



ARE CHELAS MEDIUMS?

“A medium *“is a person through whom the action of another being is said to be manifested and transmitted”* (Imperial Dictionary); and we should like to be permitted to add: *“By the either consciously or unconsciously active will of that other being.”*”

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

The *“revival preacher”* will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce *“a change of heart”* amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics *“that came to scoff, remain to pray.”* People go to the theatre and shed tears or *“split their sides”* with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him.* All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an

abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word *“Medium”* in the popular acceptance of the term, unless we add a few words, and say: *“A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being.”* This reduces the number of *“Mediums”* in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little *“weaknesses,”* and every man has his little *“mediumship”*; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a *“medium.”* Opinions

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often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely uncon-

scious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

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

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge

which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a “crank,” and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a “Medium” in the vulgar acceptation of the term, is a question which had better be left to the reader—after due consideration of the above—to decide for himself. (From H. P. Blavatsky’s article, “Are Chelas Mediums?”)



A Mind as Pellucid as Crystal

The minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. [SDI, 378]

“I [Dr. Pirogoff] represent to myself the brain as a glass prism, with the

property of decomposing and breaking up rays of light. If I did not dread being laughed at for my fancies, I would call the brain a prism of the Universal Mind...” [Which would be perfectly correct. — H.P.B.] (*Lucifer* viii, 117)



The Atom: AN IMMUTABLE ENTITY

Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule — composed of milliards of indivisible and imponderable atoms — *is* substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, *a reality within an appearance* — the molecule being in occult philosophy but a figment of that which is called *maya* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, *according to the geometrical combinations of its groupings* in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the various effects produced by the **presence of atoms**, which are, in fact,

in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Mundi*, the Universal Soul or Mind (*Maha-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described as a compact or crystallized point of divine Energy and Ideation. (HPB)¹

Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness.

Physical Science, it seems, gives the name of “atoms” to that which we regard as particles or molecules. With us “atoms” are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature. (HPB, *CW*, xii “Problems of Life” series, p. 409fn)

The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as an illusion. (*Transactions*, p. 108)

¹ [CW12, 412-13, The “Problems of Life” series written by Dr. Pirogoff, translated and annotated by HPB]

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe. (*Ibid.*)

The Point of Mean Variation

The six elements, whose atomic weights intervene between sodium and potassium, vary in properties, step by step, until chlorine, the contrast to sodium, is reached. But from chlorine to potassium, the analogue of sodium, there is a change in properties *per saltum*. . . . If we thus recognise a contrast in properties—more or less decided—between the first and the last members of each series, we can scarcely help admitting the existence of a point of mean variation within each system. In general the *fourth* element of each series possesses the property we might expect a transition-element to exhibit. . . . Thus for the purpose of graphic translation, Professor Reynolds considers that the fourth member of a period—silicon, for example—may be placed at the apex of a symmetrical curve, which shall represent for that particular period, the direction in which the properties of the series of elements vary. . . . — SDI, 585fn



Chiromancy

A very curious study is that of Chiromancy, and one that may well be looked into by the biologist. It is known that at Paris the most infallible way of registering criminals has been by taking the impress of the fingertips. People can change their faces, but their hands never. The shape of the hand, as a whole, undoubtedly shows character and training. To be sure of this, it suffices to set side by side the hand of the artist, the man of administrative ability, and the navy.² Contrast the fingertips of the weaver, the

² Perhaps one of our British subscribers can enlighten us on this word. I think it was an idiomatic usage for a sailor. — ED. A. 7.

watchmaker, the collier. The relative lengths of palm and fingers are also said to show character, the passional and physical nature showing itself in the undivided part of the hand, the intellectual and psychical in the fingers. The thumb, again, is significant, showing in shape and length the balance of the character—"a capable thumb," as a novelist said, describing a clever woman. And then the lines: fewer and simpler in the more direct and simple characters, numerous and complex in the more many-sided and sensitive natures. If any of our readers care to look into this queer byway of speculation, they will find Mrs. Louise Cotton, 43, Abington Villas, Kensington, W., a very intelligent expounder of the subject.

ADVERSARY



Geometry and God

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The great power of mathematics rests in the rigor with which it demands clarity of definition. And although ambiguity is present in mathematical discourse, it is made explicit and therefore disabled. Many an argument immediately dissolves once the two sides realize that they were starting from different premises or definitions. So we would do well to exercise this kind of discipline in situations where the danger of ambiguity and misunderstanding is great.

I wonder if the following analogy might serve to clarify our understanding of this issue. As was known since Euclid, geometry can be formulated as a system of propositions that can be logically deduced from a certain set of axioms and definitions. Modern mathematicians have realized that one can modify these axioms slightly to obtain non-Euclidean geometries, which are just as equally true in the strict mathematical sense as Euclidean geometry. Nevertheless, many people dismissed these "imaginary"

geometries as mere fanciful speculation since only Euclidean geometry was real. Or so they thought. Since Einstein, we now know that, in fact, non-Euclidean geometry is more accurately called the "real" geometry since space is curved and not flat. But this curvature is a very subtle phenomenon that can only be detected under the most extraordinary and precise experimental conditions. In other words, although Euclidean geometry is not entirely accurate, it is very close to being accurate. Moreover, this fact itself is "explained" by non-Euclidean geometry since curved space on a very small scale is very nearly flat.

The moral to the story is:

- (1) We fool ourselves if we think our conceptual systems have unlimited validity.
- (2) Even though a choice of axioms or definitions may have limited validity and ultimately be superseded by a more comprehensive system, it may nonetheless be quite sufficient for many purposes.

In other words, any system is perfectly true in the sense that it perfectly represents exactly that aspect of reality which is delimited by the definitions and axioms at its foundation. Falsity and confusion is introduced when we superimpose upon such conceptual systems the baseless assumption that they have unlimited validity.

Another insight that can be gained from the study of this example from mathematics is the fact that certain conceptual systems or views can be seen as subsets of others. Non-Euclidean geometry in a certain sense contains Euclidean geometry since curved space is nearly flat on small scales. In this case it is not a question of choosing sides and having an argument over which geometry is right. We simply choose the one that best serves to communicate what we wish to express in the clearest possible way. If I want to give directions to my home, I will not use non-Euclidean geometry in the case of a friend across town. But

if my friend is sailing across the ocean, I may well need to take into account the curvature of the earth if she is to find me.

Now can we perhaps clarify our understanding of the issue of defining God by analogy to this example from mathematics? In other words, perhaps there are, as it were, different views of God that are each used to express different aspects of reality for different purposes and in different circumstances. No one view is itself absolutely valid. Yet each is perfectly valid as far as it goes. Moreover, it may be the case that these different views are nested within each other as Euclidean geometry is nested in non-Euclidean geometry. In this case, there is a possibility of seeing them all in harmony.

Strictly speaking, the non-Euclidean axioms are not consistent with the Euclidean axioms. If space is curved, it is not at the same time flat. So non-Euclidean geometry denies flat space. But this is on one level. As we consider smaller and smaller portions of space, the curvature is less and less significant, and we can treat space *as if* it were flat. In this sense the non-Euclidean axioms and the Euclidean axioms are compatible. But the non-Euclidean ones are the "real" ones and the Euclidean ones are the "as if" ones. They don't have the same status. Because we maintain this distinction, we are able to see these different incompatible systems in harmony.

Are there cases where one system supersedes another in such a way that the earlier one is seen to be entirely unacceptable, even on an "as if" or limited basis? It seems to me that if the superseded system had any truth to it at all, then that truth should be able to be seen within the context of the larger truth. Either that or the new system does not supersede it, but rather complements it. To take an example from physics, both the theory of general relativity and quantum field theory are systems that supersede classical mechanics and yet are each compatible with it in the above "as if" sense. Yet rela-

tivity and quantum mechanics are not compatible with each other. The great "holy grail" of 20th century physics is to find a larger system which contains both general relativity and quantum field theory. Even though these theories are inconsistent, they are valid in their own domains. Thus they are complementary. Neither one contains the other.

Using this analogy, just as a grand unified theory of physics would show how these complementary theories are compatible, a more comprehensive understanding of religious concepts would show how many complementary concepts are compatible. Even if we don't yet see how apparently contradictory views can be harmonized, we must have faith that this harmony is possible if we are to find a unified vision. And this faith is the driving spiritual force behind both scientific and religious breakthroughs.



Seven Brethren

...that a Lodge to be perfect, requires the presence of seven brethren; though the deeper meaning of this phrase is that the individual man, in virtue of his seven-fold constitution, in himself constitutes the perfect Lodge...

MEANING OF MASONRY by W.L. Wilmshurst p 32



THE NO-FACT WHICH BECOMES THE MOST IMPORTANT FACT

It is very probably that our brain-mind arrives at all such abstract conceptions as of space, time, etc., by empirical means, and through our external senses. But it ceases to be empiricism, when after seeing and sensing the limits of space everywhere, we begin to think also of the limitless. Whether it be due to Kant's categories, or the drawers in the desk of our brain-mind, or any other hidden mechanism in it, the presence of abstractions in such evident realities as are

space and time---is likewise a fact. Inevitably and fatally, without seeing or sensing the immeasurable and the limitless, we recognize its actual existence---and the "no-fact" exists as undeniably and as substantially as does any fact; and we feel convinced of the existence of the limitless and the immeasurable, far more than ever was Columbus in the existence of America before its discovery. The only difference lies in that we shall, perhaps, never be able to discover our America, as he has discovered his continent.

And HPB replies to this statement of Dr. Pirogoff:

"Why not, when in the course of natural evolution our "brain-mind" will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses." (*Lucifer*, viii, p. 68 & fn)



New York Times Jan 9, 2004

Brain May Be Able to Bury Unwanted Memories, Study Shows

By ANAHAD O'CONNOR

Unwanted memories can be driven from awareness, according to a team of researchers who say they have identified a brain circuit that springs into action when people deliberately try to forget something.

The findings, published today in the journal *Science*, strengthen the theory that painful memories can be repressed by burying them in the subconscious, the researchers say.

In the study, people who had memorized a pair of words were later shown one of them and asked to either recall the second word or to consciously avoid thinking about it.

Brain images showed that the hippocampus, an area of the brain that usually lights up when people retrieve memories, was relatively quiet when subjects tried to suppress the words they had learned. But at

the same time, another region associated with motor inhibition, called the dorsolateral prefrontal cortex, showed increased activity.

The scientists also found that the more the subjects were told to resist thinking about a word, the more likely they were to have trouble recalling it later.

"This suggests a neurological basis for how people can actually shove something out of mind," said Dr. Michael C. Anderson, a professor of cognitive neuroscience at the University of Oregon and lead author of the study. "There's no question that we're tapping into something that's relevant to the experiences of people who survive trauma and find the memories become less and less intrusive over time."

Dr. Anderson said the burst of activity in the prefrontal cortex, an area that manages higher-order cognitive skills like planning, could represent an overriding mechanism, in which the hippocampus is prevented from dredging up unwanted memories.

Over time, continued suppression of those memories by the prefrontal cortex, he said, can push them from awareness.

"We could predict how effectively people would forget these words just by how much activation they showed in their prefrontal cortex," Dr. Anderson said. "I think this explains why the tendency to be reminded of something horrific, for example, eventually diminishes."

Dr. Larry Squire, a professor of psychiatry and neurosciences at the University of California at San Diego, who did not participate in the study, said it was difficult to say exactly what the brain images meant. Still, concluding that the activity in the prefrontal cortex points to a brain circuit that can block memories, particularly emotional ones, he said, might be too narrow an interpretation.

"This is a much debated issue," Dr. Squire said. "It's possible the subjects are

simply directing their attention elsewhere and using a lot of energy and brain resources to think of something different. I don't think it is necessarily an indication of active repression."

But Dr. David Spiegel, professor of psychiatry at the Stanford University School of Medicine, said diverting thoughts away from something was the first step to forgetting about it completely. And the study, he added, supported the notion that people could suppress traumatic memories and still regain them later.

"People have to manage vast amounts of information by keeping most of it out of mind, which is true of emotional memories and all others," said Dr. Spiegel, who was not involved with the study. "At any given moment you couldn't remember most of what you know or you'd be overwhelmed. But the memories are there, and you can still recover them down the line."



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Ursprungliga Undervisningen
UNITED LODGE OF THEOSOPHISTS, Malmögen
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TEOSOFISKA FÖREDRAG Höstterminen 2003

Start:

den 5 november Hur kan jag använda mina
drömmar?

den 12 november Teosofins ABC – Astralljuset (7)

den 19 november Den tidlösa Vidsomsreligionen

den 26 november De ockulta symbolerna: 2.
Swastikan

den 3 december Magins grundsatser

den 10 december Teosofins ABC – De verkliga
Mästarna (8)

den 17 december Den gnostiske Christos
Vinterterminen 2004

Start:

den 14 januari Zodiakens Tolv Tecken

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CORRESPONDENCE

What about that "Junk" DNA?

[In the last issue an article entitled "DNA: A Biological Internet" points out that only 10% of our DNA is used for protein and the other 90% is sometimes called "junk DNA" in the West. The article reports on some new research and surprising findings being done in Russia, a research centered upon this 90% of presumably unused DNA.]

Friends,

It occurred to me that the "junk DNA" so called by science today may be thought of as reserved capacity for future use when we have progressed to more developed states of being. "Use of capacity" is the key. All we need in terms of Instrument and Plan is already provided by Universal Mind, and for some this potential has been used before in more lucent lives and is to be re-activated again, while some awaits and abilities are to be availed of in future lives. This what Judge seems to be saying in Chapter 10 of the Ocean:

"But all these differences, such as those shown by babes from birth, by adults as character comes forth more and more, and by nations in their history, are due to long experience gained during many lives on earth, are the outcome of the soul's own evolution. A survey of one short human life gives no ground for the production of his inner nature. It is needful that each soul should have all possible experience, and one life cannot give this even under the best conditions. It would be folly for the Almighty to put us here for such a short time, only to remove us just when we had begun to see the object of life and the possibilities in it."

The mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature's laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human

nature, when every experience has been passed through, and not until all of truth that can be known has been acquired. The vast disparity among men in respect to capacity compels us, if we wish to ascribe justice to Nature or to God, to admit reincarnation and to trace the origin of the disparity back to the past lives of the Ego. For people are as much hindered and handicapped, abused and made the victims of seeming injustice because of limited capacity, as they are by reason of circumstances of birth or education."

We see the uneducated rising above circumstances of family and training, and often those born in good families have very small capacity; but the troubles of nations and families arise from want of capacity more than from any other cause. And if we consider savage races only, there the seeming injustice is enormous. For many savages have good actual brain capacity but still are savage. This is because the Ego in that body is still savage and undeveloped, for in contrast to the savage there are many civilized men with small actual brain force who are not savage in nature because the indwelling Ego has had long experience in civilization during other lives, and being a more developed soul has power to use the brain instrument to its highest limit."

"Each man feels and knows that he has an individuality of his own, a personal identity which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions in the brain. This identity never breaks from beginning to end of life in the normal person, and only the persistence and eternal character of the soul will account for it."

Cheers, O.T.



Dear Friends,

I have heard that in order to reach that state of inner bliss, the state in which one shuts out the world, in which one awakens

to the Light within (while alive), one must find a living Master, a living adept, who will teach the proper technique for meditation, the technique for "opening the third eye."

If this is so, how does one go about finding the master? Thanks for your comments.¹

All the best,

L. R. ANDREWS



Suggestive Comments on the above —

Outlook:

The "closest" living master is the one that resides within. An issue that commonly arises is "I do not see the living master within, or, I am not in touch with the living master within." From this, a question is asked, "How do I become in touch with the the living master within?" One method is from the guidance of a living master that is another. If this is in your path, then there is not the need to search, for your paths will naturally cross. If such is not in your path, then the need for the outer living master is not there. All have the potential to realize the living master within. Due to the fact we are individuals and differ in our make-up, techniques vary.

There is no one specific technique for all individuals. There is a general outline that I can present that may be of some assistance. Know that if this suggestion does not

¹ ". . . I [HPB] am enough of an occultist to know that before we find the Master within our own hearts and seventh principle — we need an outside Master.... I got my drop from my Master (the living one).... He is a Saviour, he who leads you to finding the Master within yourself. . . ." ("Letters of H.P. Blavatsky to Franz Hartmann," *The Path*, Vol X, p. 367)

" . . . I venerate the Masters, and worship MY MASTER — the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would never have come to conscious being — not in this life, at all events..." (*Letters of H.P. Blavatsky to A.P. Sinnett*, p. 104)

feel right for you, then go by what you feel. Trust yourself. Many times, that in which you feel, is the guidance from the living master within. Recognizing this can be a step towards the awareness of the inner living master.

Suggestive outline :

A. Preparation

1. Know that there is a living master within. Just by the knowing, an awareness will open to the presence.
2. When you "feel" a guidance from within, consciously acknowledge and appreciate the occurrence. An awareness will open to the communication.
3. Focus on the fact that you are united. An awareness will open to the Oneness. If you focus on being separate, that will be your reality, what you will experience.

B. Environment :

1. Be in a quiet place, if possible. Noise can effect ones focus.
2. Be in an atmosphere that is suitable for the meditation. One generally becomes more sensitive to negativity / tension in the surrounding atmosphere when going into a meditation state. This is one reason why some individuals will "cleanse / harmonize" the atmosphere before meditating.
3. Be in a calm mood, versus agitated, when initializing the meditative state. This will favor optimal results.
4. Be in a comfortable position. The body can cause a disturbance if it does not stay relaxed.

C. Intent:

5. Choose a purpose, in this instance it would be the union and/or communication with the inner living master.
6. Meditation can vary in purpose and usage.
7. Be consistent. Have the same objective in mind until the goal is reached. It is easy to get side-tracked. The mind can "wander." When it does, focus it toward the original objective. Being consistent generally results in sooner success.
8. Be positive. Do not let what you might see as "failures" deter you from your objective. Negativity and despondency clouds clarity and delays the reaching of ones goals.

D. Process:

1. Still the body. The body should be relaxed. There can be tension in the body that you are not aware of. One method of stilling the body is to tense it. Tense every muscle that you can. Hold it tense until you feel you can do so no longer. Then totally let it go and relax. Another method is to focus on various parts of body and consciously relax them. For example: Become aware of your feet. Focus on your feet. Relax your feet. Then become aware of your lower legs. Focus on them. Relax them. Continue this process until the whole of your body is done. Experimentation will show you what works best for you.
2. Still the mind. This can be the hardest barrier for some to overcome. With others it is natural. There are different methods depending on the individual. Some minds are constantly "thinking". To clear the mind of thoughts might seem an impossible task. For these individuals, I would suggest the following. Do not attempt to clear your mind. Instead, start by thinking of one subject, or one thought. Let this subject or thought pertain to your objective. When you start to deviate from it, bring it back into focus. Continue to do this each time you meditate until you can hold that thought / subject in your mind without it wandering to any other. At this point you are ready for the next step. While meditating, replace the thought with a sound. Different sounds are used by different individuals. Oooooom is used by some. Ahhhhhhhhhh is used by others. There are more. Use what is most comfortable for you. When you can hold the sound without any interference from thought, you should be ready for the next step. This would be the stilling of the mind. The place of silence. When one focused on a sound, there was a "space" or "lapse" in between the sound. This is where one focuses. When one achieves the "holding" of that silent "space," without any sound or thought, one is in the place of silence. When in the place of silence, listen to the silence. If one wishes knowledge on a subject, or clarity on a certain matter, have that intent while meditating. Hold that intent. When in the place of silence, an understanding will come to you. You will be in communion with your inner living master. What has been just described is one avenue of

experience with your living master. There are others. Through the process of meditation, one also can experience the "meeting" of one's inner living master. Although you are actually one, you can meet as "parts" of that one. What one experiences depends on the individual.

Note: The above written material is not intended to tell any person or individual how to meditate. It was written to be a guide/aid for those who are inexperienced at meditation and help set a foundation in which to work with.

Thoughts:

Meditation has many purposes and varies in its methodology. One purpose can be the opening of the third eye. The opening of the third eye is done in different ways. Some have surgery done to the pituitary gland, an "artificial" type of opening of the third eye.

Others let the third eye open on a natural basis when it is ready for itself to open.

Another avenue is through the stimulus given by another who is familiar with its basis of activity. Whatever choice one makes, creates the path one will walk. And where that path leads, might be unexpected by the one who made the choice.

ZAKK DUFFANY



Reflections on Karmic Law & Gratitude

I do not personally perceive matters in the terms of that which is "good" or that which is "bad". Deeds which can outwardly be judged as bad can have a good result. I am in no position to judge another, either on a personal level or the actions another may partake in. In order to continue the line of thought I was presenting, I will need to clarify some expressions that were used.

In the use of the expression "good karma", I mean it not as a "reward". I used that expression because it is a familiar one and easily recognized. The way in which I intended its usage, was as a consequence to one's thoughts, words, or actions. The consequence being seen as beneficial or pleasurable to the one receiving it. The same idea

is applied to that which is termed "bad karma". It is a **consequence**. There is no intended reward or punishment.

Consequences are what they are, and can be viewed as bad or good, reward or punishment. Consequences, in and of themselves, do not think in the terms of bad or good. But instead, the reaction or result of an action that was initially taken.

There is no **judgement** in it. Judgement comes into play when an action is *interpreted* by a thinking being. What one being judges as good, another may judge as bad. Because beings are at different levels on the evolutionary scale, some see and respond to that which is "good karma," desiring the effects it will bring. Others do not respond to "good karma" due to the effects that follow, but instead to the desire of the heart to freely give. Effects are not a "Motive," what is done is done freely with no "strings attached," so to speak. No "good karma" or "thanks" is necessary. But because it is not necessary does not mean one does not experience a consequence for the action.

Desire for a "good consequence, upliftment, etc.," is not a component for experiencing one. It is a natural reaction, built into the universe. On the subject of "bad karma," one can view it as a punishment if one so chooses. I see no punishment in it. "Bad karma" is the giving of an opportunity for one to more fully understand life, situations, other beings, etc. I see this as what would be termed a good thing. For an example: If an individual pokes fun at another who is mentally retarded, the individual may be placed in a situation where he becomes retarded, whether in the same life or another. One can view this as "bad karma or punishment." I see it as a wonderful opportunity to have insight into the previous behavior, and to receive understanding of what the other was going through. Without these opportunities to further understand others and ourselves, would we not stagnate instead of grow and evolve?

One may have Gratitude for these opportunities, or one may curse them. The choice is the individual's to make. I had presented karma as a universal law. Also, I had presented this universal law to be there for a purpose in the universe's make-up, versus being there as "chance." Perhaps Gratitude can be seen as "growth" or "evolvment" in the universal sense, when applied to "good karma." In the sense of "bad karma," can be seen as an opportunity (or another opportunity) for growth or evolvment.

ZAKK DUFFANY

Re: Karmic action and universal gratitude

Perhaps law is embodied in self-conscious units. Humans are the law, Dhyani Chohans are the law, Dhyani Buddhas are the law, and there are still larger circles.

What about the *un-self-conscious*?

They portray the law they fulfill it, BUT DO NOT ORIGINATE.

just a thought /jw

=====

Dear JW

I think you are right. As I see and understand it:

No conscious being would exist outside of, or without THE LAW.

That LAW IS EMBEDDED IN THE ABSOLUTE.

It is that which urges all to perfection. Perfection can only be achieved by the Self-conscious. (those who are conscious in their Lower selves of the HIGHER SELF.) The "purificatory process" of the Lower selves seems to occur when they consciously and willfully strive to become able to perceive all wisdom and THE LAW. — That is the "PATH."

There appears to be a continuous vibration (a spiral, a cycle?) between the ex-

tremes of rest and activity. I would say that purposeful activity is spiritual, whereas inactivity is personalized and therefore selfish, and lacks the precision of purpose.

An accuracy of purpose can only be generated by experience and study.

Finding ones' self embodied is a form of separateness. This has to be overcome and union re-established.

Thus the "vibration" is stilled and the Buddha (WISE ONE) appears.

He (IT) serves as the stabilizer, the constant bridge between the extremes, and is able to adjust them all the time. HE EMBODIES KARMA.

Does this make sense?
As always,

Dallas

Reflections on

NOBLE ACTION

Let me present an obvious case. It is apparent that we are so caught up in our own personal lives, that we really cannot see the tree through the forest. This would not be such a bad deal except for the fact that other trees see ours very clearly. The product of this is that, they probably have a much better idea of what we are doing than we do. While it's true that they don't know our motives, it doesn't seem as if we know any more about them than they do, at least not with much consistency. I think many will have to admit that this is a pain in the neck.

Can one do anything about this state of affairs? Well, not everyone is afflicted by this situation, so some have done something. Granted, as soon as a discussion arises regarding those of us who have developed such solid and consistent states of self-awareness, we are indeed speaking of the historical few who have impressed cultures with their lives. But, have those who have developed an awareness, which includes a sense of anonymity that frees them from concern for how others see them while si-

multaneously feeling compassion for all, done this consciously? Have they applied some rule or set of rules, which others may practice, or are we each on our own to develop a practice, which fits only ourselves? I think the answer to the latter is, yes and no. There are systematic approaches taught for the many, but each have to apply it to themselves. In this way, the fact that another has done it only means that it works, not that the other has saved one from the work at hand.

Perhaps, it sounds facetious to ask if those of such attainment have arrived at such a state consciously. This is mostly because it seems reasonable to assume that anyone who has developed in such a way must have done it consciously. This is an important aspect of the case to discuss. For, if one considers reincarnation as a fact for everyone, regardless of whether or not it is recognized, then it is possible that one is experiencing the effects of having attained to such awareness previously. It may take some time to come around to this perspective, but it is really a logic that belongs to any discussion about changes made in the human condition. The difference here is that we are applying this logic to include the instantiation of changes over far greater periods of time than is usually considered normal by those who only see one life as viable. In any case, obviously, one would have to have worked diligently in one or another life to have such awareness become a natural part of the present one. But if that is so, has that attainment become a permanent thing, or just relatively so? And, if there are powerfully noble characteristics which "carry over", so to speak, are there those which although noble, do not?¹ Then one has to ask: exactly which characteristics of human nature qualify for this degree of longevity? And to this question answers from this writer will certainly be limited.

¹ If we are all RAYS of the World Soul, then those noble actions which are free and spontaneous go the world soul — all others proceed to make our future Devachan. — Ed., A. T.

It is possible to refer to the many different systems, although upon any kind of scrutiny these differently named systems reveal far more similarities than differences, to find those ethical characteristics within human behavior that are considered noble. They are known as the Paramitas, or virtues and the ability to exemplify them has often been referred to as an “up hill climb”, or “Narrow is the Gate”, The Razors Edge, or The Way, etc. In any case the ability for an individual to exemplify these noble characteristics are given general credit for being a difficult task. Really, no one has to ask why. We are all aware of how bloody difficult it is to do anything but make way for oneself in this world, given how difficult just doing that, is. And, according to texts which discuss the application of virtue (Theosophical writings contain a number of them-*Light on the Path, The Voice of the Silence, The Bhagavad Gita, Patanjali's Yoga Aphorisms*, etc. *The Bible*, of course, just not as accessible as these, and so many more to be found abundant on the book shelves of many book stores, and on-line.) the putting of the noble virtues in to practice requires that the individual have the strength of character to sublimate their own wants and needs to assist others in their quest for comfort. Because this is so, those who are able to do this are given credit for being different from the run of regular folks. Although it may seem obvious that these people are different, if the existing Great Teachings of the world, under what ever name, are giving these ethics out to everyone, wouldn't it seem reasonable to assume that we are all able to do them. So, how is it that we are considered similar enough to apply a similar ethic and yet so few actually put others as foremost in their concerns?

Of course this question is easily answered if we conclude that “God” has made it so, and there you are. But, a great problem exists with this when it is considered important, as we have put it, that all of the Great teachings of the world similarly think that certain acts of human behavior, however difficult to put into practice, are the

basis for our humanity, while the ignorance thereof is the breeding ground for our problems. How then, can we think that some have been handed certain capacities while others are simply left bereft of them? Not to mention the problem, in more literal practices, that individuals will go to “Hell” if they don't have these capacities, which as you recall, they were never given. And if they haven't been lost through neglect, why should there be remorse for being incapable. It seems not as bad for those who have been “given” the sensitivities to others needs and the power to act accordingly, to go to “Heaven”. Yet, if those virtues were merely “given” and not earned, what does that mean? Well that explains it, doesn't it? We have learned to live with certain moral incapacities because we were never allotted them. And, when we can act morally, we can take credit for them because we must have deserved them or why else has God seen fit to give them to us? But, what the Hell, you only live once, so it will all be over soon anyway.

Now, putting this kind of thinking succinctly, and with sarcasm does not lessen the fact that what I have written does typify common thought on the issue at hand. I have injected sarcasm because it seems sad to me that there is so much truth in what has been presented. But, what might be helpful to think, is that, most anyone who has made up their mind to explore the possibilities of making changes in themselves, has, most likely, had to combat these prevailing ideas, before getting anywhere. And if failure is evident it will be because the inertia of such poor ideology has overwhelmed the intent to change. We have to remember that even though each individual has the indwelling power to intentionally carry on with their lives the way they see fit (for good or ill), there is a world of Wisdom waiting, at almost every turn, which presents not only the noble virtues but the many methods of application or practice.

To that end, there is also the indwelling power to intentionally follow a path of

Salvation. This notion of Salvation is rife with problems for us. We see it as the need to save ourselves from the world. Heaven knows how long it takes and what desperation is required for us to see that the Salvation needs to be from ourselves. The subtle rub here is, that even when we come around to that fact, we still have an enormous task at hand, the least of which being the knowledge that we have the power to do the deed within each of us. Why should that be an issue? Why are we so susceptible to the belief that we cannot save ourselves and that belief in a savior is the way to go?

One way to deal with this is hidden in the following from "The Voice Of the Silence": "Self knowledge is, of loving deeds, the child." But this requires the initial recognition that service to our fellow man is the first step. How might that come about? Gratitude! It will never be pollyannaish to point this out, because a minimal look around will reveal that we do owe so much to so many. Oh, it may be embarrassing to think of how much we owe, but we can use that as a motive to begin our practice rather than the reason to freeze. The product of this, as The Voice says is "Self knowledge" but connectivity through our service as well. That connectivity is not something we shall create, but allow into our personal lives. This is so, because the interior nature of us is said to preexist that way. That is why we have the power inherent to us to make this work, and why this virtuous action "carries over". This connectivity is the oneness of ourselves as a prevailing individuality that continuous regardless of the death of the body. So, it has and is "carried over" from life to life in any case, but our ignorance of it means that we don't enact it in our personal lives, leaving us bereft of the Self knowledge it is productive of and which we need at the level of the daily round.

I rest my case
Steven Levey



THE COFFEE KLATCH

Coffee Maker: When the brew simmers in that strange murmur of bubbles, Student is on his way to try and twist my brain out of its normal placidity!

Lurker in rear Booth: Quick, Coffee Maker, some strong brew. Make it black and bring me two aspirin. Bad day, scruffy customers, mean women, and assorted arousers of one's adrenalin.

Student: Coffee Maker, just the man I'm looking for, a boon companion to share my troubles with! Well, the troubles aren't exactly mine, but they might as well be, as the sky and all those things are never going to be quite the same. You wait and see, Coffee Maker, if it isn't so. Quantum Physics will never be quite the same, just because we featherless bipeds, in our insatiable curiosity have taken one picture too many!!

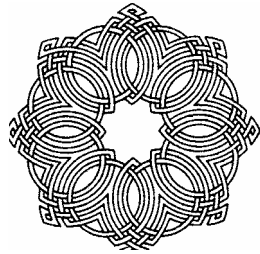
[From the book, "Vernetzte Intelligenz" von
Grazyna Fosar und Franz Bludorf]

Photographs from the Hubble Space Telescope are crisp and clear no matter how distant the galaxy. While this may sound ideal, new calculations suggest that the pictures should actually be blurry, leaving scientists questioning some basic assumptions about time, space and gravity. One fundamental aspect of quantum theory — which describes how matter behaves at the scale of atoms, and general relativity, which relates space, time and gravity at larger scales — is that as light travels through space and time it should be disrupted slightly.

In this way, Hubble should render only blurry pictures. However, since Hubble pictures are clear, researchers say there might be flaws in quantum theory. Researchers studied pictures of a galaxy more than 5 billion light-years away along with pictures of an exploding star 42 million light-years away. All of the images were sharp, which means that the light had not been

distorted in space from the source to the observer. A separate study in which researchers analyzed galaxies some 4 billion light-years away yielded similar results. The results shed doubt on two physical quantities, the Planck length and the Planck time, which are the smallest measurable units of space and time. The Planck length (one trillion trillion trillionth of a meter) is the distance that a photon moving at the speed of light can travel during the Planck time: 5×10^{-44} seconds.

Below these thresholds, things should become fuzzy, and, in theory, light is below the Planck limit. According to some theorists, if time doesn't become "fuzzy" beneath the Planck interval, several astrophysical and cosmological models, including the Big Bang theory, become questionable. Other theorists say that while the new findings should be explored, not enough is known about light's behavior below the Planck interval to draw solid conclusions. [Space.com April 2, 2003 Nature.com March 24, 2003.]



shamans/demonic possession

Having been involed in "exorcisms" for nearly three decades, I would like to present some observations and thoughts on the subject.

I see the possession being split into two types. Inner possession and Outer possession. Inner possession refers to a "possessor" that resides within the body. Outer possession refers to a possessor that resides outside of the body.

In the case of inner possession, I have noticed physical signs. First there is the breathing. A type of growling noise can be

heard in some cases. What is odd about this sound is that the growling occurs at the intake of breath. Under normal circumstances, when one growls, it occurs with the breath coming out. Second is the eyes. The eyes tend to roll up into the head. At times, they roll up so far as not to be able to see any of the pupils and appear all white. Third is the unnatural contortion of the body without any apparent damage (or pain) being experienced. An example is a person's head twisting around on its shoulders without harm being done to its neck.

To touch upon a different area of observation, I have seen the possessor both leave and enter the body. Normally it is from the base of the neck. Although any aperture is used as well, I have noticed this as a point of interest. When the possessor is driven out of a body, it seeks another body to enter. I have seen this attempt and have noticed when it is successful and when it fails. People that have what I would call "murky" auras, have been the subject of the successful entry. People that have clearer auras, have been the subjects of failed entry. As far as what possesses the body, I would place them in two groups. First, that which was living in a human form at one time. Second, that which has not experienced the human form. The second group here, I would describe as that which is considered an "elemental being" and/or a "demon". The first group, which is usually the case, I would describe as the "personality" of the deceased. It is not the soul of the deceased. I find that different methods of exorcisms work according to the particular type of possessor within the body.

Outer possession occurs in a number of ways. There is partial possession and full possession. Partial possession is described as a direct influence upon another with the intent to fully control another's will and action, but is only partially successful. Full possession is when there is success and the will and control of an individual is totally guided by another. Both of the above groups participate in this, as well as humans.

I do not know how much of a detailed answer is wanted, and have attempted to keep things as general as I can. If more is desired, or a particular point of info has been omitted, let me know.

On the issue of shamans. I have been acquainted with many and can speak with some experience on this subject. Hallucinogenics are used by some shamans, not by others. The reason it is not used by some is not because of a belief against it, but because a satisfactory need has not arisen. The purpose of its use is to change their state of awareness in order to perceive a certain matter in which they would not otherwise be able to. The "true" shaman only utilizes the hallucinogenic when no other recourse is seen. The hallucinogenic is a tool that is used. Because the hallucinogenic is the cause of an artificial change of state, vs. a natural one, it is not to be taken lightly. That which is artificially done has its repercussions, therefore the need has to outweigh that.

ZAKK DUFFANY



SUPER-SPIN OR SPINERGY

Leon Maurer

Scientists are getting closer to my ABC theory (which was almost presaged by HPB and pretty much consistent with everything she taught).

But they still haven't figured out how all those electrical fields come into being. Or, more importantly, how they relate to consciousness and give rise to mind, memory — and brains (not to mention, bodies:-)?

It would be nice if the cosmologists and string theorists get together... (And then ask me [or HPB] to fill in the links to the missing zero-points of pure consciousness between the em fields and the strings:-)

In any event, the "Big Bang" may still be a viable concept — so long as we realize it may just be the apparently singular instant at the beginning of (our sidereal) time when the universe fell into matter and changed from its spiritual (noumenal) to its physical (phenomenal) state. (Of course, in Cosmic time, since it also had to evolve through the mental and astral planes, that may have taken ages.) Before that sudden appearance in our sidereal space-time level, the numbers, spatial directions, frequencies, and time relationships used for scientific measurement in our visible metric universe, would have no reality.

So, as far as science is concerned, that's where everything appeared to begin — all at once. Because of that, somebody, said it seems like an explosion, so they gave it the name "Big Bang," and it stuck. But, then, a lightning bolt seems like an explosion to us, and that's an electrical effect, too, that has a finite velocity of propagation. Between those last two states is where modern science (that tries to imagine the whole by examining all the parts and figuring how they interrelate) gets lost in space.

One problem, besides getting hooked on the particles as being fundamental (rather than the wave) is that they don't yet fully understand the fundamental electrical nature of the material universe that must originate in the abstract motion (superspin or spinergy) of the nonmaterial energy source behind their "Big Bang." And, that spin must lead to cycles, and cycles lead to waves, and waves have to flow like electricity and obey all the same laws of electrodynamics such as voltage (pressure), amperage (volume), resistance, capacitance, inductance, phase, resonance, harmonics, etc., as well as generate wave fronts that act as particles that smash into things. (Incidentally, these laws are analogously similar to all the laws of hydrodynamics.)

Another problem is that the parts keep shifting around trying to get back to that superspin or spinergy (the root of electricity, cycles and periodicity) they came from. (All fundamental electrical forces, including gravity, can be both attractive and repulsive depending on the polarity.) So, when science gets down to observing the smallest parts (quantum particles), they change their motion (energy level) and, consequently, their position just by looking at them. Quantum physics thinks that's because these properties are indeterminate and subject to

statistical probability laws. (But, maybe, those mites know what they are doing. :-)

Actually, these apparent effects may be because we can only observe something by reflection. And that means sending out a ray of electromagnetic energy (light, electrons, x-rays or otherwise) to bounce off the object.

When that energetic corpuscle or "inquiry" (sic) wave front has the same energy as the small particle (which is also an electrical wave front) the particle reacts by moving backward and/or changing its direction of spin — like a billiard ball when tapped with the cue stick. (Since, from a theosophical point of view, the observer's consciousness, or consciously directed will or intent which must be a projection of minute energy, can interfere with the consciousness aspect of the quantum particle — could this be a partial explanation of the mechanisms behind some forms of psychic phenomena?)

So, when we try to locate the position of an electron, we can't determine its momentum, and when we try to measure its momentum, we can't determine its position. But, to the scientist, that can only mean that the universe is governed by probability laws... When, actually, it is governed by the informational wave patterns of electrical energy carried by the invisible hyperspace fields that exist in the apparently empty space between the zero-point and the quantum particle. Science labels this space, the Planck distance, and fills it with perturbations or "Cosmic foam" of the "vacuum" — without really knowing what they are talking about. Although, they know from Einstein's theory of relativity, that the closer you get to the zero-point the greater the energy,¹ until at the zero-point, it

¹ It is incorrect, for instance, to say, as Stallo does, that "matter can no more be realized or conceived as mere spacial presence than as a concretion of forces," or that "force is nothing without mass, and mass is nothing without force" — for one is the noumenon and the other the phenomenon. Schelling, when saying that "It is a mere delusion of the phantasy that something, we know not what, remains after we have denuded an object of all the predicates belonging to it" — could never have applied the remark to the realm of transcendental metaphysics. It is true that pure force is *nothing* in the world of physics; it is ALL in the domain of Spirit. Says Stallo: "If we reduce the mass upon which a given force, however small, acts to its limit zero — or, mathematically expressed, until it becomes

approaches infinity (by our measurements). Of course, this completely violates all the rules of quantum physics, since its mathematics can only deal with finite particles having finite energies. So, what to do?

Science needs a new paradigm that can bring these two theories into conformance with each other. Well, that's what string physics is all about.

So, the more advanced Superstring/M-brane theorists are beginning to see that these vibrational patterns on the one dimensional ray of energy ("superstring") that composes the surface ("M-brane") of the adjacent zero-point hyperspace fields (theosophically, the Astral realms linked to the mental realms), are what determine the vibrational nature of the 2-dimensional "strings" that compose the quarks and gluons that make up the 3-dimensional quantum particles.

From there on, electrodynamics takes over and determines the nature of the atoms and molecules, and eventually, all the beings in the universe — from viruses to stars, quasars and black holes. A process — starting from zero, and ending up with our space-time continuum — that is as simple as ABC.

(That is, if you look at it simultaneously from both the inside out AND the outside in.)

infinitely small — the consequence is that the velocity of the resulting motion is infinitely great, and that the 'thing' . . . is at any given moment neither here nor there, but everywhere — that there is no real presence; it is impossible, therefore, to construct matter by a synthesis of forces" (Stallo, *Concepts and Theories of Modern Physics*, p. 161).

This may be true in the phenomenal world, inasmuch as the illusive reflection of the *one reality* of the supersensual world may appear true to the dwarfed conceptions of a materialist. It is absolutely incorrect when the argument is applied to things, in what the Kabalists call the supermundane spheres. Inertia, so called, "is force" according to Newton (*Princ. Def. iii.*), and for the student of Esoteric Sciences the greatest of the occult forces. A body may be considered divorced from its relations with other bodies—which, according to physical and mechanical sciences, give rise to its attributes—*only conceptually*, only on this plane of illusion. In fact, it can never be so detached: death itself being unable to detach it from its relation with the Universal forces, of which the one FORCE or LIFE is the synthesis; but simply continues such inter-relation on another plane. (SDI, 510-11)

And, it will become so simple when these scientists begin to understand how zero-point consciousness (awareness and will) is physiologically, chemically, neurological, and psychologically linked to all those material entities through their coenergetic hyperspace electrical fields.

Thus, such a new paradigm will eventually — by tying together and correlating holographic information theory with Superstring/M-brane physics and its hyperspace fields (matter) married to consciousness (spirit) which, together, originate simultaneously at the cosmic field's zero-laya-point center — give us a Unified Field Theory of Everything. Incidentally, that is what the theosophical and scientifically metaphysical theory of ABC has already done...

Although, conventional science, steeped in its materialistic biases, is not yet ready to fully comprehend or accept it.

But, when they do, which, as HPB predicted, is inevitable, theosophy will no longer stand outside of established science, but will merge with it.

And, from then on, no one will be able to refute the reality of both karma and reincarnation and the unity of all beings, along with the moral-ethical responsibilities to each other that they imply.

But, didn't we theosophists already know that everything in the universe is conscious — to one degree of expression or another — and, that consciousness is eternal?

How could that not be — since the zero-point center of the universe is everywhere, while it's circumference, being the continuous interconnected surfaces (or M-branes) of all the coadunate but not consubstantial and multidimensional hyperspace electrical fields, is nowhere? And, further, while the fields are forever changing, the zero-point (that is their origin) can never change its essential "beness," or potential being.

To visualize (by using our imagination focussed meditatively in the higher mind) how these fields at the primal beginning are, (1) derived out of a centralized zero (Laya) point of infinite spinergy, (2) coenergetically interrelated with each other in their spiral involution's, (3) have no beginning or end (like a snake with its

tail in its mouth), (4) follow a continuous spiral vortical path that has no separate inside or outside (like a Mobius strip or Klein bottle), and (5) simulates the analogous paths as well as the topological molecular code of the eventual DNA molecule -- to finally form 14 inner spherical fields within the outer ring-pass-not field (in accord with the formula in the Book of Dzyan, "The 3, the 1, the 4, the 1, the 5, the twice 7, the sum total," and the ancient concept, "As above so below")

Leon Maurer



AN INTERESTING EDITORIAL

It is with a good deal of diffidence that I venture on the twenty-fifth year of our Canadian magazine with its cosmopolitan outlook and interests that are at once centrifugal and centripetal. Our centre is everywhere and our circumference nowhere, but unfortunately most of our colleagues are not happy unless they feel safely tucked in by some circumambient limitation to which they can point with pride as their chosen boundary. It is sometimes a church, sometimes a society, sometimes an order, sometimes a science and very frequently just a fad. Our ideal of Universal Brotherhood has a magic of its own, separating the sheep from the goats without their knowledge of the difference until it becomes a question of dedicating one's life to the True Shepherd. There are disputes over names, quarrels about leaders, arguments over opinions, debates about organization, but these all miss the main issue. One cannot help being amused at the bitterness with which any reference to Madame Blavatsky is met. It would be equally silly if sailors whenever they heard a compass mentioned, threatened to mutiny because their captain worshipped an idol. We worship no idol in Madame Blavatsky. She is as impersonal as any compass. She indicates the thirty-two points of seamanship. And she insists that every mariner steer his own course. All the admi-

rals and stevedores and boatswains insist that we follow the courses they may lay, but we prefer to use the compass and chart our own course. All who use the compass and are honest mariners will reach the haven where they would be. Otherwise they may awake one day to find themselves on a piratical craft with its ugly ensign and its selfish and isolating instincts. I had the option in 1889 after reading all the theosophical books then available, in Edinburgh, with six months over *The Secret Doctrine*, of going to London and meeting Madame Blavatsky or of crossing the ocean to work for theosophy. I did not go to London. *The Secret Doctrine* teaches the fundamental identity of all Souls with the Universal Over-Soul. No purely spiritual Buddhi (Divine Soul) can have an independent (conscious) existence before the spark which issued from the Over-Soul has passed through every elemental form of the phenomenal world, and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas (or Nous), from mineral and plant, up to the holiest Archangel. Any true man can build on that.

—A.E.S.Smythe



CONSCIENCE

Ever present and operant in the breast is *That* which never becomes a party in one's guilt, conceives never an evil thought, consents never to an unrighteous deed, never sins, but holds itself impeccable, immutable, Personally holy, — the conscience, counselor, comforter, judge, and executor of the Spirit's decrees. None can flee from the Spirit's presence, nor hide from himself.

The reserved powers are the Mighty Ones. Side by side sleep the Whispering Sisters and the Eumenides. Nor is con-

science appeased till the *sentence is pronounced*. There is an oracle in the breast, and unsleeping police; and ever the court sits, dealing doom or deliverance. Our sole inheritance is our deeds. While remorse stirs in the sinner, there remains hope of his redemption. "Only he to whom all things are one, who draweth all things to one, and seeth all things in one, may enjoy true peace and rest of spirit."

None can escape THE PRESENCE. The OUGHT is everywhere and imperative. Alike guilt in the soul and anguish in the flesh affirm His ubiquity. Matter in particle and planet, mind and macrocosm, is quick with Spirit. (*Alcott's Table-Talk*, p. 159)

A Change of Condition

Therefore, the "last vibration of the Seventh Eternity" was "foreordained" — by no God in particular, but occurred in virtue of the eternal and changeless LAW which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the "Days and Nights of Brahmâ." The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. "The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap of Maya." It implies that this expansion, not being an increase in size — for infinite extension admits of no enlargement—was a change of condition. (SDI, 62-63)

For, suppose we endeavor to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to “nothing,” creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent. (“Is Creation Possible for Man,” C.W. iii, 380)

Matter in its Abstract sense: *the Germ*

The ray of the “Ever Darkness” becomes, as it is emitted, a ray of effulgent light or life, and flashes into the “Germ” — the point in the Mundane Egg, represented by matter in its abstract sense. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form “the Germ;” or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter. (S.D. I, 57)

It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank.

This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is

necessary; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice. (S.D. I, 44-45)



Hindering The Modifications

If you're interested in meditation and can't successfully hinder ALL the modifications of your thinking principle, then try this of FMW's experience-----

While engaged in this course of reflection, it suddenly dawned upon me that a common error in meditation---and one which I had been making right along---lay in the seeking of a subtle object or experience. Now, an object or an experience, no matter how subtle, remains a phenomenal time-space existence and therefore is other than the supersensible substantiality. Thus the consciousness to be sought is the state of pure subjectivity without an object. This consideration rendered clear to me the emphasis, repeatedly stated by the manuals, upon the closing out of the modifications of the mind.

But I had never found it possible completely to silence thought. So it occurred to me that success might be attained simply by a discriminative isolation of the subjective pole of consciousness, with the focus of consciousness placed upon this aspect, but otherwise leaving the mental

processes free to continue in their spontaneous functioning—they, however, remaining in the periphery of the attentive consciousness.

Further, I realized that pure subjective consciousness without an object must appear to the relative consciousness to have objects. Hence Recognition did not, of itself, imply a new experiential content in consciousness." I saw that genuine *Recognition* is simply a realization of Nothing, but a Nothing that is absolutely substantial and identical with the SELF. This was the final turn of the Key that opened the Door. I found myself at once identical with the Voidness, Darkness, and Silence, but realized them as utter, though ineffable, *Fullness*, in the sense of Substantiality, Light, in the sense of Illumination, and Sound, in the sense of pure formless Meaning and Value. The deepening of consciousness that followed at once is simply inconceivable and quite beyond the possibility of adequate representation.

(*Experience and Philosophy*, p. 263)

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Compare the above to this in the S.D.:

Everything has to be viewed as ideal, with the exception of Paranirvana, by him who would comprehend that state, and acquire a knowledge of how Non Ego, Voidness, and Darkness are Three in One and alone Self-existent and perfect. It is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit,—if a somewhat Irish mode of expression may be permitted. (SD, I, 42-43)



The Human Bodhisattvas

The human Bodhisattvas are candidates, so to say, for perfect Buddhahood (in Kalpas to come), and with the option of using their powers now if need be. "Perfect" Buddhas are simply "perfect" Initiates. **All these are men, and not disembodied Beings, as is given out in the Hīnayāna exoteric books.** Their correct character may be found only in the secret volumes of Lugrub or Nāgārjuna, the founder of the Mahāyāna system, who is said to have been initiated by the Nāgas (fabulous "Serpents," the veiled name for an Initiate or Mahatma). The fabled report found in Chinese records that Nāgārjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nāgas that it was precisely the doctrine that had been secretly taught by Sākyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brāhmanical secret Schools in the Himālayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himālayas for ages before the appearance of Sākyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the *Sunyata*, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajñā-Pāramitā, or "knowledge across the River," (*C.W. xiv*, p. 435)

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 Kabalah and the Kabalists)

Will the World always be With Us?

The world . . . "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality, *everlasting eternity*, no better than the productions and tricks of *maya*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions — human life in the universal *mahamaya* — for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one "illusion" does not help another "illusion" of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya*. — H.P.B.

An Occultist does not feel "himself tied to the Karma of all his fellow-men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone.

I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in

any “authority” let alone “divine revelation”! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition But what I do believe in is:

- (1) The unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men;
- (2) That it has reached us *un-altered*; and
- (3) That the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H.P.B.



A correspondent wrote to HPB-----

Therefore, like Karma, also *deliverance*, redemption or salvation (from the world) can never be otherwise than “*personal*,” or let us rather say “*individual*.” The world, of course, can never be delivered from itself, from the “world,” from pain and evil. And *no one* can be delivered therefrom by anyone else. — You certainly do not teach vicarious atonement! Or, *can* anyone save his neighbour? Can one apple make ripe another apple hanging next to it?

HPB replied-----

No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin’s hand, thus diminish that danger by one-half. As to Karma this is again a misconception. There is such a thing as a *national*, besides a *personal* or *individual* Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way. (“World Improvement or World Deliverance”)



Continuing his disparagement of humanity the correspondent writes:

Humanity, as a *whole*, will always remain comparatively the same “fools,” which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these “fools” would be any the wiser by it, or any the more satisfied and happy?

And HPB replied:

This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry tomorrow?

(“World-Improvement or World-Deliverance”)

Nothing of that which is conducive to help man, collectively or individually, to live — not “happily” — but less unhappily in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his worldly or spiritual progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in “Socialism” and the third in a “longing only for eternal peace,” there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about “cos-

mology the evolution of man and of the universe.”—H.P.B. (““What Shall We do for Our Fellow-Men?”)



LEGEND OF THE NIGHT- FLOWER¹

TRADITION OF THE STEPPES.

At the very beginning of the creation of the World, and long before the sin which became the downfall of Eve, a fresh green shrub spread its broad leaves on the banks of a rivulet. The sun, still young at that time and tired of its initial efforts, was setting slowly, and drawing its veils of mists around him, enveloped the earth in deep and dark shadows. Then a modest flower blossomed forth upon a branch of the shrub. She had neither the fresh beauty of the rose, nor the superb and majestic pride of the beautiful lily. Humble and modest, she opened her petals and cast an anxious glance on the world of the great Buddha. All was cold and dark about her! Her companions slept all around bent on their flexible stems; her comrades, daughters of the same shrub, turned away from her look; the moths, winged lovers of the flowers, rested but for a moment on her breast, but soon flew away to more beautiful ones. A large beetle almost cut her in two as it climbed without ceremony over her, in search for nocturnal quarters. And the poor flower, frightened by its isolation and its loneliness in the midst of this indifferent crowd, hung its head mournfully and shed a bitter dewdrop for a tear. But lo, a little star was kindled in the sombre sky. Its brilliant rays, quick and tender, pierced the waves of gloom. Suddenly the orphaned flower felt vivified and refreshed as by some beneficent dew. Fully restored, she lifted her face and saw the friendly star. She received its rays into her breast, quivering with love and gratitude. They had brought about her rebirth into a new life.

Dawn with its rosy smile gradually dispelled the darkness, and the star was submerged

¹ [This more descriptive name has been chosen for our flower, instead of the very unromantic names of four-o'clock and marvel-of-Peru, by which it is known.] — C.W. I, p. 7-9

in an ocean of light which streamed forth from the star of day. Thousands of flowers hailed it their paramour, bathing greedily in his golden rays. These he shed also on the little flower; the great star deigned to cover her too with its flaming kisses. But full of the memory of the evening star, and of its silvery twinkling, the flower responded but coldly to the demonstrations of the haughty sun. She still saw before her mind's eye the soft and affectionate glow of the star; she still felt in her heart the beneficent dewdrop, and turning away from the blinding rays of the sun, she closed her petals and went to sleep nestled in the thick foliage of the parent-shrub. From that time on, day became night for the lowly flower, and night became day. As soon as the sun rises and engulfs heaven and earth in its golden rays, the flower becomes invisible; but hardly does the sun set, and the star, piercing a corner of the dark horizon, makes its appearance, than the flower hails it with joy, plays with its silvery rays, and absorbs with long breaths its mellow glow.

Such is the heart of many a woman. The first gracious word, the first affectionate caress, falling on her aching heart, takes root there deeply. Profoundly moved by a friendly word, she remains indifferent to the passionate demonstrations of the whole universe. The first may not differ from many others; it may be lost among thousands of other stars similar to that one, yet the heart of woman knows where to find him, near by or far away; she will follow with love and interest his humble course, and will send her blessings on his journey. She may greet the haughty sun, and admire its glory, but, loyal and grateful, her love will always belong to one lone star.

THEOSOPHICAL QUERIES

[*Lucifer*, Vol. IV, No. 19, March, 1889, pp. 87-88]

The first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being:—the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest

of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight and knowledge*, and give us “life everlasting.”

How can one practice altruism and philanthropy, when one devotes one’s life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

Can there be a compromise? Can one divide one’s existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one’s activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work *only* for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist . . . But what is the right criterion for one’s judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? And what right has anyone to believe that his opinion must be accepted on authority—when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefitted; or rather there would be nobody who would want to possess any wordly goods, and so the benefit of civilization would be lost? This seems very irrational. If, by a firm conviction in one’s spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

5/17 February, 1889,

BARBARA MOSKVITINOFF.
Petersbourg, Petite Morskaiia. RUSSIA

The questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the “separateness” which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As ail Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call “self” is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite “selves” with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i.e.*, conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilization being lost," a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life

as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

C.W. XI, 103-06