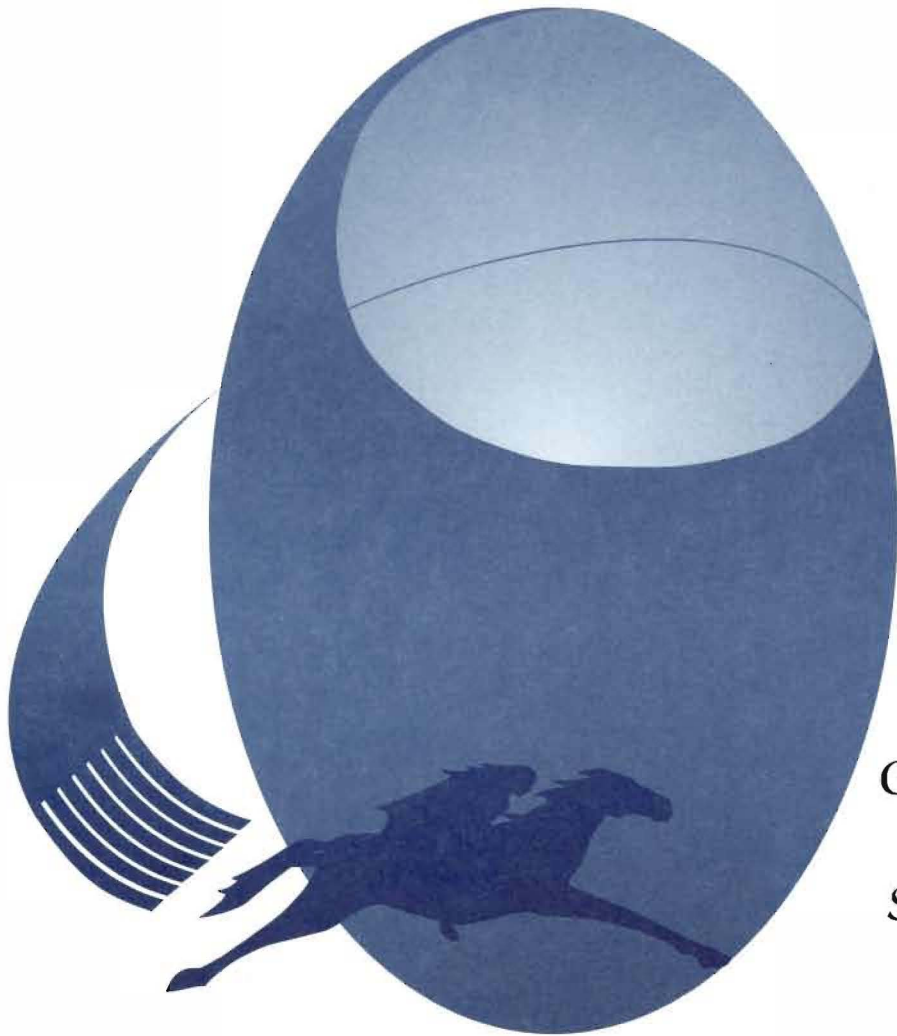


FOHAT

Volume II, Number 4

Winter 1998



*The Creators
of Self-
Consciousness*

*A Further Look at
The Meditation
Diagram
of H.P. Blavatsky*

*On Preparing to
Study The
Secret Doctrine*

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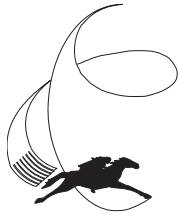
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Contents

Editorial 76

Letters to the Editor 77

The Creators of Self-Consciousness 78
by Claude Hughes

On Preparing to Study The Secret Doctrine 82
by Anne Redlich

The Science of Universal Harmony 84
by Knut M. Pauli

Active Theosophy: The Meditation Diagram of
H.P. Blavatsky - (continued) 87
by Sharon Ormerod

Health From Mind to Body 91
by Robert Bruce MacDonald

Musings From A Secret Doctrine Class 95
by Laurier Auger

To be featured in coming issues:

Mahatma Gandhi - A Modern Look at Ahimsa;

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Living In The Present

Has society today, and the Theosophical Society as a microcosm of the greater society, traded away natural freedoms in favour of false securities? There has been an impulse over the last two millennia to move away from slave-based economies—yet some will argue that overt and government sanctioned slavery has been replaced by a form of slavery that is more insidious because it is not recognized by the very people caught up in its web. Before the turn of the century, a person could spend years travelling the world and the only people who knew that person's whereabouts were him and those he shared that information with. Today, you cannot travel to the local store and make a purchase without there being a record of your presence. Have we traded freedom for convenience or a false security?

Real security does not come from a set of government laws or regulations but rather from within. It is only the materialist who seeks security outside of himself. Fear and outrage at the pain and suffering endured by our neighbours causes people to trade away their right to make choices for legislation that ensures they and others will make a choice less likely to hurt others. They hope that such a trade will make things better in the future. These people are caught living in the past and in the future. Such linear thinking overrides those intuitions that make us uneasy every time we sign some new license or registration form. By learning to live fully in the present, we would pay more attention to that intuition and be less likely to tolerate others dictating our actions. What are the consequences of not living in the present—what is it that our intuition is trying to tell us?

Theosophists often read that they are to live in the present. Karma sets before us certain challenges and duties when we are ready to meet them. Let us look at the innocent example of registering motor vehicles and licensing drivers. There was a time when registration and licensing did not exist. The argument was then given that in exchange for giving up certain private information, the roads could be made safer for everyone. However, as soon as you sanction the release of private information to a third party you may be involved in the wider social karma surrounding the use and misuse of that information by that third party. You agreed to the government act that legislated the above. It is easy to see that as bureaucracies grow they become unaccountable, as it is too difficult to keep track of them. An example of abuse from public health dates back to 1932 where 400 poor illiterate black men from Tuskegee, Alabama were allowed to go untreated for syphilis in the name of experimental science. Many of these men were followed by the study until their death, and the experiment was abandoned only in 1972 after it had leaked

into the press. If such experimentation continued up until 1972, what kind of experimentation is going on today? The suffering of the men of Tuskegee and of their wives, and any defects passed on to their offspring becomes the karma of the unwitting American public who allowed health to pass out of their personal domain into the domain of the U.S. Public Health Service. Examples like this can be found in any western democracy. If we are not to hand power over to public agencies then how are we going to ensure the protection of the public?

The best protection can only come from a return to a Spiritual foundation for society. Society's leaders would then govern themselves and the sheep would follow with some help from very harsh criminal laws and civil suits for those that need these. In this way responsibility is left up to individuals who can then forge their own karma. The individual rather than government becomes the responsible agent. By taking on responsibility it is important that you live more in the present as every act has a consequence and you must continually be aware of this. As Moral Law may be the highest human expression of the Natural Law, it becomes important for the individual to begin to understand his moral rights and responsibilities, as legal rights and responsibilities are inevitably a subset of the moral. The protection of these becomes paramount lest you be unwittingly dragged into some sort of karmic responsibility that you might otherwise have avoided or into legal repercussions that are very harsh. It may be that as Theosophists we can each individually, and possibly as a group, keep our thoughts elevated and consequently stay above the legal and moral mess that the balance of society finds itself in. However, as advocates of Universal Brotherhood do we not owe some responsibility to "poor orphan humanity" and are we not obligated to sound the alarm despite the harm that might come to our personal reputations? Blavatsky puts it simply:

Act individually and not collectively; follow the Northern Buddhist precepts: "Never put food into the mouth of the hungry by the hand of another"; "Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty"; "Never give to the Sun time to dry a tear before thou hast wiped it." Again "Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall." (*Key to Theosophy*, TUP, 244)

Modern Western democracies are expert at turning food to gall. Once enough gall has accumulated, it inevitably will explode. We cannot maintain this false security forever—Karma will have its way in the end, one way or another.



Letters to the Editor:

Re: Brothers of the Shadow and the Society by Abhinyano

As you said in the Editorial, “Most people are not historians and consequently have not done the work needed to be able to argue on historical issues.” So they read between the lines.

The following two quotes are from the article.

Leadbeater is not the only one to be blamed for the downfall of our Society. Annie Besant helped much in this by first allowing the Liberal Catholic Church to be implanted into the Theosophical body . . .

Thus the cause of the decline and fall of the Theosophical Society must be put on the shoulders of the Liberal Catholic Church as a product of Jesuitism . . .

You cannot put the blame on their shoulders entirely and leave the general membership free of responsibility. Too many of them leaned towards a blind faith in their infallibility and failed to exercise their reason and common sense. How eager one is to judge others! Why not judge truly? To judge truly, one must be in love with life, and then one will never judge at all. Because one is not in love with life, one will judge by one’s standards of morality, by good and evil, and hence place a barrier on that love, that understanding.

Of those who were able and did look at events objectively, many were ostracized as being unfaithful to the T.S. leaders. The Jesuits, of course, did wish for such a division and fallout in the membership, but they did not foresee that out of those who fell away came many new sproutings of organizations embodying the same truths as promulgated by the T.S. The original thrust of the T.S., medusa-like, has come out in a myriad of new forms. Yet the T.S. has still a certain vigor and can do much yet in bringing about more understanding of ageless Truth.

Lest one forgets, the point should be made that the Theosophical Society membership has to assume some responsibility for the turn of direction and for bringing it back to what the founders intended. The measure of policy and action should be the query: does it contribute to enhancing the nucleus of Universal Brotherhood?

In the first place, the brothers of the shadow are not always as effective as they would wish. A person may in a certain small area be taken over but it is not an

all-or-nothing process. Prof. Chakravarti was certainly a malignant influence over Mrs. Besant where she was concerned with her clairvoyant powers. Prof. Chakravarti wanted her to give up her association with Leadbeater but this the professor was not able to bring about. At most he created her wavering reaction in the 1906 affair. It will not do for posterity to blame Prof. Chakravarti for the muddled turn of events regarding the T.S. and The L.C.C. If you wish to know the truth, Mrs. Besant’s strength could withstand the forces of any number of brothers of the shadow.

When one is concerned not with the Truth but with the vessel that contains the Truth, that has no value.

Criticism and personal defamation does not mend and heal, but only rends and destroys. The past is past except in that its shadow still falls on the present. Concentrate on the changes that need to be made now.

Joseph Ross

Editorial

. . . I did delve into the problem of the holocaust, getting both Wilhelm Staeglich’s book and *The Leuchter Report*. . . Needless to say I was in a state of shock for a couple of days! I had always thought the evidence was overwhelming in the *other* direction!

Along similar lines, there are particulars on which H.P.B. remained silent, not so much for lack of *need or value*, but because they would “muddy” the philosophic stream being passed to a lower plane by way of her life. . . For example, why did she not mention Plato or Pythagoras’ efforts to get rid of slavery? and if they made no efforts, then why not give us some hints about their reasons for such an attitude? Perhaps it was so ingrained in the morés of the time that no opening for rational discussion was available — in short, the cycle was not ripe. Karmic law is, in my opinion, much more mysterious (and inevitable!) than most theosophists realize. We forget that not only the lowest but the highest being is a karmic agent. When need becomes strong enough, the right event, the right person, and the right *time* roll into action. . . It would be FATE if we let self-conscious beings out of the picture, but with those peculiar beings who straddle two planes the fatalistic viewpoint goes up in smoke. Geographically and racially, it is fate; individually — NEVER. We are the deuces-wild and place ourselves on one cycle or another according to our *choices*.

Jerome Wheeler

THE CREATORS OF SELF-CONSCIOUSNESS

Claude Hughes

Usually when people ask, “What is consciousness?” they really mean “What is self-consciousness?” The ability to be conscious and reflect upon the fact that you are conscious is, according to the Sacred Science, an attribute of one of our principles. The Higher Manas, or spiritual Ego in each of us is immortal and can’t be killed or dissolved though it can lose the harvest of its journey. It is not a compound thing and therefore not dispersable, it is atomic rather than molecular. While the ground it tills may be barren, still as the husbandman it can neither be added to nor taken from, or as *The Voice of the Silence* says in comparing it to the personality:

Thy shadows live and vanish, that which in thee shall live forever, that which in thee knows, for it is knowledge, is not of fleeting life: it is the man that was, that is, and will be, for whom the hour shall never strike. (p. 34)

If we remember that there is only ONE PRINCIPLE with six aspects or facets we can avoid the error of taking our “didacticism” too seriously. What’s sauce for the goose is poison to the gander, and each pilgrim has to pick and choose in matters of motive and discretion. We rise and fall according to our ability to live from the heart-outward.

We accomplish this through *Fohat** or universal love. If Atma holds the secret of Prajna or perception, if Buddhi holds that of focus or “I-ness,” then the Kumaric aspect contains the basis of thought. The “silent Watcher and Thinker” does not so much think in our sense of the term but gives rise to the ground or possibility of thought. Being fohatic it is a *bridge* between the eternal and the evanescent, the infinite and the finite. The activity of the Kumara begins when *we look in its direction*. However, like the sun, it will not chase us but we must follow it, and the easiest way to begin is to make a battle-plan for giving our life away to the human family. The Heart wakes up when the world is our playground, and this choice exists only while in the flesh:

The Physical . . . serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute. (*Secret Doctrine* I, 181)

Universal Cognition or *Thought Divine* proceeds from Mahat or Universal Mind in Primary Creation.

That which is *thought divine* in the Primary Creation becomes, or gives rise to, *Ego-ism*. This is said to be the *second* Creation. Mahat of the second creation, or Ninth, is that of the Kumaras. (*vide* I, 75)

Perhaps we can see a dim reflection of these two creations within ourselves, one in our sense of universals, two in our sense of *duty* or service to those universals.

The Kumaras in the esoteric teaching are the progenitors of the true spiritual SELF in the physical man—the higher Prajâpati, while the Pitris, or lower Prajâpati, are no more than the *fathers* of the model, or type of his physical form, made “in *their* image.” Special attention is drawn to this class of Dhyan Chohans, for herein lies the mystery of generation and heredity. The Kurma Purana, after enumerating them, says: “These five, O Brahmans, were Yogins, who acquired entire exemption from passion.” They are *five*, because two of the Kumaras *fell*.[†]

Of all the seven great divisions of Dhyan-Chohans, or Devas, there is none with which humanity is more concerned than with the Kumaras.

The Kumâras. the “mind-born Sons” of *Brahma-Rudra* (or Siva) the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man—mystically, are the progeny of Siva, the *Mahayogi*,

* Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested. (*S.D.*, I, 119)

† The gist, and much of the wording, of the next six paragraphs comes from pages 456-59, Vol. I of *The Secret Doctrine*.

the great patron of all the Yogis and mystics of India. They themselves, being the “Virgin-Ascetics,” refuse to create the *material* being MAN. Well may they be suspected of a direct connection with the Christian Archangel Michael, the “Virgin Combatant” of the Dragon *Apophis*, whose victim is every soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, *refused to create* just as the Kumâras did. Does not that patron-Angel of the Jews *preside* over Saturn (Siva or Rudra), and the Sabbath, the day of Saturn?

Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE **before** his body does. “To live is to die and to die is to live,” has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual man.

“The *Kumaras*,” explains an *esoteric* text, “are the Dhyanis, derived immediately from the supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind.”

They may indeed mark a “special” or extra *creation*, since it is they who, by incarnating themselves within the senseless human shells of the two first Root-races, and a great portion of the Third Root-race—create, so to speak, a *new race*: that of thinking, self-conscious and *divine* men. (*vide* I, 457-59)

The Bodhisattva vow of compassion that refuses Nirvana and works to the endless-end, may find us losing our enthusiasm, but listen closer — the heart perks up. The sky, the wind, and the rain repeat daily this grand panoramic concept of *Duty*: —

[T]he FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in Pymander—without any gradual transition—landed on this Earth, having *broken through the seven Circles of fire*, or the seven intermediate Worlds, in short.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirvanees*. It was the turn of those “Gods” to incarnate in the present Manvantara. (*Secret Doctrine* II, 232)

Why or how the Kumaras can be both primary and secondary is explained on pages 232-33 of Vol. II. It shows that what comes in at the *very beginning* as a passive or latent factor, becomes active at a far later period:

We have a passage from a Master’s letter which has a direct bearing upon these incarnating angels. Says the letter: “Now there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyan-Chohans are borne in by influx ‘ahead’ of the Elementals (Entities . . . to be developed into humanity at a *future time*) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity*.” That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.

However, there is a sad side to articles like this. The divinity and immortality in each of us is a very mysterious thing to discuss or write about, for in so doing we may generate in ourselves a factitious sense of growth which stops all real awakening of the heart. It is in this sense that Martin Luther King, Gandhi, Tolstoi, etc., etc., are more real practitioners of theosophy than you and I, for they achieve that union of the heart and the head which takes *Universal Love* into the arena of practice. The heart catches fire only when we *try* to give ourselves away:

Make up your mind that in some part of your nature, somewhere, there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognize mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature—and if possible see that it is the lower part—does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will, of course, take time—all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it,

but take up the attitude that you are working towards that end. . . .

Don't try to feel more friendly to this or that person—more actively friendly, I should have said. Such things must spring up of their own accord and will do so in time. But do not be surprised that you feel *all* compassion die out of you in some ways. That, too, is an old story. It is all right because it does not last. Do not be too anxious to get results from the practice I have outlined above. Do not look for any: you have no concern with them, if you do all that as a duty. And finally, do not forget, my dear fellow, that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction. So I wish you luck, and wish I could do more for you. But I will do what I can. (*Letters That Have Helped Me*, pp. 94-95)

The magic just under the surface of the present world chaos is overwhelming, especially in the West. One only needs to look closely at the human heart as if it were a great vast movement, a seed or paradigm for our tomorrows. The magic is there and growing for all those who can develop the fine art of ignoring the *roar of the world's media*.

For example, judging by such popular writers as Deepak Chopra and Larry Dossey, the medical world of super-orthodoxy seems to be moving toward an "endangered species status." Like a sinking ship, its materialism is leaking contradictions and cul-de-sacs on all sides!

Dossey, in his desire to reconcile science and spirituality, has proposed that the mind is "nonlocal."

By this he means that the mind is not confined to a point in time, such as the present or a single lifetime. He bases the concept of "nonlocality" on quantum physics rather than the classical Newtonian physics that underlies modern medical science. (Andrew Snee)

Reading Dossey's material would make one think he's a serious student of *The Secret Doctrine*. Whether it is so or not, he certainly expounds many basic ideas of occultism, even to defending Kepler and "Action at a Distance"! When asked why there was such opposition to "nonlocality" in the world of medicine in particular, and science in general, Dossey replied:

It's been a way of putting down another scientist since Galileo condemned the young Kepler for believing in action at a distance; Kepler had the audacity to propose that the earth's tides were caused by the distant ef-

fects of the moon's gravity. Galileo called Kepler's ideas "the ravings of a madman." The idea that something could be affected by invisible forces at a distance has always been anathema to scientists. They still balk at this. . . .

The holdup in science is that if you launch into nonlocality you're going to have to go outside the brain and move beyond the machine model. You can hang on to the machine metaphor as long as you stay local. You can do all sorts of mind-body theorizing. You can complicate the brain's relationship to the body. You can bring in psychoneuroimmunology and talk about the brain as neural network. You can make it as fancy as your imagination will allow, but the barrier is still space and time. You can't get outside the spatial confines of the body or else you've said that the mind is more than the brain, that there are things minds can do that brains can't. The dogma is that brains operate locally within a space-time matrix. . . .

Quantum physicists have gotten out of the conventional space-time matrix by demonstrating nonlocality at the quantum level. But biologists and neuroscientists cannot conceive of going outside it. Therefore they deny data that might force them out of it: data on nonlocality at the level of human beings.

This is the real barrier. This is the line in the sand across which they will not walk because there's too much at stake. You can't stay within the brain and the body if you get into nonlocal human experiences; there's no theoretical mechanism that allows for nonlocal experience. That makes the scientific stakes immense. Where this becomes relevant to medicine is in experiments that have directly to do with healing. That's where prayer enters. There are more than 150 studies, most of which have statistical significance, related to prayer and healing. (*The Sun*, Chapel Hill. North Carolina, Spring 1995.)

However, Dossey, like H.P.B., takes a dim view of what most people call "prayer" because they are both "directed" and self-centered; therefore, a form of black magic in the brotherhood of the ONE SELF. So Dossey, like H.P.B. in *The Key to Theosophy*, enlarges the meaning of prayer to mean "*the compassionate, caring interaction of one consciousness with another.*"

Love and empathy and compassion and caring seem to be fundamental qualities inherent in all these transactions between people

at a distance. They're the golden thread without which the experiments don't work. . . . I think prayer is communion with the universe or the one mind. Anything we do in communion or communication with the Absolute—for me, that's prayer. (*Ibid.*)

This is very similar to *The Key to Theosophy*, which says of true prayer:

An Occultist or a Theosophist addresses his prayer to *his Father which is in secret*. . . . In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by*, and *in*, the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy. . . . Prayer is an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into pure gold. The only homogeneous essence, our "will-prayer" becomes the active or creative force, producing effects according to our desire. . . . *Will-Power* becomes a living power. But woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal ego or physical man, and saying, addressing their Higher Spiritual EGO immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! . . . And as the great majority of people are intensely selfish, and pray only for themselves, asking to be *given* their "daily bread" instead of working for it, and begging God not to lead them "into temptation" but to deliver them (the memorialists only) from evil, the result is, that prayer, as now understood, is double pernicious:

- (a) It kills in man self-reliance;
- (b) It develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature.

I repeat, that we believe in "communion" and simultaneous action in unison with our "Father in secret;" and in rare moments of ec-

static bliss, in the mingling of our higher soul with the universal essence. . . . (pp. 67-70)

Even the moderns are beginning to see through the intense selfishness of much that we call "prayer":

One of the reasons that I [Dossey], an incurable introvert, am much more comfortable with nondirected prayer is that I think human beings are not always smart enough to know what to pray for. It's like trying to "fix" the environment: how can we be so presumptuous as to think we know how a complex environment works? . . .

I question the new-age equation between spiritual achievement and physical health; that if I can just get wise enough, or enlightened enough, I will have perfect health. This anthem of the new age is reductionist and simplistic, much like classical science.

Buddha claimed that the cause of suffering is attachments. New-age beliefs are a prescription for attachments. Attachments to health, prosperity, perfect relationships, perfect lovers. A life without complexity, without any differences and contrasts. And because the new age is a prescription for attachment, it's a prescription for suffering. Already it has caused a lot of suffering for an awful lot of well-meaning people because of the inherent attachments it fosters.

It's easy for me to come across as a malcontent about the new age, just as it's easy to see me as a malcontent challenging my colleagues in science. But I think people are ready for a more complex message.

Dossey then divides modern medicine into three eras:

ERA I is mechanical medicine. That's been in place since the 1860s.

ERA II is, the psychosomatic era, which is now called the mind-body approach, and includes the influences of one's thoughts, emotions, and attitudes on one's own body. Mechanical and mind-body medicine are both local in concept and experience.

ERA III is a different kettle of fish. It's nonlocal medicine. Era III acknowledges that there can be distant effects of one mind on other bodies. Things like retrocognition, precognition, effects coming before causes, or healing resulting from prayer, where the people praying are far away and the patients don't even know they're being prayed for.

Although Era III is relevant medically, its real importance is not whether we can use our

. . . *continued on page 93*

This paper was originally presented at The Secret Doctrine Symposium held May 21-24, 1998 in Oklahoma City. A collection of the conference papers will be bound together for sale. For more information contact The Midwestern Federation, TSA, 100 SE 9th St., Suite 902, Topeka, KS 66612.

On Preparing To Study The Secret Doctrine

Anne Redlich

The following paper "On Preparing To Study *The Secret Doctrine*" is one woman's thoughts on her own experience of preparing to study *The Secret Doctrine*. The beauty of Theosophy is that it contains neither creeds nor dogmas, and for this reason, each individual comes to the study of *The Secret Doctrine* bearing his or her own particular approach and mark. However, since the ancient philosophy is the outer covering of the recondite truths inherent in nature, we can prepare ourselves to more closely resonate with these truths by honing and refining our instruments, that is ourselves.

In the Kabbalistic tradition of the Jews, it was customary for men to wait until their 40th year to begin the actual study of the Kabbalah. Now that I am nearly 40, I understand this tradition. It seems that this tradition is not born out of orthodoxy, but to truly know oneself takes time, and knowledge of the self is necessary to fathom the Esoteric Philosophy. As H.P.B. says in *The Voice The Silence*, "Unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature."¹

Now the question arises as to why self-knowledge is so important in this pursuit. In Volume XII of *The Collected Writings*, H.P.B. states that "You cannot take a herring barrel and use it for attar of roses", therefore we must purify our vessels, that is ourselves, before we can resonate with the truths of the ancient wisdom. What is it though that we are attempting to purify? Surely it is not simply our bodies. It is our consciousness, our psyches and our thoughts. These set the pitch for our bodies which are only the outer covering of the inner faculties. Therefore, this preparing of our vessels is a psychic or psychological experience. For, as Gottfried de Purucker says in *The Esoteric Tradition*, "all life is composed of varying qualities of consciousness substance".²

In *Man The Measure Of All Things*, Sri Krishna Prem describes, "the real world as a tissue of psychic experience and the great cosmos, like the little cosmos of man's daily life is psychic through and through, and by gaining knowledge of ourselves, we also gain knowledge of the greater cosmos in which we live and have our being". Sri Krishna Prem states that "the real purpose of all ancient cosmogonies [is] to invite us to turn our gaze inwards to the source and origin both of the 'outer' universe of phenomena and of the 'inner' universe of consciousness, to find there the ever-present and eternal simultaneity of what is here seen as a flow of separate events in time; and above all, to fathom the ultimate mystery of our selfhood."³ He goes on to say that "we and the universe are interdependent elements of psychic process in consciousness. Looking outwards we fill the universe with values taken from within ourselves. Looking inwards, we find that the patterns of the psyche correspond with the patterns of the outer world. Through the understanding of these symbolic correspondences we are enabled to reach a deeper understanding of ourselves and of the universe, of the relationship between the two and of our common source".⁴

In commenting on the study of sacred texts, Sri Krishna Prem writes that "even such a book as the Bhagavad-Gita draws its authority not from the fact that Sri Krishna is supposed to have spoken it, nor from the fact that Sankaracharya wrote a commentary on it, nor from the fact that many men have revered it, but from its own inherent truth as a description and guide to the inner life, a truth which is testified to and guaranteed by our own hearts and our own hearts alone. This is true of all the great religious scriptures of the world, and it is the same with the Stanzas of Dzyan".⁵ For, "not even a true Mahatma can impart the wisdom save to him who has found the seeds within himself".⁶

¹ H.P.B. *The Voice of the Silence*, TUP, Pasadena, CA, 1971, p. x.

² Gottfried de Purucker, *The Esoteric Tradition*.

³ Sri Krishna Prem and Sri Madhava Ashish, *Man The Measure Of All Things*, Wheaton, Ill, 1966, p. 17.

⁴ Ibid. p. 19.

⁵ Ibid. p. 20.

⁶ Ibid. p. 21.

Then how do we ready ourselves, our hearts and our intuition? H.P.B. says that “to live to benefit mankind is the first step”. Learning to put others before ourselves, to perform service when duty calls and to truly give with our hearts is how we ready ourselves. Actions of this nature steadily open our hearts to compassionate thought and action. However, as our hearts begin to open, and our natures to purify, the performance of Jnanna, “to reform oneself by meditation and knowledge” is crucial to the growth necessary for the understanding of the Stanzas of Dzyan. Both selfless service and the performance of Jnanna leads us to knowledge of the self. Meditation in theosophical terms is described by G. de Purucker as “simply holding steadily a thought in the mind, and dwelling upon it continuously and in peace until the idea or problem that the mind holds is clearly understood or solved.”⁷ This activity of meditation can very easily be applied to the events, both inner and outer of our own lives. Carefully watching one’s life with meditative concentration reveals the manner in which life within the microcosm of oneself unfolds through time. For although the manasic life on this our earthly plane is but a vague reflection of the divine archetypal world, still it is the reflection that we experience, it is our tissue of psychic experience. Therefore, as I have prepared to study *The Secret Doctrine* for the past 16 years, I have come to understand that in great part the act of preparing the vessel is psychological for our psyches are the tissue of psychic experience on which the battleground of our own psychological and spiritual lives are fought.

As students of the Esoteric Philosophy we struggle to purify our souls. However, bad habits of thought and action cannot be controlled merely through harsh discipline. Understanding the deeper meaning of our own psychological lives can break negative habit patterns often more effectively than mere disciplinary techniques. For once we have an understanding of ourselves, we can discipline our lives all the better. Sri Krishna Prem says that “one of the reasons that the modern psychological approach to the fundamental problems of life is so disliked by the prelates of orthodox religions is that it places within reach of every man a key to unlock the mysteries of the psyche, and so of religion”.⁸ What I translate the modern psychological approach to be in the best of terms is learning how to carefully observe and then to understand the symbolic content of one’s own life. Sri Krishna Prem says that “now, as at all times, these concrete symbols are the real and actual language of our psyches, and whether our search is for

knowledge of the macrocosmic universe or the microcosmic self, we have to turn to our mistress Psyche for knowledge of the feeling half of life”.⁹ However, to understand the symbolic content of one’s own life, one has to understand the underlying meanings of universal archetypal symbols. Therefore, in preparing to study *The Secret Doctrine*, the study of symbols is a wonderful method to open the intuition. Studying great poetry, mythology and art, observing how artists use the symbols of the Divine Mind, is one way of familiarizing oneself with this language. Following one’s dreams and studying the symbolic references within the dreams is another more intimate way. Learning to listen to the stories of others, and observing the patterns of their lives also helps in this endeavor. These activities lead an individual to see that life, like cosmos, is built upon archetypal forms. Meditating on the symbolic content of life can transform one’s understanding of life into poetry and thus open the intuition, which is the faculty necessary to truly understand the Stanzas, which are nothing less than Divine Poetry descriptive of the Universal Reality.

In an article in Volume VIII of *The Collected Writings* entitled ‘An Adventure Among The Rosicrucians’, H.P.B. writes that “the whole world . . . is nothing else but a world of the imagination of the *Universal Mind*, which is the *Creator* of forms. . . .”¹⁰ When one can envision the events of his or her own life through an archetypal lens, using universal symbols as the signposts, he or she can feel comfortable navigating in the depths of the Esoteric Philosophy. Webster’s Dictionary defines imagination as the action of forming mental concepts of what is not actually present to the senses. Thus meditating within our imaginations with the correct motive leads one into the intuition which is the door to the higher mind.

Webster’s also defines imagination as the ability to meet and resolve difficulties. When one begins to enter into this process, he or she also gains a more impersonal approach to life, because life begins to make sense, to have order. The true purpose of all religious systems is to allow us to feel at home in the world. If we really see that our lives are a part of the greater cosmic drama, that has real meaning, we can face the difficulties of our lives with greater detachment.

Impersonality and detachment are words that are often heard in the Theosophical vocabulary. What does it mean to be truly impersonal and detached

. . . continued on page 94

⁷ Gottfried de Purucker, *Studies In Occult Philosophy*, 1945 p. 429.

⁸ Sri Krishna Prem and Sri Madhava Ashish, *Man, The Measure of All Things*, p. 25.

⁹ *Ibid.*, p. 31.

¹⁰ H.P.B., *Collected Writings*, Vol VIII , p. 133, compiler, Boris de Zirkoff.



THE SCIENCE OF UNIVERSAL HARMONY*

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body.

Knut M. Pauli

I.

INTRODUCTORY

There is a generally accepted idea that manifested life, in its various aspects, from the lowest or densest physical matter to the highest radiations connected with the inner or spiritual life of man, consists of vibratory motion, which is of different substance, form, strength, speed and direction. Of these only a limited number are perceptible by our ordinary physical senses; others are known to us by the laws of correspondence or analogy and by the testimony of a few individuals whose independent personal experiences from past ages to our present time all bear witness to the existence of the manifestations of life of a higher, invisible and more perfectly developed type than that ordinarily perceived by mankind. The endeavor of all serious seekers after truth has been to find a common basis or meeting ground where adherents of the different sects or schools may realize the unity of universal law, now hidden by the incorrectly interpreted or misunderstood and misapplied doctrines of different teachers.

The object of this work is to demonstrate theoretically and practically that the Science of Harmony, applied to various fields of human endeavor, may be regarded as the ultimate source of all conceptions or explanations of the problems of life and the great underlying principle which governs all efforts in

establishing a unity of thought, of worship, or of action among men. There is a growing desire of intellectual and devotional minds for some law which can be taken as the foundation on which they may build. We will endeavor to demonstrate the existence of such universal law upon strict mathematics and music. These demonstrations will be simple and concise in their nature, and if seen with the eye of intelligence and felt with the intuitional heart in worship they will prove to be the beginning of individual development which will eventually lead to the satisfactory solution of problems which would be otherwise difficult or impossible. Before entering such a vast field of thought it will be well to present a few facts to the student, and in addition to which, some general conclusions. These the student may use for a deeper understanding of his particular line of study, even though such study be in an independent direction or belong to some recognized school of thought.

For a deeper study of some of the subjects treated superficially in this work an opportunity will be given to those who consider this method to be suited for their interior development. In connection with this however, it must be said that such study is unprofitable if not done with a view of reconciliation be-

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tween the orthodox doctrines of science and religion, because science and religion, as paths of human endeavor, are only two aspects of a common source, which is the wisdom of a mighty, creating Intelligence, and at a closer examination of their real nature they cannot be separated. We may regard science as belonging more to man and that the constitution of woman is better adapted to religion. But it is only by a union of both the intellectual truth and the devotional element of love that the result, as the higher wisdom, can be attained. The true evolution of mankind cannot go on unless these simple principles are generally recognized.

The laws of harmonious vibrations as expressed in music and based on simple mathematical facts which the ordinary intelligence can grasp are especially suited to serve as a starting point if they are connected with some simple geometrical ideas of symmetry and perfection. Nature furnishes us abundant examples of these, and they culminate in the constitution of a human being. After these laws have been demonstrated it is easier to apply them to other branches of knowledge, such as electricity, light, color, chemistry or planetary motions, but not forgetting that the great object is to arrive at a solution of the life of the human soul and its final destiny. Without this object all other knowledge is barren or incomplete, and merely leads to a mechanical development of brain power; and although brain power is desirable and necessary, yet in its extreme application it may prevent the inner spiritual life of man from attaining freedom and power.

By a rational system of theoretical study and by practical application it is quite possible to so develop soul and body that the forces of inner soul life will transform the human organism into a higher, healthier, stronger and happier type and restore to man that which he has lost in the unnatural conditions of material life.

There is nothing in this system which will interfere with the individual right of thought and worship. On the contrary, one cannot expect that the different human races, nations or individuals can follow the same path and attain to the full realization of their destiny. But it can very easily be shown that the underlying principles of knowledge and true feeling are derived from a common source of exact philosophy or science, and on which the individual work can be based in a way suitable to the special conditions under which a race, a nation or an individual may be living.

Just as by a common platform of international laws the human race should be able to form a great Brotherhood of Nations without giving up the sacred right of national or individual life, so can man also

develop his ideas of religion, science or philosophy and follow his own particular life line, if there is some common ground to share with other serious seekers after truth. A common ground of truth should be held on exact laws and on material and spiritual facts, and upon this foundation the individual architect may build his own palace, in which he should live his own inner life of ideals and aspirations.

Beliefs and doctrines may change with time and race, but the laws of exact harmony are always the same; the waves of rhythmic motion are never changed in their ultimate essence, although appearances vary; the straight line does not bend from its path; the circle always follows its regular course around the centre; and the sacred science of numbers which govern creation is graven in the heart of the universe.

II.

GENERAL LAW OF POLARITY

To the observer the laws of nature which are operative in mineral, vegetable, animal or human life the fact of twofoldness is apparent. *Duality* of forces, quantities, ideas or forms is necessary for the manifestations of life. This duality is merely an appearance or way of perceiving *Unity* from two different viewpoints. Unity (1) divides itself into two rays or aspects (2) of opposite character. When united these two may again produce a unity which is of a somewhat different character than either of the two which produced it. Thus the law of *Trinity* (3) is established, which is the foundation of the law of numbers. The general law of *polarity* includes unity, duality and trinity in one idea, which is at the root of the more complicated form of numbers or manifestations.

This law may be regarded as a contraction (1) or expansion (3) of dual phenomena (2), and we cannot neglect one or two of the phases of the law of polarity, because the three are inseparable.

It will be well to point out a few of the expressions of this law as they are generally known before we attempt to extend the idea or enter into a scientific classification of dual or triple appearances. The word *polarity* is derived from the two *poles* of a certain force called magnetism. At one end of the ordinary magnet we find a so-called north pole and at the opposite end a south pole, owing to the property of a magnet to point toward the north and south of our earth globe. The two centres from which the magnetic force seems to extend are called "poles" of the magnet. The same may be said of other bodies of opposite character, and so we speak of polarity when dealing with ideas which may ap-

pear to have little to do with the subject of magnetism.

The globe we inhabit is a great magnet with its two centres or poles, and we naturally derive our ideas of polarity from this great natural phenomena. It is common to speak of two opposite things as positive and negative in relation to each other, according to their nature or position. The name *positive* is usually identified with the outgoing, active, hard, strong or forceful character; while the word *negative* is used to characterize the intaking, receiving, passive, weak, soft or pliable, nature. But these terms must be taken in a relative sense, and depend on the point of observation from which the nature of the idea is studied, as there is an infinite number of variations of these principles when applied to different things. A certain thing may be positive in relation to one thing, but negative to another; active in one sense, but passive in another. As, for example, a body may seem to be sending out force from one end and receiving it at the opposite end; a person's character may be positive under some circumstances, but negative under different conditions; a magnetic force may be positive in direction, but negative in its inner nature.


The use of judgment in the application of these terms is very necessary in order to recognize the true polar nature of the idea under consideration; for herein lies the key to understand the forces dealt with, whether these apply simply to known physical or chemical forces or to higher ideas related to the invisible nature, to soul life or to the spiritual side of creation. Through all things the great law of polarity runs like a connecting thread, and we cannot really separate the lower material phenomena from the higher spiritual ideas. It is essential that we consider the material and the spiritual as being the two extremes between which there is an infinite number of connecting links and that it is necessary that we find each link in the long chain thus stretching through the entire universe if we would climb the whole length thereof.

The idea of trinity follows from the blending of duality into unity. Between the two "poles" there is always a third point, which is the *neutral* point. This neutral point, situated between the positive and negative ends, is the balance and pivot of the two extremes. The ideas of high and low necessitates the idea of middle; the directions up and down are balanced by the horizontal directions; the electric and the magnetic forces combine into the electromagnetic or neutral force; the extremes good and evil are accompanied by a neutral quality, the indifferent. After the

solution of certain problems by the triple key, and with a mastery thereof, one will get a deep insight into the nature of life. We will attempt to use this key in our further observations concerning material and spiritual facts, and in order to do so in an exact and scientific way we will classify some of the important divisions and variations of this threefold principle. It is obvious that a combination of three elements or properties may not always be perfectly related in their natures, or that the triple nature is not always of a symmetrical character. The following example may serve as an illustration of different triple ideas: Of the three simple colors in the solar spectrum — red, yellow and blue — red is generally considered as the positive and blue the negative color. To find that which is neutral we look for the middle ground between the two, and we have yellow, which is the "intermediate neutral" point; or we may mix red and blue together when the violet color will come, and we say that violet is the "combined neutral" idea in relation to red and blue. By this reasoning we find that the neutral or third element is double in its character, yellow being the "positive neutral" and violet the "negative neutral." We have now extended the law of polarity into four-foldness, and in this way the numbers proceed from 1, 2, 3, 4, to higher numbers.

Before we extend this reasoning further it is necessary to find a simple geometrical illustration of the elementary principles whereby we can exactly express the idea dealt with by a few connected lines or points. This illustration of nature's law furnishes the basis for a universal geometrical language, which plays an important part in the science of symbology which we find in Masonry, Rosicrucianism, the religions of the churches, and, although not generally recognized, in the materialistic sciences of today.

If this study be simultaneously conducted in the light of logic reasoning and spiritual illumination, it will contribute to a deeper understanding of the now seeming contradictory and complicated ideas, and even if we only apply the geometrical forms of our symbols as guides for the regulation of the inner perception of the expressed truths, we can no longer regard the science of numbers as dead or useless; we will understand it to be a science of life and it will be possible for us to grasp the true meaning of nature's purpose, and the laws of immortal life.

Thus the science of spiritual mathematics will have its true place among our modern thinkers in general, instead of being limited to smaller groups of individuals who are considered to be adherents of a useless and impractical speculative philosophy. 

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Active Theosophy - The Meditation Diagram of H.P. Blavatsky

(continued from *Fohat*, Vol. II, No. 1)

Sharon Ormerod

[Editor's Note: An abridged version of this paper was presented at Edmonton Theosophical Society's "The Works and Influence of H.P. Blavatsky" conference held in July 1998. The papers presented at this conference will be published in booklet form. Details to appear in next issue.]

In the first article on this subject, I gave a brief overview of the intent of the meditation diagram, dictated to Blavatsky's inner group of students. Let us now return to the diagram, to try to begin to understand what HPB recommended we do to facilitate a change in consciousness from the personal to the whole; the finite to the eternal.

"First conceive of UNITY by Expansion in Space and Infinite in Time."

Try to conceive of the inmost centre within oneself, the unique point of consciousness which we call the "I", the individual entity, the initiator of thought. It is not the personality or the body, but it is the inmost part of oneself which uses the personality and the body to experience matter. It is awareness, aware of itself. This part of ourselves, is part of the Unity which is the living Logos. Logos contextualises Beings within space and time. It is the Logos which we and the earth itself are all a part of and contextualized within. It is past, present and future in one, because it is already "whole"; and yet it is itself evolving on a higher level which is inconceivable even to the greatest initiates.

If, for a moment, we think of our body, which is said to be a mirror of the universe, we may begin in some primitive way, to conceive of Unity. Our body is made up of many cells, each with its own consciousness to be whatever cell it is to be. It may be a blood cell, a liver cell, a brain cell, and it will renew itself as that particular cell, over and over again. Each cell has its own consciousness and functions in its own "world" so to speak, and is unconscious of the larger being of which it is part. Yet that cell is reliant on the larger Being for life, and the larger being is reliant on the cell to be the being that it is. And so we are all uniquely ourselves, and will always be so, and yet we are a part of a larger whole, and will always be so. That larger whole is Unity or Logos, which we are contextualised within.

[T]he "Causeless Cause," the "Eternal," and the "Unknowable," may be essentially the same as that of the Consciousness which wells up within us: in

short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought.¹

HPB asks us to conceive of UNITY, by thinking of our monadic essence as having infinite expansion in space, being present in all manifestation, and throughout all time, past present and future. For during this lifetime (or life in time), we have become "time beings", experiencing consciousness at this particular point of manifestation. We must by nature, expand our consciousness outward from a central point, that point being "our point of consciousness". This phenomena seems to us to place everything in time. Our remembrances of events which have occurred are in the past, we are doing the remembering now, in the present, and we are using both the past and the present to create the future. The present then seems to be Abstract Motion, the remembering and the projecting are a process of creating in the present.

This "Be-ness" is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term "The Great Breath," a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE — BE-NESS — symbolised by finite intelligence as the theological Trinity.²

Then HPB suggests that we conceive of this UNITY "with or without self-identification". Most of us conceive of this UNITY while we still identify with the personality; those who are enlightened to the fact that personality, sensations, places, times and forms are not real, would be able to conceive of UNITY without self-identification.

¹ *The Secret Doctrine*, Vol. 1, Proem, pp.14-15.

² *The Secret Doctrine*, Vol. 1, Proem, p.14.

Diagram of Meditation

Dictated by H.P. Blavatsky to E.T. Sturdy in London 1887-88

First conceive of UNITY by Expansion in Space and Infinite in Time.

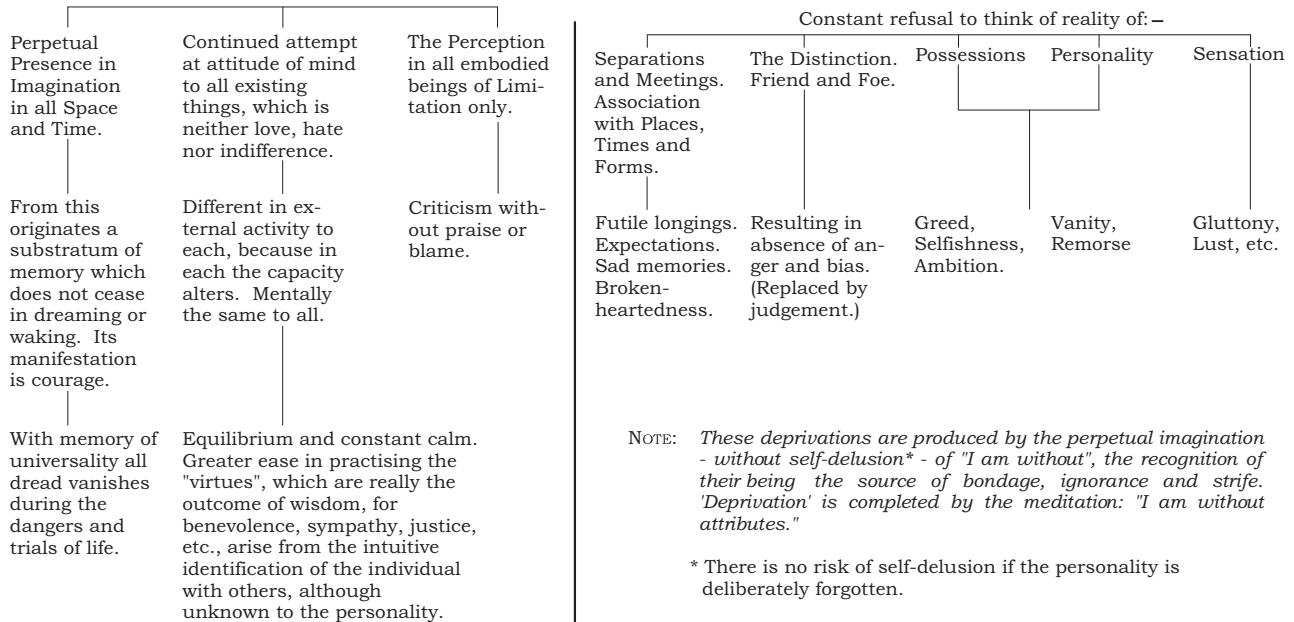
(Either with or without self-identification)

Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must by moulded by:—

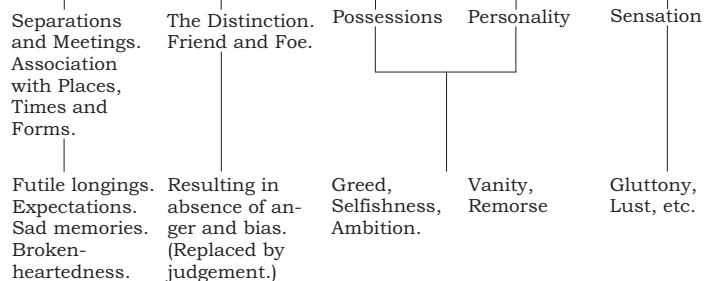
Acquisitions

Deprivations



NOTE: *Acquisition is completed by the conception "I am all Space and Time." Beyond that . . . (It cannot be said.)*

Constant refusal to think of reality of:—



NOTE: *These deprivations are produced by the perpetual imagination - without self-delusion* - of "I am without", the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation: "I am without attributes."*

* There is no risk of self-delusion if the personality is deliberately forgotten.

GENERAL NOTE: *All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.*

The Meditation Diagram may be found in *The Inner Group Teachings of H.P. Blavatsky, to her personal pupils (1890 - 1891)*, a reconstruction of the teachings by H.J. Spierenburg with A Short Historical Introduction by J.H. Dubink. It can be found on page 130.

To "conceive of Unity without self-identification", daily practice of concentration and meditation, (Dharaana) is necessary. The pupil needs to learn how to still the mind, to drop the separate self or personality, and to listen to the "soundless Sound". Then it is possible to become at one with the living Logos and conceive of Unity, without self-identification.

He who would hear the voice of *Nada*, "the Soundless Sound," and comprehend it, he has to learn the nature of *Dharaana*.

Having become indifferent to objects of perception, the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.³

"Then meditate logically and consistently on this in reference to states of consciousness."

To do this we must have some idea of what the states of consciousness are, that we experience. They

would be: normal waking state, dream state, and deep sleep or Turia, when the spiritual being is united with pure spirit. We are most conscious in normal waking state, and for most of us only beginning to be conscious during our dreaming state.

It is often said that by raising our own state of consciousness, we raise that of the world, we help all mankind. As Theosophists, most of us believe that to be true. If we are so connected then with all mankind and the globe as a whole, shouldn't it then follow that we mirror that within ourselves? If we are truly a microcosm of the macrocosm, wouldn't it be fair to say that the states of consciousness within ourselves are also connected? Therefore, if we become more conscious, more fully present, more spiritually awakened, in our normal waking state of consciousness, it should in fact simultaneously awaken us to the other states of consciousness which hold equal balance in the large scheme of our being.

³ *The Voice of the Silence*, H.P. Blavatsky, p. 1.

Imagine living in what we believe is our normal state of consciousness and being fully connected with, fully experiencing the sense of UNITY, of perpetual presence in all Time and Space. Conceive of this consciousness also occurring during the dreaming state, where we experience space and time differently. Imagine the state of deep sleep that we enter into each night, being a conscious, fully awakened state of unity with pure spirit which is the true nature of our being. Such is the trinity of our consciousness, a trinity and yet ONE.

HPB continues the Diagram by saying, **“Then the normal state of our consciousness must be moulded by: Acquisitions - Deprivations”**.

She gives us the key, the clue, the method by which we may change our normal state of waking consciousness, which is focussed on earthly things, to that of being fully conscious and fully awakened to the Logos. It is then left up to us, by “self devised and self induced effort”, to intend to change our normal state of consciousness, to refocus our energy from that of projecting into personality, to that of being a reflection of the spiritual being that we truly are; or one might say to “realize” ourselves as spiritual beings, here on earth. That means to really arrive here on earth as fully conscious human beings in the physical, functioning in the world as our real selves.

The things that we should acquire are clearly stated, along with the method of acquisition. HPB tells us to imagine ourselves as being “perpetually present in all Space and Time” and if we do this consistently we will develop a “substratum of memory” which will carry over to our dreaming state as well. It is this “memory of universality” which is really the memory of our fundamental connectedness with the Logos, which will give us limitless courage in normal consciousness and the ability to face the dangers and trials of daily life without dread.

She asks us to look at our attitude of mind towards all existing things, and to neither love them, hate them nor be indifferent towards them, for all of these reactions are facets of our “personality self”. In the large scheme of things, we may act differently to each, because in each the capacity of consciousness is different, but mentally we must accept each as part of a manifested whole. With this understanding we will realize “equilibrium and constant calm”. It will be easier for us to practice the “virtues” of benevolence, sympathy and justice, because we will understand the connection of ourselves with others, even though it is difficult to see this connection when we are involved in the personality side of our nature.

The understanding that each person we meet on the street is an embodied spiritual being, with only a limitation of consciousness, will allow us to “meet them” with a real spiritual understanding and compassion. It will allow us to “speak” from the true nature of our being to the true nature of their being, so that truth may be spoken in a helpful and compassionate manner, without the delusion of personalities which tend towards praise or blame. This is truly the way in which we can “intend” the awakening of our fellow men to the realisation of spirit in the flesh. For it is not through theorizing, reading and studying that we awaken the spirit in men, but it is through relationship that we develop the understanding, compassion and connectedness that is needed to raise the consciousness of the world.

The end of the meditation on Acquisitions, is completed by the statement “I am Space and Time”. Beyond that (It cannot be said). Nothing more can be said to describe that which is the essence of our being, which is indescribable. Space and time . . . Beings manifested in Space, creating time; all manifested beings in a whole, which is the ONE, which is “Beness” rather than “Being”; the verb, rather than the noun; “becoming” rather than “what has become”.

“Lift thy head, Oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’”⁴

Deprivations

It is exciting to see how HPB connects this diagram; the Acquisitions overlap or interrelate to the Deprivations. She cleverly approaches the concept of a method, for the student to realise his or her self as a spiritual being, from two perspectives. One being that of acquiring certain attributes and the other method of negating that which is finite, transitory and not our true nature.

We have discussed the Acquisitions and shall now consider what HPB meant by Deprivations. If we look at the **NOTE** at the bottom of the diagram first, it will help us to understand:

These deprivations are produced by the perpetual imagination—without self-delu-

⁴ *The Secret Doctrine*, Vol.1, p.120.

sion*—of “I am without”, the recognition of their being the source of bondage, ignorance and strife. ‘Deprivation’ is completed by the meditation: “I am without attributes.”

* There is no risk of self-delusion if the personality is deliberately forgotten.

She says that we should constantly refuse to think of the reality of all things relating to the personality because these are the things that are our ‘bondage’. The personality is not real, it clouds our perception of truth. How we perceive other human beings, is directly related to our own perception of our world. We interact with our world through personality, believing it to be our real selves, or, if we are aware of the true nature of our being, we interact with the world as a spiritual being. For many of us it is a bit of both, especially if we have begun to practice the Acquisitions, and struggle to maintain ‘perpetual presence in all space and time’. The way in which we are aware, the way in which we see the world, influences how we see others, how we see situations, how we deal with those situations and experiences. Personality perpetuates itself, by constantly believing that it can ‘solve the dilemma’ or ‘improve itself’. Personality does not want to see the death of itself. But HPB is saying that if we forget the ‘personality’ there is no risk of ‘self delusion’. She is saying, come to that place which is beyond the personality, that Space, which is the Silence, which is the ineffable oneness, which is Be-ness. She tries to give us hints on how to do that. The meditation therefore, systematically looks at each part of personality, and affirms that this is not the real ‘I’.

She tells us to refuse to believe that ‘Separations and meetings’, ‘Association with places, Times and Forms’ are real. If we think about the first part of the diagram, that asks us to be “perpetually present in all space and time”, then it would be logical to believe, that if we were present in all space and time, there would be no separations and meetings and no associations with places, times and forms as we think about them with our limited perception. If we were present in all space and time, we would see all things in the present.

The only reality is the present; we will understand that when we ‘become’ spiritually present. Our longings and expectations will be futile. Sad memories and broken heartedness will no longer exist. For memories are really a process of ‘creation’ in the present, (creation in our minds of what previously

happened) and longings too are creations of our imagined needs, brought to the present.

“Constant refusal to think of the reality of - the distinction, Friend and Foe”, relates to the Acquisition, “continued attempt at an attitude of mind to all existing things, which is neither love, hate nor indifference”. When we realise that all embodied beings are spiritual beings, limited in understanding and consciousness of their own true nature, we are able to move beyond our personality to a place of “criticism without praise or blame”. It becomes a simple observation of the situation and the person, and a speaking of truth from the true essence of our being to that of another, (even though the other may be too limited by personality to see the truth being spoken from you). His inner nature will identify intuitively with the truth; his personality may react in an effort to protect and perpetuate itself.

HPB continues to break down the personality, by saying that possessions, personality and sensations are not real. At the end of the diagram she asks us to meditate on the phrase - ‘I am without attributes’. The “I” being the true nature of one’s being which is without the attributes of personality with all its problems.

As this meditation is seriously undertaken, you will become acutely aware of the nature of your own personality. Each aspect examined, will bring itself into consciousness, so that it can no longer be ignored as some vague subconscious urge. You will develop greater understanding of why you are the way you are; you will begin to unravel the personality bit by bit and refocus your consciousness from unreality to reality, from Asat to Sat.

The Voice of the Silence so aptly puts it:

‘When to himself his form appears unreal, as do on waking all the forms he sees in dreams;

When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of *Asat*, the false, to come unto the realm of *Sat*, the true.⁵

This brings to mind for me, what Alexander Blair-Ewart said during one of his classes:

“You can’t get ‘there’ from ‘here’.”

(you can’t be fully aware in the spiritual of your being while you are still focussed on the personal.)

“You can only get ‘there’ from ‘there’.”

“You can only really be ‘here’ when you are ‘there’.”⁶

1. *The Voice of the Silence*, H.P. Blavatsky, p. 2

2. Alexander Blair-Ewart, quoted from one of his classes.

Health From Mind to Body

Robert Bruce MacDonald

How does the thinking of an individual affect him physically? There are many clues about this in Theosophical literature. We read how different organs in the human body correspond to different principles in man. We understand that our thoughts, no matter how fleeting, have karmic repercussions, for thoughts are substantial. We also understand the body to be a consciously integrated system of organs communicating and being communicated with, both through internal pathways and through pathways connected to the outside world.

Each organ has its own centre of consciousness by which it communicates with the rest of the body. One example of this is work that has been done which maps certain sections of the colon to various organs of the body. For example, there may be a section of the ascending colon that corresponds to eyesight, and if this section becomes stressed or damaged, there will be a corresponding weakening of one's eyesight. Consequently there is a correspondence very often between an illness and a malfunctioning or stressed colon. As the colon becomes plugged, this leads to autointoxication in the body as poisons build up in the colon and overflow into the body. Also, this damaging of the colon provides a wonderful breeding ground for parasites in the colon and elsewhere. Seventy per cent of known parasites actually live in areas of the body other than the intestinal tract. It is now estimated that over eighty per cent of North Americans play host to parasites and are not even aware of it.

To see where the origin of our illnesses lie, we must look to our own thoughts. Every thought has its own particular colour—its own unique vibration. By keeping one's thoughts centred on the spiritual, or rather by seeing the spiritual that at all times pervades the physical, we attract to ourselves those life-atoms that are of a more spiritual nature. This type of thought is easy and natural, not involving physical stress since it is not of a material nature. However, when the focus is shifted to the material and objects of desire, heavier life atoms are attracted. Another product of the attachment to the material is fear and fear is a primary cause of stress. Instead of the mind producing natural thoughts it instead produces thoughts that are coloured, quite often coloured by emotion. The different organs then become stressed according to the nature of the thoughts that the particular personality prefers to dwell on. Each organ has a particular type of consciousness associated with it and thoughts that

dwell on a particular subject area would tend to lead to stress on the corresponding organ.

As the stomach is the seat of the emotions, stress would most obviously manifest through the stomach and intestinal tract. As we have pointed out the colon becomes overwhelmed and faecal matter begins to build up on the walls of the tract, in time misshaping the colon and producing a prime breeding ground for parasites of all types. These parasites feed and produce poisonous eliminations that lead in time to disease in the body. Traditional medicine then attempts to treat the symptoms produced by this autointoxication with drugs in order to mask them, but rarely thinks to trace things back to original causes. Blavatsky looks causally at disease by looking at the fiery lives. She writes:

They [the fiery lives] are “builders” by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are “destroyers” also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive agents. . . .

[T]he restraining influence of the “fiery lives” on the lowest sub-division of the second plane—the microbes—is confirmed by the fact mentioned in the footnote on Pasteur (*vide supra*), that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances coming in contact with them, ruin the latter. Thus the process is commenced by one cell robbing its neighbor of the source of its vitality when the supply is insufficient, and the ruin so commenced steadily progresses. (SDI, fn. 262-63)


Whether in the intestinal tract or in other organs of the body, this process of fermentation is the key to understanding the onset of disease. As the cells are forced to steal oxygen from one another (fermentation), degeneration and disease begin.

This process of fermentation has been carefully detailed in the book *The Golden Seven Plus One* by Dr. C. Samuel West. In a brilliant but simple analysis, this Naturopath follows the disease process at the

cellular level. Dr. West demonstrates how improper lifestyle including diet, lack of exercise, and wrong thought lead to an accumulation of plasma proteins in the blood that in turn get squeezed from the capillaries into the spaces around the cells. This in turn interferes with the sodium-potassium pump which helps maintain the proper functioning and health of the cell. Increased sodium in turn draws water into this intercellular space leading in turn to a perfect breeding ground for parasites and disease. Because of the increase in intercellular water, oxygen is prevented from getting to the cells and what we know as pain is experienced. The genesis of any disease can be traced back to this state so that the name of the disease becomes inconsequential. His treatment centres around the lymphatic system. Trapped blood proteins have a tendency to cluster together in these intercellular spaces and consequently some form of energy must be directed to these areas so that these clusters can be broken up. Then simple exercises can be used to engage the lymphatic system into removing the trapped blood proteins and other poisons that have built up around the cells. As soon as the cells can once again receive regular oxygen, they heal quickly. Pain for Dr. West is simply a lack of oxygen.

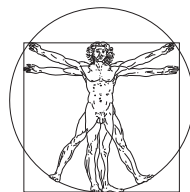
In addition to these traditional causes of disease, many doctors are coming to see vaccines as a way in which the seeds of disease are planted into the body. Dr. Leonard G. Horowitz is an independent investigator into public health and the author of the recent book, *Emerging Viruses: Aids and Ebola*. Dr. Horowitz and Dr. Eva Snead are two medical practitioners who are questioning the whole concept of vaccines. Their research indicates that the modern pharmaceutical therapy of vaccinating against disease is in fact a process whereby disease is planted into the body. According to Dr. Snead, you cannot develop a disease unless the seed to that disease is in you. Vaccination introduces that seed into your system when it would otherwise not have been there. It is also apparent that the modern medical process of focussing on diseases by giving them names and characteristics (symptoms) is another process by which disease is implanted into people's minds. The

occultist will recognize that fear of disease is another way of attracting that disease to you. Modern medicine's focus on disease rather than on good health may be a very real cause of the poor health experienced by many today.

In the end, self-responsibility is the key to good health. By taking responsibility for one's thoughts and beliefs, one starts on the road to good health. Any disease begins first with a thought. By creating thought forms of a particular type we begin to attract to ourselves the life atoms that will embody these thought forms. Consequently, not only do we attract nutrition from our food, but also we begin to attract those elements from our food that under normal circumstances would be eliminated as waste. Now instead of being eliminated, they get attracted to those areas of the body where thought forms have been allowed to take root. These forms embody themselves and begin to inhibit the healthy flow of the body's energies. As this flow is inhibited, poisons begin to accumulate in the affected areas and disease is the result. Herbs, homeopathic medicines, various forms of massage, and many other modalities are just various ways of applying energy to those areas where thought forms have begun to manifest. These energies help to break up the manifesting forms so that the body can eliminate their physical aspects and any poisons that have accumulated. Of course, if the thinking that created them in the first place continues to persist, the battle will be never ending. Disease points to wrong thought. It is Nature's way of telling us that we have gone off course. By studying Theosophy we can come to learn in time what types of thoughts correspond to disease in which organs. As individuals by looking at those areas of our life that are causing us unhealthy stress, we can begin to correct our thoughts and move towards health without ever knowing the correspondences. Theosophy verifies the connection between thought and disease, but it is by no means necessary to know these correspondences in order to move to health. That is simply a byproduct of the self-knowledge that comes from self-reflection. Address your fears, remove the stress, and health will be your reward. 

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... **Creators** continued from page 81

minds at a distance to make somebody's tumor go away or their heart get better. Its real importance is what it says about our own nature, about who we are. With Era III, we acknowledge that minds can reach out in space, that they can reach forward and backward in time. This implies that there's something nonlocal about the human mind. We next have to say that nonlocal really means *infinity within space and time*. Nonlocal doesn't just mean really far off, but implies infinity. Something about each of us is omnipresent, eternal, and immortal. When you've said that, you've reinvented the *soul*, something that was never born, never dies, and doesn't sign off with the death of the brain or body.

From a local perspective, if I'd been diagnosed with cancer, I'd be quite happy if the cancer went away when you prayed for me at a distance. But even if it didn't, it would hardly matter from the nonlocal perspective. This Era III perspective allows us to think in a different way about our relationship to the Absolute. We can take the implications of such thought and enlarge our ideas about the relationship of good and evil, health and illness, light and shadow. Suppose we do contain the Absolute, something of the divine within us. The Absolute contains everything; nothing is outside it. If that weren't the case we wouldn't call it the Absolute. The light and the shadow belong together in the Absolute, and that means if you want to claim your divinity within, you have to take the bad with the good. Thus the new-age passion for health without illness, prosperity without poverty, and so on, is misleading.

Basically, I'm not much interested in how long people live, or whether they achieve prosperity, or if they find their perfect relationship. I can't say that I don't care at all, but my level of concern is extremely low compared to whether or not the larger lessons are learned. And the larger lessons are

the answers people struggle for, the answers to the big questions: Where did I come from? Where am I Headed? Is there anything else after I die?

Spiritual attainment or enlightenment is, in essence, a non-local concept. It's the idea of the God within, which has always been there. So the relationship between nonlocality and spiritual understanding is extraordinarily profound. That's why non-locality in Era III medicine has a lot more to do with spirituality than it does with cancers going away.

Eternity medicine is not in time. It recognizes that at some level you are perfect already. You don't get better in eternity medicine; you don't improve. At some level you contain everything, both perfect health and illness. There is nothing you don't contain. You know that the most essential aspect of who you are can't die. It turns the whole feeling of the medical endeavor around. It becomes one of celebration, joy, glory. You can't die; you can't even be born. The starting point in eternity medicine is not tragedy, but celebration. (Braude interview with Dossey*, *The Sun*, Spring 1995)

We knew the truth when all this universe began, but we knew it passively, our knowledge was inherent and not acquired by merit. It is only by the merit of manifold existences devoted to *Being* in its collectivity that one gets rid of personal existence and continues in full possession of *Paramartha*. Everything hinges on the Unit's ability to live for the *Whole* rather than its personal "weal and woe." A little of this Yoga of Unselfishness delivereth a man from great risk, for, like yeast it propagates the patterns of the future. One seed planted on a Higher Plane is worth thousands planted on the lower. The senses grasp at the "bird in the hand," while our aspirational nature, our Higher Ego moves on the Path of *Bliss Deferred*. Unselfishness secretly purifies the heart, and from the heart the Power rises into the Sixth, the place or Chakra between the eyes. From this, energy is poured into the upper tendencies of one's life. It shows us how to gradually

* Dr. Dossey has written five books, several bestsellers, the last one being, *Healing Words: The Power of Prayer and the Practice of Medicine*. In addition to writing, Dossey co-chairs a panel on mind-body interventions for the National Institute of Health. During medical school, he discovered Eastern religious philosophies, and by the time he went into private practice, he had begun to meditate regularly.

When Dossey first came across experimental data in various journals showing that prayer affected positively the outcome of medical treatment, he wanted nothing to do with it. "Meditation was acceptable," he says, "but the idea of 'talking to God' in prayer was reminiscent of the fundamental Protestantism I felt I had laid to rest." Even so, the evidence seemed too convincing to ignore. The studies showed how prayer could have a positive effect on high blood pressure, wounds, heart attacks, headaches, and anxiety; how it could alter the growth and production of cells, the size of tumors, and the activities of enzymes. The experiments also revealed that the power of prayer was unaffected by the distance between the subjects, their knowledge of each other, or any other barriers between them.

As a result, Dossey began using prayer in his practice. Before he would put on his white coat each morning, he "would shake several rattles and gourds, paraphernalia used worldwide by shamans and healers to 'invoke the powers.'" One morning, he says, "In my enthusiasm I lit too much incense and set off the smoke alarm in my office." He would pray for the best possible outcome for his patients, but never mention to them that he had done so. He never conducted any scientific studies of the results. "Did prayer make a difference?" he says, "I do not know, I believe the answer is yes, however, if for no other reason than that I felt more connected with those I served."

conquer the “fantasizing mind” with its four motions which might be allegorized as:

1. Building Castles in the Air;
2. Building Paranoid tunnels;
3. Shifting one’s center to the astral — sleep & dreams; and
4. Motionless, considering naught — insanity.

There is a fifth motion, which viewed from below looks like one is paralyzing the lower mind; viewed from above it is making of the mind a mirror for “higher abstractions,” so the Higher Ego can reveal to us truths about the plane upon which we happen to be energizing. Truth, in this sense, always brings Will with it—nourishment and vision come as a single visitor.

Real mysticism always breeds bravery, not regarding other people, but regarding the connection and guidance of one’s Higher Ego, what Jesus called “Our Father in Heaven,” or what Dossey calls “the Abso-

lute” or the “One Mind.” Instead of a Higher Ego some mystics would call it “rejoining the Universe,” “reactivating the ONENESS in ourself.” This fifth motion is not limited to meditation, but travels by Motive. However, it travels, or moves, or leans in the direction of *Concentration*. The rapidity of one’s unfoldment seems to be a factor of the unselfishness existing in our motive combined with our Past Karma. Theodore Parker summed it up when he said:

I see before

My race an age or so; and I am sent
For the stern work, to hew a path among
The thorns — I take them in my flesh — to tread
With naked feet the road, and smoothe it o’er
With blood, and fainting, I shall lay my bones
In some sharp crevice of the broken way.
Men shall in better times stand where I fell,
And journey singing on in perfect bands,
Where I have trod alone. . . .

— THEODORE PARKER 




. . . **Study** continued from page 83

and how do we approach this ideal state? I don’t think that it means to completely cut oneself off from one’s feelings. Feelings must find an outlet, for if not, disease may follow. Also, if we cut ourselves off from our feelings, we become rigid and unaware. Feelings must be acknowledged as a natural aspect of our lives and they can become a tool to lead us into our inner states. If we do not judge our feelings as good or bad, but observe them, rather than acting them out, they can serve as the entrance to deeper and deeper aspects of ourselves. If we use our feelings to enter psyche, and then truly attempt to understand our experience, we can act out of understanding and compassion in any situation. This to me is detachment and impersonality, because facing our feelings and resolving them leads to calm thought and action, which leads to the ability “to meet and resolve difficulties”.

Imagination is also deeply linked to empathy. If we can really imagine what it is like to live in another person’s shoes, we don’t react personally when another hurts us or behaves in a manner which we don’t like or approve of. We understand and act compassionately, which is the true goal of all theosophists.

Before closing, I would like to add that another important endeavor in preparing to study *The Secret Doctrine* is to study the writings of other theosophical writers. Beginning with books like *The Ocean of Theosophy*, *The Key to Theosophy* and the writings of G. de Purucker, and steadily advancing into more and more difficult writings by the above authors is a necessary step. Also, studying the devotional literature: *The Voice of the Silence*, *Light On The Path*, *The Bhagavad-Gita* and the writings of Katherine Tingley keeps a person’s feet secure on the path.

In summation, studying *The Secret Doctrine* is an inner experience. We must be accustomed to experiencing and navigating our own inner worlds if we are to be prepared to study *The Secret Doctrine* as true students. Sri Krishna Prem suggests that we pursue the study of the symbols of the Stanzas of Dzyan in order to grasp the ideas on an intuitive level. He says “the solution is hidden in the cryptic symbols of the Stanzas as butter in milk, as oil in sesame seeds, as fire in wood. He who seeks it must do his own churning since none can do it for him.”¹¹ 

¹¹ Sri Krishna Prem and Sri Madhava Ashish, *Man, The Measure of All Things*, pp. 32, 33.

Musings From A Secret Doctrine Class

Stanza VII, Sloka V: The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the first (*Kingdom*), and is a metal and a stone; it passes into the second (*Kingdom*), and behold—a plant; the plant whirls through seven forms and becomes a sacred animal; (*the first shadow of the physical man*).

From the combined attributes of these, manu (*man*), the thinker, is formed.

Who forms him? The seven lives; and the one life. Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (*the moon*).

As man develops over long periods of time, in acyclic fashion through the rounds, races, and sub-races, he develops various aspects such as consciousness, a physical body, and senses, correspondentially with the development or evolution of matter in a given life-cycle.

Every new Round focusses on the development of a different element. The correct order of the elements according to the occult teaching being thus: Fire, Air, Water, and Earth, and there are three others to follow. At present, of course, we know the first four through their physical manifestations, and know that they have many other states according to the septenary law. As H.P. Blavatsky says, "FIRE [in the preceding Rounds] may well have been *pure AKASA*" (*SD I*, 253). Everything that is manifested in the physical has a model or blueprint in the invisible worlds first, with our own Globe being the concretion of those forces descending from these invisible realms.

From the above, it must hold true then that the same rules apply to the development of the consciousness and senses of man. With every Round must come a focus on the development of an aspect of consciousness that corresponds with the element of that Round. The fourth round would correspond with Kamic-intelligence. Again as we cycle through the various races, we develop new senses in order to perfect this intelligence. Man so far has five senses and is destined to develop two more. As H.P. Blavatsky puts it:

Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE." (*SD I*, 251)

The idea of a fourth dimension of matter in space has been an idea played with by Spiritualists, Theosophists, and men of Science. It makes good sense that matter has many characteristics, that is, as many as man is able to perceive according to the senses he has thus far developed. However, speculations on a fourth dimension in terms of the characteristic of extension is not a sound avenue of research according to Theosophists. Looking at what H.P. Blavatsky has to say on the subject:

The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more." (*SD I*, 251-252.)

As far as the dimensions go, we will have to be happy with just three. No matter how many senses man develops through the coming races, dimensions won't change. The real importance and focus when looking at the development of additional characteristics of matter is in terms of how it helps to deepen and broaden the power of the various aspects of the human consciousness—right now, for most of humanity, that aspect is Kamic-intelligence or Lower Mind.

Laurier Auger

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



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