the peculiarity of this doctrine of self-development that Theosophy differs from all creeds. ... "Wisdom is the all essential thing; be virtuous, be good, because virtue and goodness assist you to become wise; but remember that no one ever becomes wise simply by being good." ...

This vast system of philosophy teaches that the mind functions through three distinct states. First there is the condition of the mind in which it is presided over and controlled by the emotions. As we desire, as we hope, as we love, as we hate, as we suffer, as we enjoy — these are the inspiration of our thoughts, the oarsmen.

The second and higher state is that in which the mind is not controlled by the emotions, but reasons always from cause to effect, from proposition to proof, from premises to conclusion. Such a mind approaches every subject of contemplation uncolored, uncontrolled, and unobscured by any emotion. With such a mind, the wish is never father to the thought, but the thought is always directed solely to the discovery of truth.

But, although a mind governed by reason is greater than a mind governed by emotion, it is yet far from being a perfect mind. It is still chained to the senses. It may reason ever so clearly from premises to conclusion; but suppose the blundering senses have given it a wrong premise upon which to base its reasoning? What will it do in case the senses do not give it any premises at all? Such a mind is still incomplete and need a further liberation found in its highest state.

In this highest state the mind is not only not obscured by the emotions nor made subject to the sense, but in addition it is not compelled to reason out conclusions. Theosophy, then, is to elevate the

mind from this first condition of emotional and sensational servitude in which nearly all of us are bound, to the third unobscured, untrammelled condition.

Although Theosophy insists that each man shall achieve his own salvation, it does not leave mankind in a trackless wilderness without a guide. It merely insists that each one shall walk over the road for himself.

It advances to broad doctrines which show the possibility and the practicability of this high degree of individual development. The first of these is the doctrine of reincarnation; the second is the doctrine of the septenary constitution of man.

Theosophy teaches that mankind is composed not only of the physical — the matter which we can see and touch, but also of six other substances besides; that man is, in fact, a very complex being and contains latent within him powers of the most stupendous sort. The whole of theosophical literature and the whole of occultism is designed to assist in this self progress, however there is one in particular who strikes the keynote of self-development: Patanjali. His system is very simple; but, like all exalted and simple truth, immensely difficult to grasp.

Patanjali taught that by concentrating the mind upon a single thought, to the exclusion of all other thoughts, and by holding the mind upon that thought, you compelled these higher qualities of the mind — the occult, lofty, hidden qualities of the mind, to come to the rescue, so to speak, and illumine the understanding. He taught that when one acquired this faculty of mental concentration in perfection, it was only necessary to concentrate the mind upon any problem to comprehend it at once.

To concentrate the mind upon a single thought to the total exclusion of all else seems simple, but is actually a mental operation of the most titanic proportions. Experiment and see. To understand this thing you must attempt to do it — the whole world blossoms inside the magic three-letter word: TRY. Energy to continue will gradually arise for him who perseveres. I will merely add that it is, by long odds, the most difficult of all the tasks to which the human mind can be put. But it will accomplish the desired result; it will elevate the mind to a state of tremendous power. It merely requires great deal of self discipline and a great deal of time in which that self discipline may be applied. The time is supplied by reincarnation.

What sort of discipline is required? It is a discipline calculated to develop to the full a certain peculiar power of the mind itself. The mind is the monarch of mankind, but will is the power behind the throne that is the monarch of the mind.

What is the will? Did you ever seek to analyze, to grasp, to dissect, to understand the human will? It is of the mind, and yet it is apart from the mind. It is obedient to the mind, and yet it is the master of the mind. The more I seek to understand the human will, the further it recedes from my comprehension. I only know that it exists and I know that it is capable of such a marvelous development as to set it up as master over all the world.

The peculiar great quality of the will which enable it to perform these wonders, is its steadfastness — its ability to hold the mind to one thing unmoved. Persistence is the greatest power in nature. You can fiddle down a bridge if you but fiddle long enough upon a single proper note. A constant dropping of water will wear away a stone. Nature and mankind alike yield obedience to the

unchanging mind. Mobility cannot resist immobility. It is in recognition of this truth that the maxim was coined: "Everything comes to him who waits."

The scheme of life, then, is self development. The time for this self development is given by repeated incarnations. This in turn is only rendered possible by an exalted development of the human will. How, then, shall the will be developed? Ah! This is the root of the whole problem. It is the question of questions. It is upon this rock that all the philosophers have split.

The Hindus, after Patanjali had passed away, adopted a negative sort of development. They said: "Since the emotions obscure the mind and prevent concentration, we will kill out the emotions." They did not rise to the sublime truth that the emotions were meant to be at once the trainers and the servants of the will, but they said; we will kill the motions that the mind may be unobscured. They adopted a system of living calculated to kill the emotions and they succeeded in killing — themselves. For, in all truth, what the Hindu system of Yoga practices has succeeded in killing is the will power — the quality of force; and the absence of this will power has caused the decay of the Hindu people.

In seeking to explain this decadence a great deal has been said about the law of cycles. I do not agree with this explanation. The simple truth has been that the returning Egos, seeking a further advancement along the lines of a developed will, did not find congenial soil among the Hindu people, and turned aside to newer and more heroic nations. I believe, to the bottom of my soul, that it is possible for the American people, if they but pursue the proper course of national living, to progress and ever pro-

gress. There are no cycles that can resist the power of the human soul.¹

How can the will be developed? How does the oak grow strong? By war-
ring with the rough winds. It is the unre-
sisting grass that the whole world tram-
ples underfoot. If you wish to develop
the will, go out into the world and fight
it. Or perhaps we should say *fight the
ways of the world* by setting yourself a
certain goal — seek to do or to be some-
thing: place the mark high up — far off,
the higher and the farther the better; then
set yourself towards reaching it.

Never permit another will to over-
ride your own. Listen to reason; be open
to conviction — for stubbornness, which
is an attribute of the emotions and not of
the reason, is not will power — but never
permit what another may think or do or
threaten, to have force enough to change
your mind. Never yield to that mysteri-
ous mental force — the power of the *mi-
lieu*.

Whatever you do and whatever you
think, do it and think it because it is your
own judgment to do and to think in that
particular way. I do not mean that you
shall combat everything blindly, as a bull
would. The strong oak bends before the
storm. But when the strain is over the
oak springs erect again. So you, appear
to give way, should hold in your heart the
unconquerable will which yields not at
all. Hold to one purpose and to one re-
solve through years, when all the horizon
shows not a beam of hope that that pur-
pose and that resolve may come to frui-
tion. Do all of this, not for the sake of
the results of each particular doing, but
as a training for the will. Do it all as an

¹ It might be more correct to say the returning ego
is choosing the cycle it will incarnate into. A
cycle is evidence of a cause. When one has
exhausted the needs or opportunities of a given
cycle they move to another.

exercise, as the pianist plays the scales to
make the fingers limber.

Out of all this will come marvelous
powers of will. And from that comes a
marvelous self control. Then, indeed,
will you be able to force up out of their
hidden caverns the latent powers of the
mind. Then, indeed, will you begin to
feel rushing through your soul the first
thrillings of that mighty wisdom that
makes you as a God.

The *Yoga Aphorisms* is a small
book divided into four chapters. One is,
in my opinion² unmistakable an interpo-
lation. Chapter two or Book two as it is
here designated — presents so sharp a
contrast to the first, the third and the
fourth chapters — is so plainly the output
of a feebler mind, conscious of its own
weakness and seeking a way to reach the
altitude, of the majestic sweep of thought
of the first and master mind, that the
chapter could not have come from the
same godlike mental power as did the
other three.

Considerable of the space devoted
to the three genuine chapters is taken up
with foot-notes, and the type of the text
proper is large; so that, in reality, less
than half of the contents is the work of
Patanjali himself — not more than
enough to fill half a column of an ordi-
nary newspaper; and yet, small as the
space occupied by the printed record of
this far-reaching wisdom, it might be still
further condensed. It might be com-
pressed into a single word — “Concen-
tration.”

There are two processes of the hu-
man mind about which the majority of
people have the most erroneous concep-
tion. One of these is mental concentra-

² While I don't necessarily agree with the Mr.
Williams that Chapter II is an interpolation, it
does have a different ring or overtone when
compared to Chapter I and III.

tion. The other is the faculty of dramatic construction. The reason for this is that both are occult faculties. The mind of the true Yogi and the mind of the true dramatist perform operations so unlike the operations of the ordinary mind, that ordinary minds are unable to conceive of the existence of such processes, let alone understanding them. Before explaining the nature of concentration, I must first disabuse the reader's mind of the idea commonly held, as to what concentration is. In the first place the English word "concentration," as we understand it, does not describe the mental process expressed by the Sanskrit word "Sanyama." We choose the word "concentration" only because it is the best English word to use. The word "restraint" has also been used; but "restraint" is even a worse translation.

Mental concentration, then does not mean, putting thoughts into the mind, it means putting thoughts out of the mind. In both ordinary and philosophical language it means single-pointedness, but the process of obtaining that single-pointedness, or rather the sort of single-pointedness obtained is wholly different when considered from the two standpoints. If we permit the wings of an army of an army to represent thoughts, we would say in ordinary language, that a man concentrated his thoughts as a general concentrates his army, by bringing all the wings together.

In occultism, we would say, that concentration is obtained when the wings are marched off, one by one, until but a single wing remained.¹ To carry the simile further, the subdivisions of the thought — the brigades, the regiments, the corporal's guards of this wing (for

upon a close analysis it will be found that thoughts have subdivisions) should be dispersed until the undivisible — the single private, remains, before perfect concentration is obtainable. If, in ordinary language, we say that we concentrate our minds upon a certain problem, we are understood as taking under consideration all the aspects of that problem. In occult language we are understood as taking under consideration a single aspect only. Application is not concentration. To have concentration one must have application: but one may have abundance of application without the slightest trace of concentration. One may be able to apply the mind to a problem for hours consecutively, and yet not be able to concentrate it upon a problem for a single moment of time.

Patanjali defines concentration as "hindering the modifications of the thinking principle." Probably every one has heard or read the expression "thought forms"... They are as real and as definite and occupying space just as truly as the physical forms we see and touch; although to be sure, they are not so fixed and heavy of motion. When we dream, do we not create thought forms? Are the things the dreamer sees mere nothings? Assuredly not. They are real. They occupy space. They are matter; of an ethereal and attenuated sort, but matter nevertheless. They are matter of the same consistency as the matter composing the mind — not the brain, but the mind — and they are called into being and dispersed by the busy mind itself.

It is a doctrine of occult science that *the mind takes on the form of anything it contemplates*. It, in fact, makes itself into a counterpart of the thing. For the time being, it is the thing on another plane of existence. When you think of a thing, therefore your mind shapes itself into the form of that thing. When you

¹ So the process is more one of shedding or becoming impervious, or still better, rising out of mind-substance in which the multifariousness resides — in short rising above the pairs of opposites.

change your thought your mind changes its shape. No matter how rapidly your thoughts change, your mind changes just as rapidly. It is being continually modified.

Suppose the mind, instead of constantly creating these millions upon millions of thought forms, instead of flitting from thought to thought and never resting on any one, instead of dissipating and scattering its energies upon a multitude of things, it should hold on thought form firmly before it, unconfused by any other — for a second, a minute, an hour, a day! Then inner sound begins, by degrees to kill the outer.

In order to understand what follows I shall be obliged to recall certain basic philosophic teachings. There is not a single individual who may not, in time, by mastering and applying the knowledge contained in *Patanjali's Yoga Aphorism*, elevate his intellect to the level of a Webster, a Shakespeare, a Mahatma, aye, a god. The first of these doctrines is that of reincarnation. The feature to which I wish to specially call attention is the way in which the law of mental progress operates through successive reincarnations. To whatever extent a man develops his mind in one life, to just that extent does he begin the next with a mind already developed. His mental training in one life is shown in the next in the shape of *results*.

Another doctrine which Patanjali assumes to be thoroughly understood and accepted by his pupils is the doctrine of the universality of consciousness. What is it that makes the atoms of carbon and the atoms of oxygen rush together with so fierce a love as to burst into a flame? Examine a piece of ebony. What is it that makes the molecules of matter composing it hang together with so firm a grip that the blows of an axe or the ripping of a saw are necessary to tear them

asunder. It is consciousness. The same consciousness which in man in another form makes of him an intelligent and a sentient being.

The consciousness of the individual man is not the sum of the consciousness of all the molecules composing his body. The individual man has an individual consciousness. In the case of an individual the "I-ness" comes from the Higher Ego. The everyday I-ness the personality focus comes from the absorption or assimilation of the lower. One is the Animal Soul, the other is the Human Soul. There is a still higher aggregate on the national level. The "races" in theosophy are determined by the "state of consciousness."

Suppose that the individual man should so expand his individual consciousness such that it took in all the rest. This pilgrim is on the road to chela-ship and in some future transformation, adeptship.

It is upon the fourth or Emotional principle that the dramatist plays. He appeals to consciousness through the emotions. A play is not addressed to the head, but to the heart. There is this essential point about a play, however, which distinguishes it from all other things. It is addressed to the emotional consciousness, not of an individual, but of an audience; which is a very different thing.

Patanjali points at these three souls of ours: The Animal Soul or lower Manas, the human soul or Manas, and the Spiritual Soul or Buddhi/Manas. They are not hard-and-fast in the way language makes them. Call one emotion, call one reason, call one intuition. Even this is only a vague shadow of the actual experience of the three, but to have the experience we need to dedicate the self to the SELF, then the *Knowers* of Self will

sooner or later come to our aid. How soon or how late it happens depends upon our Karma and our Will.

The sixth principle — the spiritual soul — has been called the “knower.” When the consciousness functions through this principle the mind is no longer obscured by the emotions and the senses, nor is it obliged to obtain knowledge by the slow and painful process of reasoning from cause to effect. It *knows direct*. This process is best expressed by the word “intuition.” I have heard intuition defined as the recalling to mind of knowledge acquired by experiences in former incarnations. This definition is manifestly incorrect. Such a mental process is not intuition, it is memory. It is a recollection of things stored in the memory before this life began, but it is none the less an effort of the memory. Intuition is the obtaining a truth without the aid of the senses, the reasoning powers or of the memory. It is direct knowledge — what the *Voice* calls “knowledge itself.”

How can such a thing be? The answer is very plain. By expanding the individual consciousness until it takes in all consciousness. When this is done one does not think *of* the universe, one thinks *with* the universe. This is what results from elevating the functioning of consciousness to the sixth principle.

A dramatist is a man who has succeeded in so elevating his consciousness in respect to one subject, that of dramatic construction. Shakespear was unmistakably born with his consciousness so elevated. This mental operation which a dramatic/genii does in fact perform, is to know intuitively what effect the lines he is now writing will have, when acted, upon the emotional consciousness of an audience not yet in existence. This knowledge must be absolutely true. It must be truth itself: for if he makes a

single genuine mistake in playing upon the emotional consciousness of this audience not yet assembled, his play is a failure — it will not stand the test of *time*.

[This is an edited extract from the pamphlet, "An Introduction to the study of Yoga Aphorisms of Patanjali," by George C. Williams, F.T.S. It was published in 1892 at Bombay by Tookaram Tatya.]



THE THEOSOPHICAL MOVEMENT

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. One can therefore see that to worship an organization ... is to fall down before Form. ... H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood.

The real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are

found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. [From "The Theosophical Movement," *Path*, August, 1895]



Is a New Cycle Being Born?¹

Now, either H.P.B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents. *First*, the Imperishable Sacred Land [this is at the North Pole, W.Q.J.]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the

sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumours of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all being the European, including the British Isles - if not gone before - and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of today, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a

¹ While the old cycle makes its final hurrah on Dec. 21st 2012, the new cycle born in 1902 or thereabouts will be gaining momentum. Perhaps our Karma and our will — our choices and our effort — is silently moving toward one or the other. — ED, AT

new primary root-race should be begun.

....

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India

is not as important? and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? *Adepts do not make* mistakes like that.

The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future. [From "On the Future: A Few Reflections," W. Q. Judge, *Lucifer*, March, 1892.]

What Is Theosophy

[Contrasting to the many erroneous opinions of Theosophy,] Vaughan offers a ... philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laërtius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves

“Philaletheians”—lovers of the truth; while others termed them the “Analogists,” on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme, Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion, the esoteric* doctrine once known in every ancient country having claims to civilization. This “Wisdom” all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Budha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece.... [From “What is Theosophy” by H. P. Blavatsky]

Where the Movement Really Began

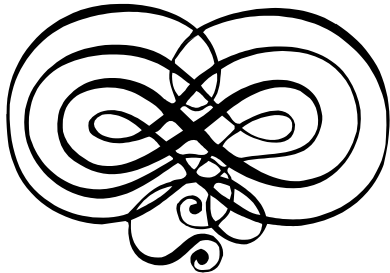
It came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress, and never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits, living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed.

We began at the time under direction, when we knew that materialism was spreading, not only over the West, but insidiously all over the East.

When the Theosophical Society was founded in 1875 . . . There was nothing else but laughter and jokes. ... But we have succeeded always in remaining at the post and saying just what we meant to say all the time despite

all the laughter. We took no salaries, but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else.



Unity and Diversity

The “Mystery of Buddha” is that of several other Adepts — perhaps of many.

The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the “Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually.

Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same.

There being only three Upādhis (bases) in man, any number of Ko as (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedāntic classification gives five Ko as, and the Tāraka Rāja Yoga simplifies them into

four—the three Upādhis synthesized by the highest principle, Ātman.

That which has just been stated will, of course, suggest the question: “How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective ‘Higher Selves’ *ad libitum*, and be still the one eternal Monad in the infinity of a Manvantara?”

The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The “Seven Principles” are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the “Pilgrim’s” journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs.



Universal Aspirations

Universal aspirations, especially when impeded and suppressed in their free manifestations, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man’s nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden

from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbour's secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural."

(The Kabbalah and the Kabbalists)

The Shirt-tail Saints

FMW helps one bridge or think about this problem of the mystical side of one's life, for all of us are potentially-illuminated, however be-dragged we may look at present!!

Figures of speech or analogies seem to be absolutely essential to express the realities of Profundity. The direct meaning of language does not express the actuality of the Higher Consciousness. We might say that the Actuality envelopes the expression but is not directly contained in it. Thus the reader should strive not so much to understand the formal meaning contained in these writings, but to make a certain turn in his own consciousness toward a Matrix that surrounds expression.

He should concentrate upon faint stirring in his consciousness which he cannot really express, even to himself. They constitute a certain 'plus' quality added onto the formal meaning. The formal meaning serves as a sort of focal point that entrains the subtle 'plus value. It is very hard to reach the latter without the use of a focal point until a rather high level of spiritual development is attained. Hence it remains important to employ various means of expression. But if the expression is taken too much in the rigorous or defined sense, the real and deeper Meaning is lost.

Therefore, the words of an Illumined Man should never be taken in the literal sense when He is giving a cross-translation from the Beyond. Now, the 'plus' quality at first is almost indistinguishable from nothing or emptiness. It is like a breath that has just escaped, a momentary gleam caught from the corner of the eye that disappears when the full focus of sight is turned upon it. It must be reached for very gently, as one must act in seeking the confidence of a defenseless and fearful creature of the wilds. One should reach out almost as though not reaching at all.

A time will come when This that is so very subtle will be transformed into a Presence more palpable and stronger than the roughest granite. It will manifest a Power so great that It will dissolve not only the immediate field but even the whole universe. But the Great Power is rarely in the beginning a clearly dominant force, and It must be assimilated very carefully or It will disappear in the first stages. In the beginning it may seem that one is walking a tight-rope over unmeasured spaces, and the necessary balance is extremely hard to hold. In the end the rope becomes all Space, the Supreme Support of all universes but

Itself in need of no support. Visible man, in that case, has been transformed and has become the all-containing Matrix. No longer, then, does he struggle to keep his balance on a rope, but he finds Himself everywhere and therefore Invulnerable. (*Pathways Through to Space*, p. 147)

"The immediate effect of a state of consciousness having a one-way dependence on, or relation to the subject, and no object, is that of a vast void. It is an "I" suspended in an utter voidness. At once a process of "enantiodromia"[Jung, *Psychological Types*, 541-42.] transforms the voidness into the value of substantial fullness. This is a "thickness" that I am quite sure would much more than meet James's requirement. I know of no empiric content that in the faintest degree suggests this quality of fullness, which is the actual palpable Presence of Divinity itself. It is nothing so crude as a vast person in space, but a Presence that permeates all space, interwoven throughout the objects of ordinary consciousness, yet more completely present where those objects are not. The effect is a radical reversal of all former values, and a resolution of many of just those problems to which empiricism can give no satisfactory answer." (*Transformations in Consciousness*, p. 112)



THE COFFEE KLATCH

Coffee Maker: Well, well, Christmas has come and gone — and we survived. Several of my customers expired — foreseeably enough, eating and drinking their holiday concoctions. I hope they had proper unction for their passage upstairs.

Student loaded with books: Oh Bosh! Get me a double-sized Coke with all those bad ingredients that

used to kill boy-scouts. I plan to make it to 103 just to spite you, Coffee Maker!

No-Nonsense type — (black suit, black tie, black shoes, black hat, with a portfolio so black and complex looking that pieces of paper could get lost permanently in its multitude of pockets and crevices):

Student, be cautious with those cokes, you may end up as one of Coffee Maker's expired patrons! Now, if you two will calm down and help me with some knotty problems I've run across, we may create a niche for new ideas in the book-volume of our brains. Since the bistro is practically deserted we need not fear that the other customers will hear — and become clandestinely infected with our problems —

Some Things To Think About

Problem No. 1

HPB while chafing the Abbé Roca, tells us about the last Manvantara, and Karmic Law and that there's no end to *responsibility*:

"I am ignorant of what the erudite Abbé Roca intends to disclose to the world in his next volume on the subject of the "Fall from Eden" which he regards as a cataclysm, "punishment of a frightful crime, of an audacious revolt"; but I can assure him that the opinion of the "Theosophists-Chelas" upon the subject is already formed in advance.

The terrible crime was merely the natural result of the law of evolution: that is the races — hardly solidified at first — of our androgynous and *semi-ethereal* prototypes, materializing themselves little by little, taking on a physical body, then separating into distinct males and females, finally *procreated* carnally after they had formerly *created* their likenesses by entirely different methods....

This “audacious revolt” is again an *anthropomorphic* and *personifying* allegory that we owe to the Church, which materialized, in order to disguise them the better, all the ancient ideas — old as the world. It was a philosophic doctrine imbedded in the esoteric meaning of the Promethean legend. The sacred fire which he stole from the Gods is the flame of conscious intellect, the spark which animates the fifth principle, or *Manas*; it is also the generating and sexual flame; that spark is the reflection — if not the very essence — of the Archangels or *Monads*, forced by their *karma* from the preceding *manvantara*, to incarnate in the astral forms of the *third* great pre-Adamite race before its “fall” — the fall of *Spirit into Matter*. That supposed “revolt,” that “theft” of the *creative* fire, is a result of Evolution....

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the *Elohim* of chapter ii of *Genesis*. *Men became creative Gods*, in their turn, able to give life to beings like themselves; whence the Greek allegory of Ouranos mutilated by Saturn-Kronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the *secret of the various methods of creation*, and were creating in their turn, what was the use of god-creators?”

Side Comment

Coffee Maker: Isn't that what our kids do to us when they grow up? Don't they snub their nose at us and go away and start creating on their own? Is there a fine line between growing up and ingratitude?

Problem No. 2

The Mind and Language

Language is certainly coeval with reason, and could never have been developed before men became one with the

informing principles in them — those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Müller tells us in his “Science of Thought,” “Thought and language are identical.” Yet to add to this the reflection that *thoughts which are too deep for words do not really exist at all*, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanscrit Vâch, “the immortal (intellectual) ray of spirit.” And the fact that Vâch (as Devasena, an aspect of Saraswati, the goddess of hidden Wisdom) is the spouse of the eternal celibate *Kumâra*, unveils a suggestive, though veiled, reference to the *Kumâras*, those “who refused to create,” but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the sections that follow.

Problem No. 3

Are we not facing a multiple-faceted gift in this fire from Prometheus? Language, reason, and sex seem to be involved, so how are we to untangle the Gordian Knot:

Prometheus having endowed man, according to Plato's “Protagoras,” with that “wisdom which ministers to physical well-being,” but the lower aspect of *manas* of the animal (*Kama*) having remained unchanged, 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.¹ It is

¹ The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

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 restraints of law.”

Instead of “an untainted mind, heaven’s first gift” (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with “the dreamlike feebleness that fetters the blind race of mortals” (p. 556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection — the unknown deity which is neither Zeus nor Jehovah — will ... prove that there never was an *original* sin, but only an abuse of physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, “All ye who can read between the lines, study ancient wisdom in the old dramas — the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,500 years ago, namely ‘Prometheus Bound.’ ” The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it “is older than the Hellenes themselves,” for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the “Host,” and of the “Lords of Wisdom” or the HEAVENLY MAN, **who incarnated in Humanity.** (S.D.II 412-413)

Problem No. 4

So, with this fire, Mr. Man with a “tainted mind” and unfettered passions also gets “Free will,” that everlasting crux

by which philosophers grow bald and students write term papers:

Free will can only exist in a Man who has both mind and consciousness, which act and make him perceive things both within and without himself. (Transactions of the Blavatsky Lodge, p. 25)

At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth. (*Collected Works*, Vol. xiv, p. 404)

The amateur Hypnotists of Science dig with their own hands the graves of many a man and woman’s intellect; they enslave and paralyze free will in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into “sorcerers, and are turning science into a vast field of black magic. (“Black Magic in Science, HPB)

HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation.* Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. (“The Roots of Ritualism in Church and Masonry” HPB)



A KARMIC TALE

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and logical loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-the-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal — nay, *magical* — interference with their will. A short analysis of the Karmic effects that would be pro-

duced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own.

How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences — that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination?

From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic*

debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, “not only of the present, but of every subsequent age of humanity,” as shown so ably by Elihu Burritt, who says:—

There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others'? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irre-

sponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis*; in that interminable aeon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as “frauds, cranks, and infidels,” by the outsiders, without being identified with *wizards* and *witches* by our own members!

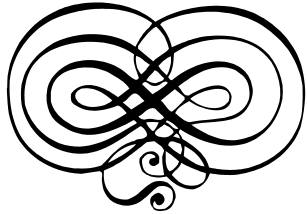
HPB



OVERPOWERING ANOTHER'S WILL

Our Masters will never do that. They have no right, except by falling into Black Magic, to obtain full mastery over anyone's immortal Ego, and can therefore act only on the physical and psychic nature of the subject, leaving thereby the free will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in, and devotion to, his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere. But this is

no place to treat of a subject of this nature. Suffice it to say, that if the power exists, then there are Intelligences (embodied or disembodied) which guide this power, and living conscious instruments through whom it is transmitted and by whom it is received. We have only to beware of *black* magic. (Key to Theosophy Section xiv)



FREE FROM THE STARS

I hold, moreover, that astrology, being a calculation of the planetary influences on an individual, is merely a science of tendencies. In other words, the influences in themselves are such as to predispose the individual to adopt the line of action predicted. Man, however, being endued with what is called free-will, but what I prefer to call latent will-power or **soul-power**, may develop it to such an extent that he may successfully oppose the planetary influences and overcome what is popularly known as fate. It is only when the individual is passive, or when his will-power is undeveloped and feeble, or when, the will-power being developed, he works in the direction of the planetary influences themselves, that astrological predictions will be realized. Hence it is that we hear it said that when a person possessing the necessary amount of developed will-power is initiated into the mysteries of occultism, he passes beyond the pale of astrological predictions.

Holding these views, you will see that I do not believe in absolute predes-

tinuation—a doctrine which, if strictly construed, would annul all inducements to exertion and improvement on the part of the individual.

A THEOSOPHIST.
The Theosophist, Vol. VI. No. 5(65),
 February, 1885, p. 106



Exercise of Free Will and Aspirations

Everywhere the speculations of the Kabalists treat of Evil as a FORCE, which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *life* possible (in the *Mayavic* sense) without *Death*, nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations after that sunlight, which would lose its being and value for him had he nothing but light. (SDI, 413-14)



THE ANTHROPIC PRINCIPLE

October 28, 2003
 By DENNIS OVERBYE
 Cleveland

Cosmology used to be a heartless science, all about dark matter lost in mind-bending abysses and exploding stars. But whenever physicists and astronomers gather, the subject that roils lunch, coffee breaks or renegade cigarette breaks tends to be not dark matter or the fate of the universe. Rather it is about the role and meaning of life in the cosmos.

Cosmologists held an unusual debate on the question during a recent conference, "The Future of Cosmology," at Case Western Reserve University here.

According to a controversial notion known as the anthropic principle, certain

otherwise baffling features of the universe can only be understood by including ourselves in the equation. The universe must be suitable for life, otherwise we would not be here to wonder about it.

The features in question are mysterious numbers in the equations of physics and cosmology, denoting, say, the amount of matter in the universe or the number of dimensions, which don't seem predictable by any known theory — yet. They are like the knobs on God's control console, and they seem almost miraculously tuned to allow life.

A slight tweak one way or another from the present settings could cause all stars to collapse into black holes or atoms to evaporate, negating the possibility of biology.

If there were only one universe, theorists would have their hands full trying to explain why it is such a lucky one.

But supporters of the anthropic principle argue that there could be zillions of possible universes, many different possible settings ruled by chance. Their view has been bolstered in recent years by a theory of the Big Bang, known as inflation, which implies that our universe is only one bubble in an endless chain of them, and by string theory - the so-called theory of everything - whose equations seem to have an almost uncountable number of solutions, each representing a different possible universe.

Only a few of these will be conducive to life, the anthropic argument goes, but it is no more surprise to find ourselves in one of them than it is to find ourselves on the moist warm Earth rather than on Pluto.

In short we live where we can live, but those can be fighting words.

Scientists agree that the name "anthropic principle," is pretentious, but that's all they agree on. Some of them regard the

idea as more philosophy than science. Others regard it as a betrayal of the Einsteinian dream of predicting everything about the universe.

Dr. David Gross regards it as a virus. "Once you get the bug you can't get rid of it," he complained at the conference.

Dr. Gross, director of the Kavli Institute for Theoretical Physics in Santa Barbara, Calif., had agreed to lead a panel discussion on the notorious principle. Often found puffing on a cigar, he is not known to be shy about expressing his opinion.

"I was chosen because I hate the anthropic principle," he said.

But playing a central role in defending the need for what he called "anthropic reasoning" was Dr. Steven Weinberg, a Nobel laureate from the University of Texas. Like Dr. Gross, Dr. Weinberg is a particle physicist who is known for being a hard-core reductionist in his approach to science, but he evinces a gloomy streak in his writings and his talks. He is still famous for writing in his 1977 book, "The First Three Minutes," "The more the universe seems comprehensible, the more it also seems pointless."

Dr. Weinberg is among the most prominent of theorists who have reluctantly accepted, at least provisionally, the anthropic principle as a kind of tragic necessity in order to explain the gnarliest knob of all.

Called the cosmological constant, it is a number that measures the amount of cosmic repulsion caused by the energy in empty space. That empty space should be boiling with such energy is predicted by quantum theory, and astronomers in the last few years have discovered that some cosmic repulsion seems to be accelerating the expansion of the universe. But theoretical attempts to calculate this constant, also known as lambda, result in numbers

1060 times as high as those astronomers have measured.

So despairing are physicists of understanding the cosmological constant that Dr. Weinberg joked earlier at the meeting that he would no longer read papers about it.

Back in 1989, before any cosmological constant had been discovered, Dr. Weinberg used the anthropic principle to set limits on the value of the constant. Suppose instead of being fixed by theory, it was random from universe to universe. In that case the value of the cosmological constant in our universe may just be an "environmental effect," he explained, and we shouldn't expect to be able to predict it exactly any more than you can calculate how much rain will fall in Seattle this Christmas.

In his paper, Dr. Weinberg argued that λ in our universe could not be too big or the repulsive force would have prevented the formation of galaxies, stars and us. Since we are here, the constant should be small.

The recently discovered "dark energy" causing the cosmic acceleration fits comfortably inside Dr. Weinberg's limits, vindicating in a way the anthropic approach. In his talk, Dr. Weinberg described the anthropic principle as "the sort of historical realization scientists have been forced to make from time to time."

"Our hope was to explain everything," he said. "Part of progress is we learn what we can explain on fundamental grounds and what we cannot."

Other panelists, including Dr. Alex Vilenkin, a physicist from Tufts University, suggested that the anthropic reasoning was a logical attempt to apply probabilities to cosmology, using all the data, including the fact of our own existence. Dr. John Peacock, a cosmologist at the University of Edinburgh, argued that the anthropic prin-

ciple was not a retreat from physics, but an advance. The existence of an ensemble of universes with different properties, he explained, implies a mechanism to produce variation, a kind of cosmic genetic code, the way that evolution implies the existence of genes.

"You gain new physics," Dr. Peacock said.

But when his own turn came, Dr. Gross questioned whether the rules of the anthropic game were precise enough. What were the parameters that could vary from universe to universe? How many could vary at once? What was the probability distribution of their values, and what was necessary for "life"?

Anthropic calculations are inherently vague and imprecise, he said. As a result, the principle could not be disproved. But he was only getting warmed up. His real objection, he said, was "totally emotional."

Ascribing the parameters of physics to mere chance or vagaries of cosmic weather is defeatist, discouraging people from undertaking the difficult calculations that would actually explain why things are they way they are. Moreover, it is also dangerous, he declared to ringing applause.

"It smells of religion and intelligent design," he said, referring to a variety of creationism that argues that the universe is too complex to have evolved by chance.

Dr. Lawrence Krauss, the astrophysicist from Case Western who had organized the conference and recruited the panel, characterized the anthropic principle as "a way of killing time" when physicists didn't have a better idea. Dr. Krauss, who has battled creationists over biology instruction in the public schools in Ohio, said he had encountered anthropic arguments as an argument for fine-tuning, the idea that God had fixed the universe just for us.

Dr. Weinberg replied that the anthropic principle was not really a part of

science, but rather "a guess about the future shape of science."

"If we didn't have things in our universe that seem peculiar, like the value of the cosmological constant, we wouldn't worry about it," he said.

Dr. Weinberg compared the situation to a person who is dealt a royal flush in a poker tournament. It may be chance, he said, but there is another explanation: "Namely, is the organizer of the tournament our friend?"

"But that leads to the argument about religion," he said to much laughter. In fact, Dr. Weinberg said, the anthropic principle was "a nice non-theistic explanation of why things are as nice as they are."

By then the audience was squirming to get in on the action. Hands were waving as Dr. Gross called the session to an end. "Clearly there is a diversity of opinion," he intoned. "Some people find the small value of cosmological constant so bizarre that only the anthropic principle will pick it out."

Nobody who adheres to the anthropic principle, he said, would hold on if there were "an honest old-fashioned calculation," that explained the cosmological constant.

Given the floor for the last word, Dr. Weinberg agreed that it was too soon to give up hope for such a breakthrough. "I'm prepared to go on hoping that one will be found," he said. "But after the passage of time one begins to entertain other possibilities, and the anthropic explanation is another possibility."

Applying that mode of reasoning, he said, could help make the cosmological constant less peculiar,

"But we don't know if that's the help that we really deserve to get," he concluded.

And it was time for lunch.

Dr. Gross reported later that younger physicists had thanked him for his stand.

Dr. Weinberg said the panel had generated more fuss than the subject deserved.

"Those who favor taking the anthropic principle seriously don't really like it," he said, "and those who argue against it recognize that it may be unavoidable."

<http://www.nytimes.com/2003/10/28/science/space/28COSM.html?ex=1068385469&ei=1&en=2aaa08a1c9b33fb9>

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OBSERVATION SELECTION EFFECTS

How big is the smallest fish in the pond? You catch one hundred fishes, all of which are greater than six inches. Does this evidence support the hypothesis that no fish in the pond is much less than six inches long? Not if your net can't catch smaller fish.

Knowledge about limitations of your data collection process affects what inferences you can draw from the data. In the case of the fish-size-estimation problem, a *selection effect*—the net's sampling only the big fish—vitiates any attempt to extrapolate from the catch to the population remaining in the water. Had your net instead sampled randomly from all the fish, then finding a hundred fishes all greater than a foot would have been good evidence that few if any of the fish remaining are much smaller.

In 1936, the *Literary Digest* conducted a poll to forecast the result of the upcoming presidential election. They predicted that Alf Landon, the Republican candidate, would win by a large margin. In the actual election, the incumbent Franklin D. Roosevelt won a landslide victory. The *Literary Digest* had harvested the addresses of the people they sent the survey to mainly from telephone books and motor vehicle registries, thereby introducing an important selection effect. The poor of the depression era, a group where support for Roosevelt was especially strong, often did not have a phone or a car. A methodologically more sophisticated forecast would either have used a more representative polling group or at least factored in known and suspected selection effects.

In these examples, a selection effect is introduced by the fact that the instrument you use to collect data (a fishing net, and a mail survey) samples only from a proper subset of the target domain. Analogously, there are selection effects that arise not from the limitations of some measuring device but from the fact that all observations require the existence of an appropriately positioned observer. ...¹

Anthropic reasoning, which seeks to detect, diagnose, and cure such biases, is a philosophical goldmine. Few fields are so rich in empirical implications, touch on so many important scientific questions, pose such intricate paradoxes, and contain such generous quantities of conceptual and methodological confusion that need to be sorted out. Working in this area is a lot of intellectual fun.



Why bother with the cosmological constant?²

When Albert Einstein applied his theory of general relativity to the universe the paradigm was that the universe was static. Since matter and energy gravitate, they drive the universe to collapse on itself. This was physically unacceptable, so Einstein introduced a cosmological constant term in his equations to balance the attractive force of gravity. It was later discovered by Edwin Hubble that other galaxies appear to be moving away from us, that the universe was actually expanding. It was these observations that caused Einstein to claim that the inclusion of the cosmological constant was his biggest blunder, and was subsequently dropped from cosmological theories.

There are reasons to believe that the cosmological constant may still be a viable part of cosmology. Today's paradigm is that the universe went through a period of rapid

expansion, called inflation, early in its history. This inflation would act to smooth out the universe and make it very geometrically flat. Mathematically, it causes $\Omega_{total,0}$ to be very near one today. This causes problems that the cosmological constant may remedy. When astronomers measure the amount of matter and energy in the universe today they only come up with about 30% of what is needed to make the universe flat. The cosmological constant can pick up the slack and make the universe flat. Even if inflation is wrong and there is no reason to believe the universe is spatially flat, there is still an apparent problem with the age of the universe. The age derived for an open universe with matter at the level we observe and with no cosmological constant is younger than the age of the oldest stars, this can not be. However, a flat universe with both matter (at the level observed) and a cosmological constant is a much older universe, and is indeed as old as the oldest stars.

Another reason to expect a cosmological constant is the existence of quantum mechanical vacuum energy. Quantum mechanical theory predicts that the vacuum is not really empty but has some amount of energy associated with it. Since general relativity states that all forms of matter and energy should gravitate, we might associate the cosmological constant with the energy of the vacuum. The coupling of vacuum energy and gravity is not unprecedented, inflationary theory relies on the gravitational influence of a vacuum energy.

It is for these reasons that interest in the cosmological constant is still alive today, and why it is worth bothering to think about the cosmological constant in present day cosmology.³

Point Out the Way and *Dnyaneshvari* will appear in the *Supplement* henceforward.

¹ Theosophy tells us that the appropriately positioned Observer is he who has made a living connection to his Higher Ego. There the instruments don't decay and the personality bias vanishes.-ED AT

² These pages were created by [Eli Michael](mailto:michaele@colorado.edu) (michaele@colorado.edu), with the inspiration of [Andrew Hamilton](#). We are in the [Department of Astrophysical and Planetary Sciences](#) at the [University of Colorado, Boulder](#).

³ The Anthropic Principle and the Cosmological Constant are theosophical problems presented in a new language. They are beginning to grapple with the "other side" of gravity and the "continuity" problem presented by Karma. As investigations proceed the seven-principled substance-matter becomes more evident. A really open-minded materialist has a good shot at the truth if he will continue to face the abysses that open up in his theory one after the other — or as HPB remarks, he will be converted by a "ninth wave of common sense"! — ED, AT