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The study of ancient and modern religions, philosophies and sciences and….

The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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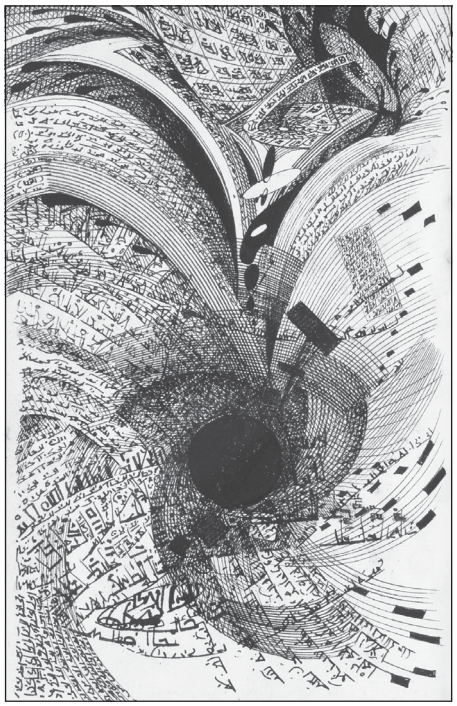
Theosophy

The Synthesis of Science, Religion and Philosophy



THEOSOPHY IN CONTEMPORARY TRENDS

Winter 2003-2004

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Theosophy is a student journal and reflects a variety of minds. Its articles express a cornucopia of thought inspired primarily from a study of the writings of H.P. Blavatsky and William Q. Judge.

THEOSOPHY

is that ocean of knowledge

which spreads from shore to shore;

unfathomable in its deepest parts,

it gives the greatest minds their fullest scope,

yet shallow enough at its shore,

it will not overwhelm

the understanding of a child.

— *Wm. Q. Judge*

Upcoming Issues of Theosophy Will Include Articles on the Following Themes:

* *"INTELLIGENT DESIGN"*
* *A NEW NOAH'S ARK*
* *MODERN SPHERES OF INFLUENCES*

THE WILL TO BECOME

> *Will* is the manifestation or action of the *real human Ego,* its central animating force. Will operating under the condition of attention upon the chaos of its attendant world, and co-ordinating the energies, forces and movements of that world, converts it into a realm of form, power, and purpose, centering around the Ego.
>
> This constitutes Personal Evolution resulting at length in a perfected Individuality, the *creation of its own Will.*
>
> —Lucifer, *1888* [*]

INVISIBLE Will—offspring of the Divine—brings into existence all that is seen and unseen, and this we have named God for lack of a better term. Will is a universal and spiritual power, which is constantly present in every portion of our universe. As a force, it is colorless, neither good nor bad and manifests on every plane and through every kingdom of nature whether it be human, mineral, or animal.

During sustained attention the Will focuses the rays of consciousness, along with all their inherent dynamic force, upon a circumscribed area, physiological, mental or moral, as the case may be. And, this is where the human work is to be done.

Mind and Will are the tools needed to accomplish the great work of nature, that of refinement. In refining our own

---

[*] These quotes are from the article "The Function of Attention in Personal Development" published in *Theosophical Articles and Notes*, p. 153.

natures, we simultaneously refine the courser impressions previously imprinted upon the lower kingdoms. As we strengthen our will, we begin to find that our personal desires lessen—a natural result whenever we identify with the greater purpose of our existence. When we refer to Spiritual Will, we are not speaking of a special kind of will, since there is actually no higher or lower will, but are, in fact, referring to the desire which lies behind its manifestation. At the Cosmic level, there is no difference between will and desire. Desire in its widest application is merely the creative force of the universe and is the agent which becomes the carrier of desire. Desire and will are absolute creators, forming the man and his surroundings. Since will is devoid of moral qualities, that quality must be added by man, who can separate the wise from the brute. This, however, requires knowledge and concentration. Concentrated attention is the intentness of mental vision. Since the will is the central manifestation of the Real Human Ego, it must be brought into play in order to maintain attention.

There are both internal and external factors that bear upon the development of will power. One essential factor is the conviction that *Soul Knowledge* is attainable. And, that this knowledge is gained by a continued effort to expand our intuition. Actually, intuition existed in humankind before the development of reason, functioning, however, more as spiritual instinct. When we engage the action of this rediscovered soul faculty, we become increasingly more capable of verifying the ancient wisdom for ourselves. This is aided by the use of our human intellect. The pursuit of knowledge, based upon intuition, in conjunction with practical efforts to act, according to our best discernment, makes the teachings self-evident. Thus, knowledge becomes "acquired." Acquired knowledge, or soul perception, is

transformed into intent or motive. The force of this intent is at the core of what is referred to as the image making power of mind. This is why it is said that in Cosmos desire and will are the same. It is at this level that Divine Mind imprints Divine Intent (acquired wisdom or Buddhi) upon the canvas of life, thereby creating an unfolding (or emanative) image for a new period of evolution. Whenever we strive to assimilate soul wisdom, we self-consciously participate in this process. In this way, we strengthen our will by making our personal nature a true Egoic agent, accomplishing what is normally done during devachanic interludes.

As our personal selves increasingly lend themselves to the behest of the Ego, we become capable of evoking the powers of that Egoic consciousness. This is what H.P.B. referred to as "WILL-PRAYER" or "an internal command" in *The Key to Theosophy.* Thus, the Ego, " Our Father in Secret," is evoked not petitioned via an evolved will. She goes on to define this "WILL-PRAYER":

> It is a mystery rather; 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. (*The Key to Theosophy,* pp. 68-9.)

THE RIVER OF LIFE

Life is like a river
Slowly meandering to the ever-waiting ocean.

Its cargo more vast and varied
Than imagination can conceive.
Flowing to and from regions beyond knowing,
Flowing everywhere.

Carrying a changing, ever-living load,
Everlastingly in the ocean of eternity,
Within an all-embracing pattern,
Forever flowing.

—*L.S. Shapiro*

Facets of Inquiry

How does the intellect affect spirituality?

Like naturalists who have known that all the beauty of life can be seen in a single blade of grass, philosophers and mystics have long claimed that we do not need to travel far to discover inner spirituality. In Chapter 47 of the *Tao Te Ching* (an ancient Chinese text ascribed to Lao-Tzu, translated here by Stan Rosenthal): "The Tao may be known and observed without the need of travel; the way of the heavens might be well seen without looking through a window. The further one travels, the less one knows." Similarly, Tolstoy is reputed to say, "The more we live by the intellect, the less we know the meaning of life."

The question of how intellect affects spirituality is many faceted. Mind, or the thinking principle, is at work, but who or what thinks? The reincarnating being, the immortal part of us, follows the path of discovery. In *The Key to Theosophy* (pp. 183-84), H.P. Blavatsky calls the real Ego "individualized thought," that which informs the mind. What is the nature of the intellect in this formula? Tension in the intellectual pursuit of spiritual development is not easily resolved in theosophical discussions, which in themselves can appear highly intellectual, particularly to newcomers. In theosophical study groups world round, conversation about spiritual endeavor strains under the weight of logic and analysis. Yet, at heart, we are simply learning about who we really are.

Along these facets of inquiry, several theosophical students weigh the question of intellect and its effect on spirituality:

DIVINE WILL

The teachings of theosophy posit a dual universe, with a spiritual component and a material component. Because the universe itself is dual, everything in it is dual as well—including man, including mind, and including that aspect of mind known as intellect. (The dictionary defines intellect as the faculty of mind by which one knows or understands, as distinguished from that by which one feels or wills. It is the capacity for thinking and acquiring knowledge.) The dual facets of intellect correspond to the two aspects of mind or, in Sanskrit, *manas*—lower and higher.

In *The Ocean of Theosophy* (p. 54), Wm. Q. Judge explains the difference: Lower manas uses the human brain to reason from premises to conclusions. Higher manas uses intuition, which "knows and does not depend on reason." The lower intellect is nearest to the principle of kama (desire) and, if not guided by the higher intellect, tends downward and becomes cold, heartless and selfish. The higher intellect is closest to the two highest principles in our nature—*buddhi* (spiritual insight) and atma (spirit itself, the deity within).

The purpose of life is to fulfill the will of the divine spark that shines at the center of our being. All our powers and faculties are intended to be used for that end. The divine will is eternally emitting the message of love and compassion. Ideally, the higher intellect receives its bidding from the spirit within and smoothly and efficiently conveys it to the lower intellect, which promptly and accurately passes the message on to the rest of the lower nature where it is translated into tender feelings, gentle speech, and kindly acts. When this

happens, the intellect enhances the flow of spirituality onto the plane of action.

Unfortunately, in most people today that spiritual pathway is disrupted. The higher intellect cannot convey the promptings of the inner divinity to the lower intellect, because that intellect is so thoroughly engrossed in the pursuit of sense gratification, ego aggrandizement, wealth accumulation, and all the other countless selfish desires. Exquisitely sensitive to every noise of the material world, the lower intellect is utterly deaf to the voice of the silence within. Without the beneficent influence of its higher guide, it transmits its fiery, tumultuous but oh-so-paltry message of selfishness to the rest of the lower nature where it takes the form of anger, greed, envy, harsh words and hurtful acts. In this case, the intellect blocks the flow of spirituality onto this plane of action.

To restore the human condition to one of harmony and balance, a two-fold mutually supportive effort must be undertaken. The higher intellect must once again become dominant and assume its proper role as guardian of the lower intellect. The lower intellect must surrender its selfish will and allow itself to become subservient to the higher intellect. This is what has been fully accomplished by the great masters of wisdom, in whom the powers of the higher and the lower intellect have been entirely developed and, in concert, made the happy and efficient transmitters of the divine will of the deity that shines in their own hearts and in the hearts of all creatures.

SPIRITUAL GROWTH

It has been said that anyone who can produce a work such as *The Secret Doctrine* must have an enormous intellect. What do we mean when we refer to a work as an intellectual treatise?

There seems to be an underlying or implied quality that is somewhat incomplete as well as nebulous in this reference. The course of evolution has placed humanity at the stage where manas, or mind, is incarnating but has not fully done so at this time. The principle of mind manifests a quality or power that is not yet complete. How then are we to understand the seeming contradictions that are expressed through the various ramifications of intellect?

In occultism, the mind is dual, with reason at the low end and illuminated expression at the highest level. This suggests different degrees of conscious awareness. We have the power of reason because of the incarnation of mind through evolution. The mind has the power of choice but the quality of these choices depends on the degree of influence the moral or Buddhic nature is allowed to exercise in the process. Ignorance is better than head learning without soul wisdom to illuminate and guide it (*Voice of the Silence*, p. 28). This duality of mind is expressed further in *The Secret Doctrine* (Stanza VII, ii 163):

> Great intellect and too much knowledge is a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form.

Every soul therefore must mount the ladder of being and journey with discrimination, from testimony to hypothetical opinion; then by dialectic to first principles and by self-visive energy or divine reason to direct perception, which Patanjali describes as looking directly upon ideas (Book ii, *The Yoga*

Aphorisms of Patanjali). When direct perceptions are brought back consciously and shared with humanity, they contribute to the realization of truth by all and a harmonious head and heart motivated by compassion is the way to this realization.

CULTIVATING GENIUS

The human intellect is a faculty that distinguishes us from other forms of life, making it an important component of our progress or evolution. We are thinkers and live in our thoughts to a great extent. The human intellect is that aspect of the mind, according to theosophical teaching, that is connected to and dependent on the body, more specifically the brain. It is made of "perceptive and retentive faculties yet of finite memory" (HPB article, "Genius"). It needs cultivation if not to become confused and unreliable. This is in distinction to the "higher mind," which does not need cultivation per se, but is illuminated by our immortal soul from within. We see this mind at work in the faculties we call conscience and intuition. Direct perception of a truth without the use of the usual brain intellect that demands collecting of facts, comparison, categorization, logic, etc., we see expressed in the music of a Mozart at a young age with virtually no prior training or even the ongoing testaments of many scientists whose breakthroughs in their fields first come through a flash of intuition while awake or in dream. It is after that they often spend years through the use of intellect in experimentation and observation proving to others, according to scientific method, what they already know to be true.

It is through the intellect that we come into contact with the outside world via the five senses. But how we make sense or meaning out of all this has to do with the ideas that we hold about ourselves and life in general. Since all the ideas held in the intellect either come from without—worldly views

and conclusions based on logic, derived from surface experience, or from intuitive perception reflecting the universal truths of life—we need a way to discern one from the other. This is where a philosophy like theosophy can be a real aid to us. It becomes apparent that the intellect is an amoral faculty that is dual, like fire which can burn or warm, and can be used for good or evil purposes, aiding us in our evolutionary journey toward light and understanding or eclipsing our spiritual faculties and blinding us to the deeper realities of being. A true philosophy accounting for all our inner and outer faculties is essential to our understanding of ourselves. At its best, the intellect is the tool we use to eventually bring higher insights into the realm of worldly knowledge bridging the gap between the spiritual and material life.

In less complex and less technological times, there was not such an emphasis on the intellect. People were naturally more in tune with nature; they couldn't help but be more dependent on the natural cycles to give them their cues in life. But with the highly artificial environments we have created today, we've lost the seeming necessity for this kind of knowledge and awareness. One expression of this is our preoccupation with analysis and specialization. Our intellectual development has its positive and negative consequences. On the one hand, we have filled a great data bank concerning all sorts of things. Yet with all our so-called knowledge, we find the world in moral crisis. Our intellectual evolution seems to have stunted our moral progress. And so we see our intellectual prowess being applied to how we can build more destructive weapons or how to invent more powerful chemical medicines rather than how to solve our problems without killing each other. Our out-of-control use of oil, electricity, chemicals of all sorts, has created much of the disease that plagues us. The growing

cancer rate as well as dependence on mind and mood-altering drugs tells the story. Also, the attempts by the advertising industry to psychologize us into thinking we need certain products to have a happy and meaningful life is a deviant use of our powers of intellect.

The intellect is also used on behalf of a better more civilized world. It is the intellect that designs beautiful public spaces like the new Disney Center for the performing arts in Los Angeles. It is intellect that tailors human and equitable public policy and that creates almost everything that celebrates life. When we allow it to be informed in the spirit of the oneness of life through the higher impulses of the heart and the visions of the spiritualized mind (*buddhi-manas*) and not the conglomeration of lower impulses that clutch and claw at the earth then the intellect is truly an instrument of spiritual progress.

INFINITY

Eternal Spirit dwells within Eternal Space,
And with all that inhabits that measureless place.

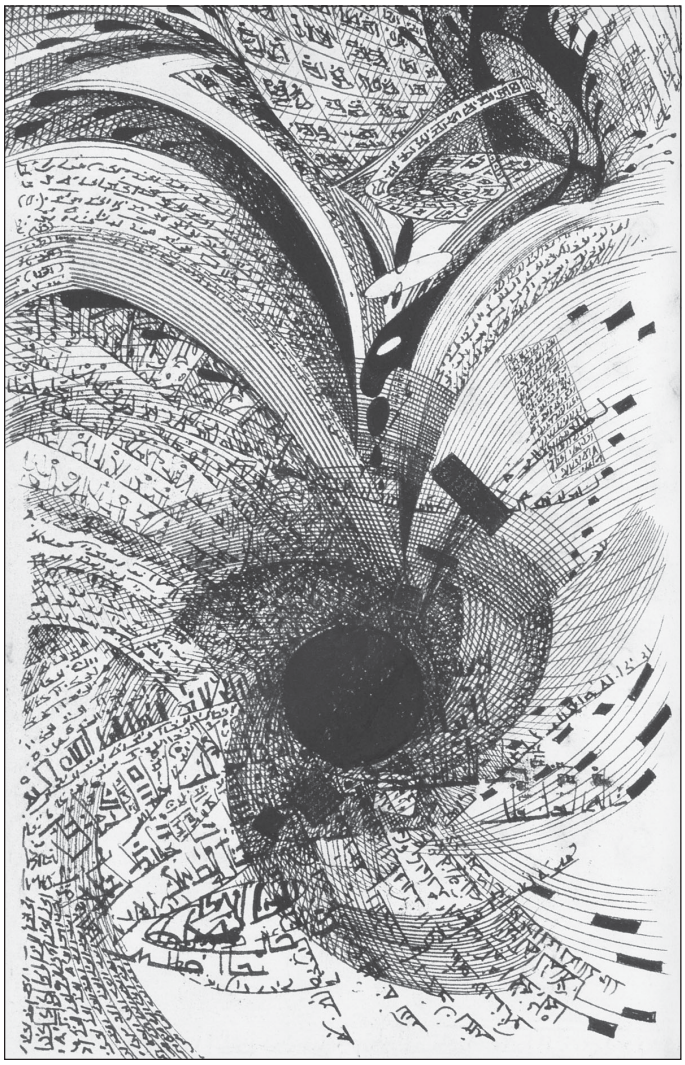
Of the total evolvement, most superior is man.
Between right and wrong are choices,
Make them only he can.

A creature of spirit and matter he is
With mind that can soar beyond angels,
Sink to the lowest depths—the choice is his.

"CHOOSE LIFE." Live, be merciful. Give.
Man helps throughout the eons.
From God to gods and man and nature, From them back to God again.
Following forever this eternal plan.

—*L.S. Shapiro*

THEOSOPHY IN CONTEMPORARY TRENDS



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The human mind approaches meaning in many ways. Sometimes it proceeds by searching and studying nature in a systematic manner conforming to particular rules; sometimes it gathers and coordinates natural or intuited truths intellectually; sometimes it plumbs the depths of inner reality, exploring through its mystical and transcendental capacities. In their lower expressions these three—science, philosophy, and spirituality—can all be divisive and dogmatic; in their purity of expression all three can lead toward truth and have the capacity to uncover and encourage a universal ethic. Perhaps combined, a synergy benefiting humanity may far exceed any one discipline alone. Today, as always, science stands on the verge of an enormous divide: whether to see its role as an agent for the material betterment of society or for the far-reaching betterment of humanity and all nature, inner and outer.

—Sunrise *magazine, 2003,*
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INTRODUCTION

Throughout history, timeless ideas have taken on temporary forms that reflect the power of ideas in human affairs. H.P. Blavatsky was aware of the seed-like nature of spiritual knowledge, as evidenced by the following excerpts from her writings. Taken individually as well as collectively, they form a powerful koan-like basis for individual reflection, as well as an understanding of otherwise seemingly and isolated events.

From HPB's article "The Mind in Nature":

Revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? Until, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and

critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them.

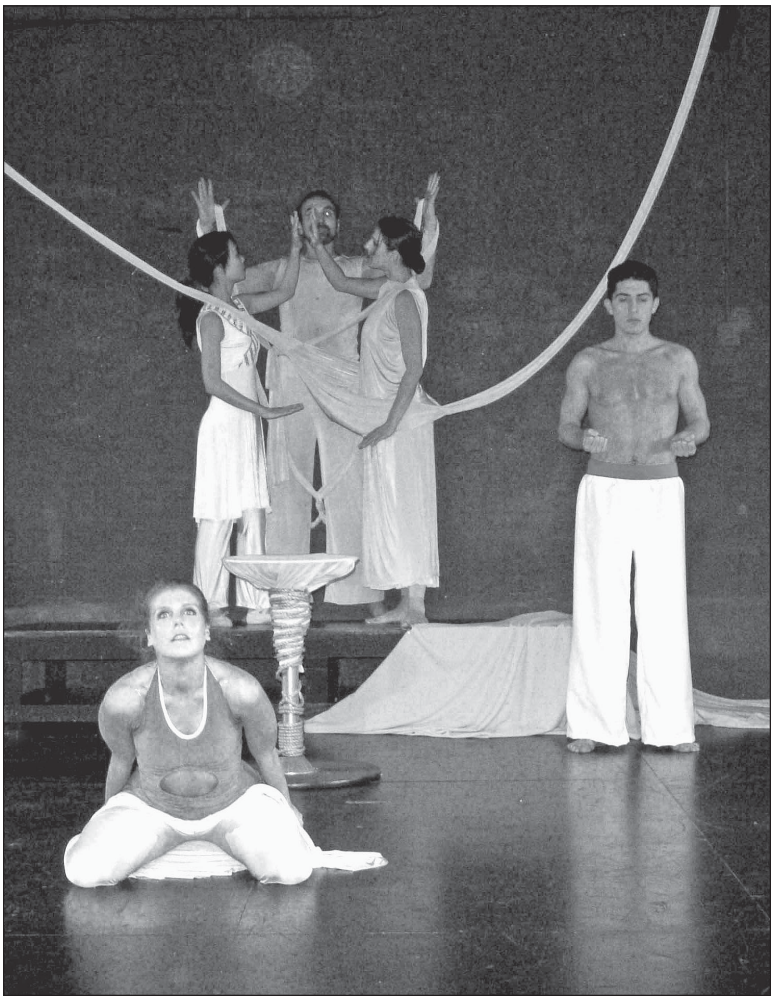
The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known.

NATURE'S HIDDEN ART

LACTOBACILLICUM BULGARICUM

ART by nature is forward looking, iconoclastic and visionary. It is no wonder that most of what we consider great art today was not accepted in its own time. Artists seem to be ahead of the curve by at least one generation. In our own time the borders of art, commerce and mediocre commercialism are blurred. Artist as superstar had no place during the renaissance, the Golden age of Greece or at the time of the creation of the epic architecture of Ancient Egypt. In ancient times art addressed the spiritual side of life, grappled with the perennial questions concerning the meaning of things and serious artists who are always in the minority do so in the present. Real art expresses and preserves the spiritual aspirations of the human race.

What is honest, "original," visionary seems to also be controversial because it shakes up the status quo, confronts us, makes us think, doesn't allow us to lean back on our preconceptions about life, and is irreverent to the entrenched orthodoxies of the time. And this does not only apply to art but also in the world of ideas, scientific as well as philosophical. Not only were artists like Michelangelo, Beethoven, Monet controversial when they were current but scientists and thinkers like Copernicus, Galileo, Paracelsus, Mesmer, Bruno, faced ridicule and were often in danger of losing their lives. We are lucky today to live, in some ways, in more enlightened times where ideas can be freely expressed if not always taken seriously.



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One of the basic tenets of Theosophy, as presented by H.P. Blavatsky, its primary modern messenger, (1841-1891) is that there are certain universal truths of life which are unchanging in essence but that are always being reconfigured in their expression. Not only is change inevitable on our plane of existence but preferable for our growth and understanding

concerning our purpose and goal in the evolutionary process. We tend to mistake the expression for the truth it clothes, the ritual for the reality. The greater the fluidity of expression the less the chance for dogmatism, fanaticism and darkness. All the codified "isms" strewn across history, religious and scientific, political and philosophic, mere shells of what they once contained have lost touch by degrees with their original inspiration. New eras of human history, new insights into nature and ourselves, the unlocking, layer by layer, of the mysteries of matter demand changing formulations, applications and expressions of the human intellect as well as the exercise of our moral nature in times of complexity and intensity which demand a fresh evaluation of circumstances, relationships and goals.

The possibility for a truly vital spiritual expression of humanity through the arts is like never before. With the present technologies, the conscious interconnections between countries, continents, ideas and cultures, there is an opportunity of moving in the direction of merging the distinctive colors of the rainbow so to speak back into white light. Life moves from a state of homogeneity into diversity and experience back toward a state of oneness. This is a basic pattern of "reality in motion" the in-breathing and out-breathing of everything in the cosmos. H.P. Blavatsky states in section six of her *Key To Theosophy:*

> We believe in no *creation,* but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being, at regular intervals of time, covering periods of immense duration.

Recently in Brooklyn we had the good luck to witness a performance that is an expression of what might be called the art of synthesis in the arts, a performance that includes a number of distinctive disciplines coming together to create

"a mesmerizing kaleidoscope of color, sound, vision, movement and speech," blending the seven arts. Although the performance is a feast for the senses, it is much more; it is based on spiritual and philosophical ideas that go far back in time. To quote Antonia Katrandjieva, the writer, director and choreographer of *Lactobacillicum Bulgaricum*:

> LBB is an experimental multicultural spectacle, promoting the rich diversity of cultures and national identities bubbling in the "Babylonian pot" of New York City. The trilingual dramatic text seeks to extend beyond the lingual barriers of our verbal communication network and to reach a universal meaning in the context of world globalization.

The script is based on expressions of the "Wisdom Tradition" ranging from the Chinese *I Ching* (Book Of Changes), the teachings of Buddha, *Agni Yoga* by Helena and Nicholas Roerich, *Isis Unveiled* and *The Secret Doctrine* by H.P. Blavatsky woven through by Thracian and Slavic mythology.

Ms. Katrandjieva explains in the playbill that "literally Lactobacillicum Bulgaricum is the bacteria that facilitates the fermentation of milk into yogurt; in a metaphorical sense, it is the ferment of a new human species that signifies the natural shift from the act of being to the act of becoming." She goes on to point out that:

> The performance portrays the process of converting milk into yogurt through the ancient Chinese philosophic and spiritual doctrine *The Book Of Changes*, according to which the world represents a repetition of events, caused by the interaction of the forces of light and darkness through the major stages of human evolution—creation, preservation and destruction. Man is an intermediary between earth and sky, subjected to the laws of periodicity and eternal recurrence, and cast into the ocean of

> impermanence. The performance traces the permanent values in this impermanent world.

Antonia Katrandjieva is co-founder of the "Overground Arts Alliance" along with her husband Swami Agung. The alliance began in Zurich, Switzerland in 1996 but is now based in Brooklyn, New York. It has as a kind of manifesto a statement by the Russian visionary artist Nicholas Roerich:

> Art will unify all humanity. Art is an indivisible part of spirituality, culture and education. Art has many branches, yet all are one. Art is the manifestation of the coming synthesis. The gates of the "Sacred Source" must be wide opened for everybody and the light of art will influence numerous hearts with new love. At first this feeling will be unconscious but at last it will purify human consciousness. And how many young hearts are searching for something real and beautiful, so give it to them. Bring art to the people where it belongs. We should not only have museums, theatres, universities, public libraries, railway stations and hospitals, but even prisons decorated and beautified. Then we shall have no more prisons.

EXPANDING BOUNDARIES

UNFOLDING DOCTRINES IN CYCLES OF TIME

> Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration...The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past (*SD,* 37).

IN pondering theosophical doctrines one encounters ideas rooted in principles that reach beyond final boundaries. Since universal truth cannot be limited to any final form, the path to real knowledge calls for individual progressive awakenings with no conceivable end. For example, when people seriously contemplate the doctrine of endless cycles of time within eternal duration, the mind moves and stretches at every turn. As the result of such mental effort, the necessary presence of a timeless background may grow into a self-evident reality. Consider the following by Wm. Q. Judge:

> A fundamental axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from

> which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis. (*Judge Articles* i, 209.)

Although the search for truth is an individual undertaking, one does not proceed entirely alone. For a measure of orientation, we look to the chronology of the Brahmins, which places the *progress* of our fifth race humanity shortly past the mid-point of the present "Great Age." A Great Age covers "the whole of Brahma's life," bringing together the incredible overarching span of seven Rounds, comprising 311,040,000,000,000 *Earth years*. To be more specific, we are currently in the fifth root Race of the fourth Round of the current "Great Age." It should not be too surprising, then, to find that today most people live with sensory limitations. This means that we currently endure a great deal of unrealized potential. We remain partially "blind," although this need not always be.

As suggested above, our senses (physical and spiritual alike) unveil only a portion of what may be experienced. Still there are exceptions. The broad ranging awareness developed by Adepts allows them to perceive hidden causes as a natural attainment of their highly developed natures. Yet, as an incarnating Host, the "self-induced" work and effort of humanity remains far from finished.

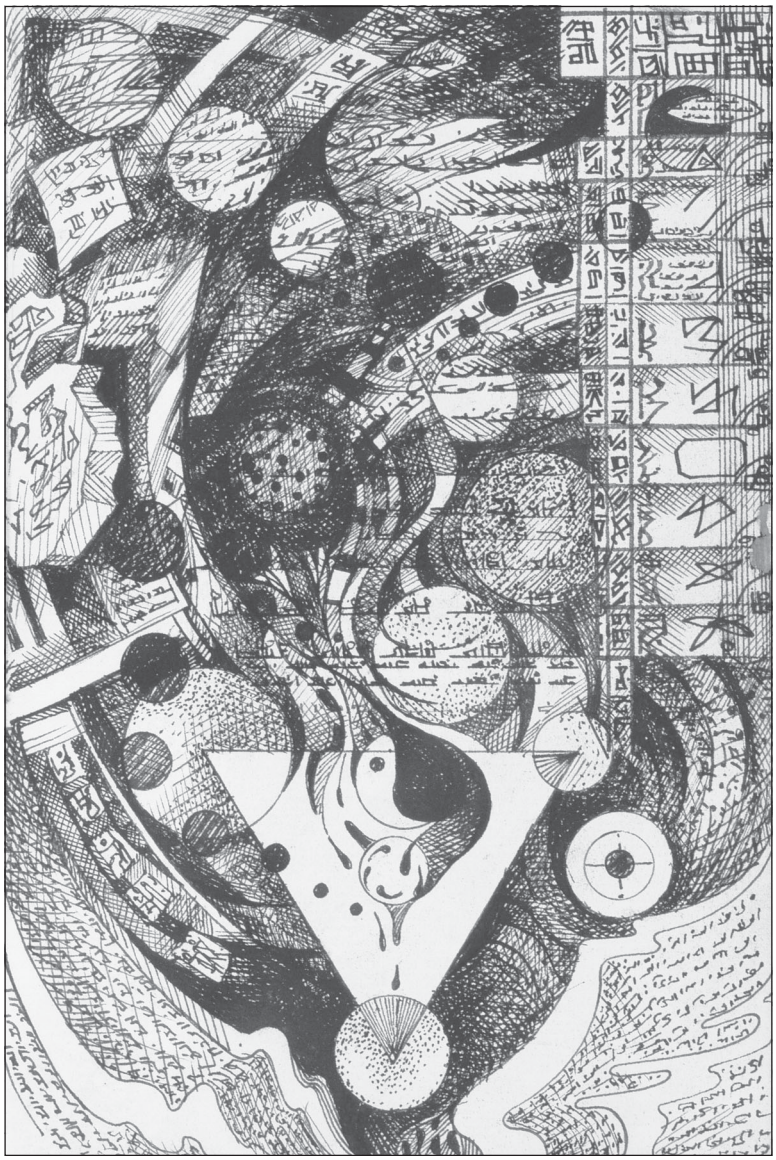
The familiar aphorism "Behind W*ill* stands *Desire*" strongly suggests that if we are to further develop there is an evolutionary need for self-discipline. Under Karma, only those inner senses people consciously desire to possess unfold as functioning faculties. From a state of pure potential, the spiritual will transforms into a potent force when stirred and directed by a concentrated mind. But to discipline the mind to this degree may require many lifetimes. So for most people, the perceptual faculties they currently possess fail to reveal

the inner spiritual bond that unifies the great chain of being. The true relationship between the Microcosm (individual human beings) and the Macrocosm (the Universe) remains largely unperceived and, therefore, largely unknown.

Since most people lack the necessary sensory faculties to "see" beyond today's norm, a practical alternative for expanding horizons is needed. How, for example, can people confirm their intuitive sense of universal brotherhood? HPB offers that:

> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are three elemental Kingdoms, which precede the Mineral, and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super Spiritual to the Archetypal (*SD* i, 177).

The reality of universal patterns validates "analogy and correspondence." This method provides a practical means of verifying intuitions and serves to strengthen metaphysical thought. It grants people the power, which in fact they already possess, to move into unperceived realms. Analogy and correspondence provides a path that leads from what is present and known to what is obscured and unknown. Using the mind in such a way offers a tool not limited by current conditions or perceptions, allowing one to explore the "outer reaches" of both *inner* and outer space.



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RIGHT LIVELIHOOD

> At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle had been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.
>
> —*William Q. Judge* "Cycles"
> The Path, *December, 1889*

THE Buddhists have long included "Right Livelihood" among their precepts for overcoming suffering and attaining enlightenment. But what does it mean to students of Theosophy? Most of us have to live "in the world," work for a living, raise families and follow the best practical advice we can find on an increasingly large number of issues. All sorts of questions plague us, from the abstractly metaphysical to the drearily routine. Here are a couple of hopeful indications that true, spiritual values are finding practical expression in our world, and that Judge's words quoted above are not idle fancy.

Can consumers, businesses and communities operate on a higher level than just economic greed? BALLE: Business Alliance for Local Living Economics, a Deming, Washington-based alliance of autonomous local businesses, thinks so.

Their slogan, "Building Economies for the Common Good," is kept viable through workshops, a speaker's bureau, an internet-based marketplace, and an annual national conference. While there are literally thousands of business alliances and promotional groups on the Internet, this is one that seems genuine and warrants further investigation. Their address is www.livingeconomies.org.

Fortune Magazine for Monday June 3, 2003, featured The White Dog Café in Philadelphia, Pennsylvania, as an example of a successful "green" business. Mixing shrewd business practices with a concern for the earth, her customers and employees, owner Judy Wicks has taken a tiny muffin shop from a storefront to a five million dollar a year operation. Organically grown, local produce, wind powered electricity and public "eco-tours" to family farms and water-treatment facilities are only some of the ways the business is kept rooted in the surrounding community. Judy is also a national co-chair for BALLEE and speaks on Local Living Economies.

LOHAS, an acronym for "Lifestyles of Health and Sustainability," describes a growing economic phenomenon in the United States, the little-noticed grass-roots transformation of large portions of our economy through individual choice of organic foods, alternative transportation and healthcare, renewable power, eco-tourism and socially responsible investing. Each of these has become an economically significant aspect of American life, and runs counter to what most people have come to expect. For example, organically grown foods have become a $16 billion dollar industry, growing 20 percent annually since 1990. Issues popular in the 1960s, such as peace, ecology and human rights, have taken root and evolved to become governing principles for millions of people. While some are skeptical of such "movements," a recent, in-depth study of

consumer trends and buying habits revealed a striking sincerity and willingness to support businesses, products and public policies that promote the environment and human values over mere price and convenience. According to the Lohas8 Forum, 32.3 percent of American adults, or 68 million consumers support their philosophical preferences by their buying habits to a significant degree. (www.lohas8.com.)

When reading about these kinds of cooperative and collaborative business endeavors, one almost forgets how much competition is embedded in our economic systems and modes of thought. Cycles turn, and we can scarcely imagine that things could have ever been different.

~

Theosophy is *a knowledge of the laws which govern the physical, astral, psychical and intellectual constituents of nature and of man.* Its principles are not for limited use. They are not patented, copyrighted or exclusive to one field of human interest, or one grade of intelligence. Theosophical principles are universals and not different from the basic principles of the Art of Living. When we realize the identity of Source, Law and Being under all forms, as at the root of all beings, we shall have reminded ourselves of that *anciently universal Wisdom-Religion we once knew.*

—Theosophy *Magazine*

CONTRAST

From within the third world, a wild band,
Against cries of protest from many lands,
Destroyed an ancient statue of the wise and
Gentle Buddha.

His learning and spirituality they could not comprehend,
Nor prize the basic values he proclaimed for all men:
Generosity, moral practice, patience,
Vigor, meditation, wisdom.

—L.S. Shapiro

STRING THEORY
"THE THEORY OF EVERYTHING"

> Some years ago we remarked that "the Esoteric Doctrine may well be called the 'thread-doctrine,' since, like Sutrâtman, in the Vedanta philosophy, it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all." We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be correct…
>
> —*H.P. Blavatsky*

ALBERT Einstein considered physics to be evolving toward an increasing simplicity, as its rational basis or foundation. He further asked that we admit, for the time being, not to consider ourselves to be in possession of this foundation, in order to remain open for ongoing fresh inquiry. As to our capacity to discover this Unifying Foundation, Einstein declared:

> I answer without hesitation. We are capable and hold it true that pure thought can grasp reality, as the ancients dreamed.

Underlying the solid material of physics is the land of the ever elusive atom, electricity and magnetism—the causes of physical and solid things. Yet deeper, still we ask: What causes the atoms to behave as they do? "In Occultism Atoms are

called 'Vibrations,' writes HPB, in *The Secret Doctrine*, and also 'sound'—collectively." She further writes:

> The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces (*SD* i, p.633).

The basis of today's String Theory tends to echo the occult doctrine referred to above. After we enter the realm of the sub-atomic we eventually run into the String Theory—which is no longer solid material but forces and lines of communication causing all things to inter-relate—to share in each other.

The following offer some practical illustrations and thoughts, related to our plane and senses, of this occult domain of forces.

AN INVISIBLE SHIELD

When a fan has no electricity flowing through the motor the blades are still, and we can thrust our fingers through the open spaces between them. By turning on the switch, we add electricity which causes the blades to rotate. This creates a moving shield now making it unsafe to thrust our fingers through the gap, since human flesh has a denser vibration. Light, however, has a less substantial frequency, so we are able to look through the rotating blades. In the esoteric doctrine rotatry motion was considered to be generated by the more divine or pure atoms forcing downwards other atoms; the lighter ones being thrust simultaneously upward. In *The Secret Doctrine* this idea is stated to be both physical

and metaphysical, "…embracing "gods" or souls, in the shape of atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies" (*SD* i, p. 569).

"A STRING OF ACTION"

To generate an action we first enter the realm of the non-physical—*Desire*. From there you go to the operating side, and initiate the *Will*, activating the brain centres which control our muscular adjustments. This string of *movements via* the Desire, Will, and Thinking Principle are accomplished almost instantaneously before any physical action is even originated.

Try singing and setting certain note sequences that you choose? How is it done? How are the muscles that tune the vocal chords made active? Same with seeing, or hearing or feeling, smelling, and tasting—an enormous amount of inner coordination is needed, most of it is invisible and immeasurable with our present instrumentation geared to measure effects and not *Causes*.

One has to get at the basis of all this. Let us say that the same force for living that you and I have, was once resident in an atom of stone or metal. After long aeons of time it learned to become a plant and grow, from there to an animal body and finally to such a refined body as will hold a human mind. The atom never dies—it is a perpetual motion machine. Why? No one can say, but this is a fact. The immortal atom is called in THEOSOPHY the Monad. It is the source of our individual consciousness and its Ego reincarnates—as we do). That's evolution in a nutshell.

The main point is that the *CONSCIOUS BEING* never dies but only moves on from form to form and from body to body by reincarnation. The great universal urge is to ever become more intelligent, and while doing this, to help others do the same.

In many ways a poet or a painter deal with these ideas better—better still, a philosopher. A mathematician, however, has to devise numbers to deal with abstract motion, and the causal forces behind them—which Einstein tried to do.

Theosophy is no more a mixture of modern science and traditional religion than spiritual knowledge (the perception of eternal truths) is a compound of assertions, rituals, and experimentation. Spiritual knowledge is comprehended and reflected by the human mind, and cannot be found in data, procedures, or books, where at best it can only be indicated or suggested in representative language. Moreover, it might be observed that the expensive lenses used by scientists to investigate the physical world and the fine spectacles worn by scholars in examining ancient and modern scriptures are pointed in the wrong direction, seeing effects and objective forms, not toward "eternal truths and primal causes".

—*The Secret Doctrine*

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COSMOLOGICAL PATTERNS

MODERN cosmologists study the heavens and record that every sector of the universe displays a panorama of revolving patterns. Modern physicists focus on tiny molecules and record that at the microscopic level this movement appears to intensify. Science has not always penetrated its field of inquiry sufficiently to perceive things this way. Nor have scientists always agreed as they do today that appearances deceive. Research journals continue to publish studies from nearly every department of nature that contain descriptions reminiscent of the revolving contrasts viewed in kaleidoscopes.

Beyond that, investigators are looking more carefully into how people actually connect with the things they see. They seek to know the unseen relationships between perceivers and the perceived. Disciplined studies reveal that perceptions are but reflected images of ephemeral forms. A few even wonder if human beings, who themselves evolve through forms, can ever accurately evaluate a universe constituted of evolving forms. This lack of a fixed perspective leads outspoken materialists into a box canyon. As a result, some break ranks, turning to examine the witness within. Thus, after focusing on matter for over three hundred years, a growing number of scientists are once again evaluating the role of consciousness. Science, like everything else, undergoes change.

Most of those who explore the realm of consciousness appear to do so without realizing that they are approaching the realm of spirit. Theosophy identifies spirit with universal

consciousness, the source of the power that sustains all things. With this, truly spiritual perspectives would place individuals in position to evaluate the world of contrast and opposites from the "fixed" point of unity. Still, and notwithstanding that the spiritual soul is rooted in unity, spiritual knowledge must be garnered in the world of contrast and opposites. Some resolve the paradoxes this presents in due course; others, remaining attached to the qualities of nature, struggle while chasing shifting shadows in their search for certainty.

On this, HPB points to variances in perceptual faculties: "Those unable to seize the difference between the monad — the Universal Unit —and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences." (*S.D.* i, 614.) The study of transcendental metaphysics requires claimants to distinguish realities from appearances. It is perhaps becoming apparent that the universal ideas presented by theosophy offer keys for resolving the inherent paradoxes that lurk within manifested things. Slowly a message takes form and comes through that an effort to see things from the universal perspective erases the illusion of separateness.

As truth must be consistent with truth the human mind seeks symmetry and balance naturally. Yet, in searching for better understanding we have only partial truths to work with as points of departure. Therefore, human evolution demands that people resolve paradoxes. Fortunately, inherent integrity causes the mind to stir when truths appear contradictory. At this juncture spiritual knowledge may enter with the light of the synthesizing mind.

The manifesting effects that unfold on the physical plane stretch out like an opaque screen that blocks the subtleties

in human awareness. Hence many people remain largely unaware of the "ripple of effect" as it descends from above and within. In keeping with the nature of mind contradictory "truths" provoke it into expanding its perceptual field, adopting more inclusive perspectives. In which case, in time the mask of separateness may fall away.

So it is that HPB frequently positions contradictory statements in her writings to break the one-dimensional objective flow imposed by the brain mind. In a section of *The Secret Doctrine* that traces the overall path taken by human monads, it reads:

> The well-known Kabalistic aphorism runs: —"A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world (*S.D.* i, 246).

Then, on the next page, we read:

> …the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane (*S.D.* i, 247).

In *The Key to Theosophy*, HPB offers clarity on what appear inconsistent statements. She begins by asking her readers to consider the complexity of Manas:

> It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realize, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "God," and yet is doomed to an endless cycle of incarnations, for each of

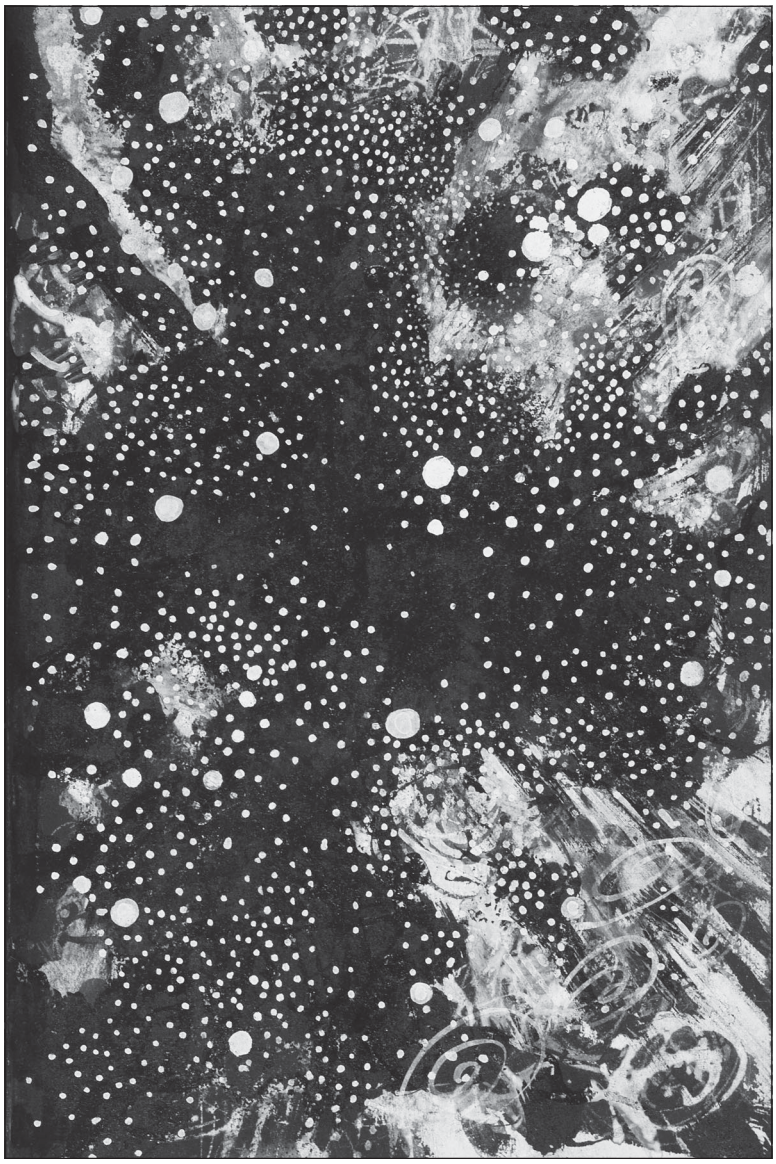
> which he is made responsible, and for each of which he has to suffer. All this seems as contradictory as it is puzzling; nevertheless, there are hundreds of people, even in Europe, who realize all this perfectly, for they comprehend the Ego not only in its integrity but in its many aspects (*S.D.,* p. 183).

Accordingly, HPB asserts:

> The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth (ii, 167).

Modern science and religion look at the same universe, yet their assumptions of reality based upon limited perspectives cause them to describe two entirely different worlds. This may be explained thus:

> For, both belief and unbelief embrace but one small corner each of the infinite horizons of spiritual and physical manifestations; and thus both are right from their respective standpoints, and both are wrong in believing that they can circumscribe the whole within their own special and narrow barriers; for —they can never do so (*S.D.* i, 287-288).



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BEYOND THEOLOGY

Those who don't feel this Love
pulling them like a river,
those who don't drink dawn
like a cup of springwater
or take in sunset like supper,
those who don't want to change,

let them sleep.

This Love is beyond the study of theology,
that old trickery and hypocrisy.
If you want to improve your mind that way,

sleep on.

I've given up on my brain.
I've torn the cloth to shreds
and thrown it away.

If you're not completely naked,
wrap your beautiful robe of words
around you,

and sleep.

—*Rumi*

On the Lookout

A LOOKOUT FEATURE

Currents from The Secret Doctrine

In the Introductory of *The Secret Doctrine* HPB predicts that "No one styling himself a 'scholar,' in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that *The Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined." Early in the 20th century Albert Einstein's theory of relativity brought the common assumptions regarding time and space into serious question. And now these same two "suspects"—time and space—find themselves arraigned in court, being prosecuted, and judged by a jury of theoretical scientists.

"Stringing Up" Space and Time

A featured series in the *Los Angeles Times* (Nov. 16, 17) by science writer K.C. Cole opens with a reminder to readers that "Scientists have been pulling the rug out from under people's basic beliefs for centuries." Then, with reference to the controversial "String Theory," the *L.A. Times* writer quotes Edward Witten of the Institute for Advanced Study in

Princeton saying: "space and time may be doomed"; and Nathan Seiberg, also of the Princeton Institute, saying: "I am almost certain that space and time are illusions. These are primitive notions that will be replaced by something more sophisticated"; and Leonard Susskind of Stanford saying: "I've been in physics for 35 years and this is the first time I've felt I'm involved in a scientific revolution. In the last five or six years, I really have the feeling we're doing something as crazy, as interesting, as new as the revolution that Einstein wrought."

The Universe—"Space-Time plus Seven Dimensions"

Continuing, K.C. Cole comments that scientists are coming to expect "a universe bizarre beyond imagining":

> The impetus behind this tumult is an idea that has become increasingly dominant in modern physics: string theory. According to string theory, the most basic ingredients in the universe are no longer point-like particles, the familiar electrons and quarks. Instead, they are unimaginably small vibrating strings of some unknown fundamental stuff. String theory suggests that different configurations of strings produce different harmonic chords—just as a piano produces a sound different from that of a flute. The vibrating string gives rise to the particles, and the way the string vibrates determines each particle's properties. It is a concept so strange that even theoretical physicists struggle to understand it. String theory offers a universe bizarre beyond imagining: Under powerful enough magnification, every known particle in the universe would resemble a complex origami folded out of sheets or strings of the three familiar spatial dimensions, plus seven extra dimensions of space. ("If string theory is right, each movement of your finger travels not only through the familiar three dimensions of space and one of time, but

also through seven curled-up dimensions.") Certainly, string theory—which views everything in the universe as the combined harmonies of strings vibrating in 11 dimensions—has not been proved. At best, it's far from complete. But today it's considered a profoundly important work in progress that is almost sure to play a major role in revamping physics.

Belittled and Ridiculed—Then Praised

Physicists stumbled upon the equations almost by chance. In the early 1970s theoretical physicists didn't know what to make of their new theory, the problems involved in unraveling the looping threads that weave the remarkable symmetry it predicts seemed overwhelming. People also balked at the way its predictions reshaped their fundamental assumptions about space and time, energy and matter. Nonetheless, theoretical physicist John Schwarz of Caltech led an effort to keep the string theory alive. A major breakthrough followed in 1984 when Schwarz was able to unify five marginally related aspects of the theory. The *Times* writer, K.C. Cole, notes: "From then on he had a lot of company (and competition) from many top physicists, attracted by string theory's newfound potential. This current matter-of-fact acceptance is amazing to Schwarz who labored for years on the theory in near obscurity, sometimes facing outright hostility."

In Search of a Name

Strange as it may seem no one knows exactly what "it" (string theory) is. It is currently being called "M" theory, where M may stand for Magic, Mother, Mystery, Matrix or Membrane, all of which have been suggested. So, the *Times* writer asks, "what makes it science rather than superstition or idle philosophizing akin to figuring out how many angels

can dance on the head of a pin?" Then, K.C. Cole sets out to answer her own question:

> One answer is: string theory strikes many physicists as too beautiful not to be true. "I think it's the most fantastic set of interconnected rules which has ever been known," said Harvard physicist Andrew Strominger. "Nobody in this field is clever enough to have invented something like that."
>
> The more compelling answer is: It works. Over the last few years, string theory has produced a seemingly unending string of what physicists call "string theory miracles." "Its as if some guys had set out to design a better can opener and wound up with an interstellar space ship," said Harvard physicist Sidney Coleman, one recent convert.
>
> Columbia University physicist Brian Greene compares string theory to a computer dropped into the 19th century. It does seemingly miraculous things, but no one can figure out how, for the simple reason that the essential science behind it hasn't yet been invented. Today's physicists are in possession of what may well be the Holy Grail of modern science, but they can't unleash its full predictive power until they succeed in writing the full instruction manual."

The Work Continues—Expanding Efforts

Looking to the future, K.C. Cole continues:

> This year Schwarz has some high-level company at Caltech. Edward Witten of the Institute for Advanced Study at Princeton—perhaps the most highly respected figure in string theory—is spending the year in the office adjoining Schwarz's. Meanwhile, Witten's wife, physicist Chiara Nappi, is teaching at USC. It's all part of a master plan to link Caltech and USC in a new Center for Theoretical Physics. USC already has a strong group of "stringy" physicists. "Our goal is to turn Los Angeles into

a center for theoretical physics—focusing on string theory," said USC string theorist Itzhak Bars.

Strange as the suggestions in "string theory" are to conventional thought, students of *The Secret Doctrine* have been working with, and puzzling over, them for years.

PLATO INVADES MODERN COSMOLOGY

Brane Short for Membrane

"Brane" Equals Plane?

Science writer K.C. Cole makes a valiant effort to explain the new "Brane Theory" to *uninitiated* readers (*Los Angeles Times*, August 17, 2003). She begins by saying:

> What if everything we hold dear is but a thin slice of some larger, unreachable reality, like a flickering shadow cast on the craggy wall of a cave? What if the moon and stars, your home, your thoughts, your cat is but projections on this wall—mere suggestions of unfathomable realms beyond. In the last few years, a mathematically rigorous version of Plato's 2000 year old thought experiment has been refashioning the way physicists think about everything from sub-atomic particles to the Big Bang. The universe we see, according to this scenario, is stuck on a thin membrane of space-time embedded in a much larger cosmos. And our membrane may be only one of many, all of which may warp, wriggle, connect and collide with one another in as many as 10 dimensions. Physicists call this new frontier the "brane world."

Multiple Open Horizons

> According to Ms. Cole, this revolution in cosmology was set off several years ago when UC Santa Barbara physicist Joe Polchinski determined through mathematics

that the minuscule "strings," envisioned in the string theory, must be attached to a surface. He referred to this surface as a "brane," short for membrane. After announcing his finding, Polchinsky is quoted as saying:

> Within a week or two other physicists had done things with it I hadn't envisioned. It was like taking the stopper out of the dam. Things poured through. Alan Guth of the Massachusetts Institute of Technology, creator of the currently accepted version of the Big Bang, said recently he felt a little like Rip Van Winkle—picking up his head from a long sleep only to notice that the landscape of physics he thought he knew had suddenly, drastically, changed. Stephen Hawking of the University of Cambridge, among others, envisions brane worlds bubbling up out of the void, giving rise to whole new universes.

Metaphysical Planes?

"Brane universes" might very well, or rather do, suggest other planes of being to students of theosophy. In Theosophy higher planes represent finer sub-divisions of substance and the resulting states of conscious. As the *Times* writer continues, she draws upon a familiar metaphor to illustrate what the relationship between the various brane universes might be. Perhaps quite appropriately, our material world is depicted as scum on the surface of water:

> Essentially, a brane is a discontinuity in space-time, a boundary where things meet, like the surface of a pond where the water meets the sky. "It is a defect in the quantum fabric," said Ruth Gregory of the University of Durham in Britain. One side of the defect would be the vacuum of empty space. A vacuum with somewhat different properties might exist on the other side. Imagine our brane as pond scum—a thin film that divides the air

> above from a deep (perhaps infinitely deep) body of water below. Most of what we experience is trapped in the scum. But beyond is a whole other world of currents swirling beneath the surface. Their motion might tug on our scum. We'd feel it as nothing but a gentle disturbance, never dreaming of what lurks below.

Our Senses Limited to "Our" Brane

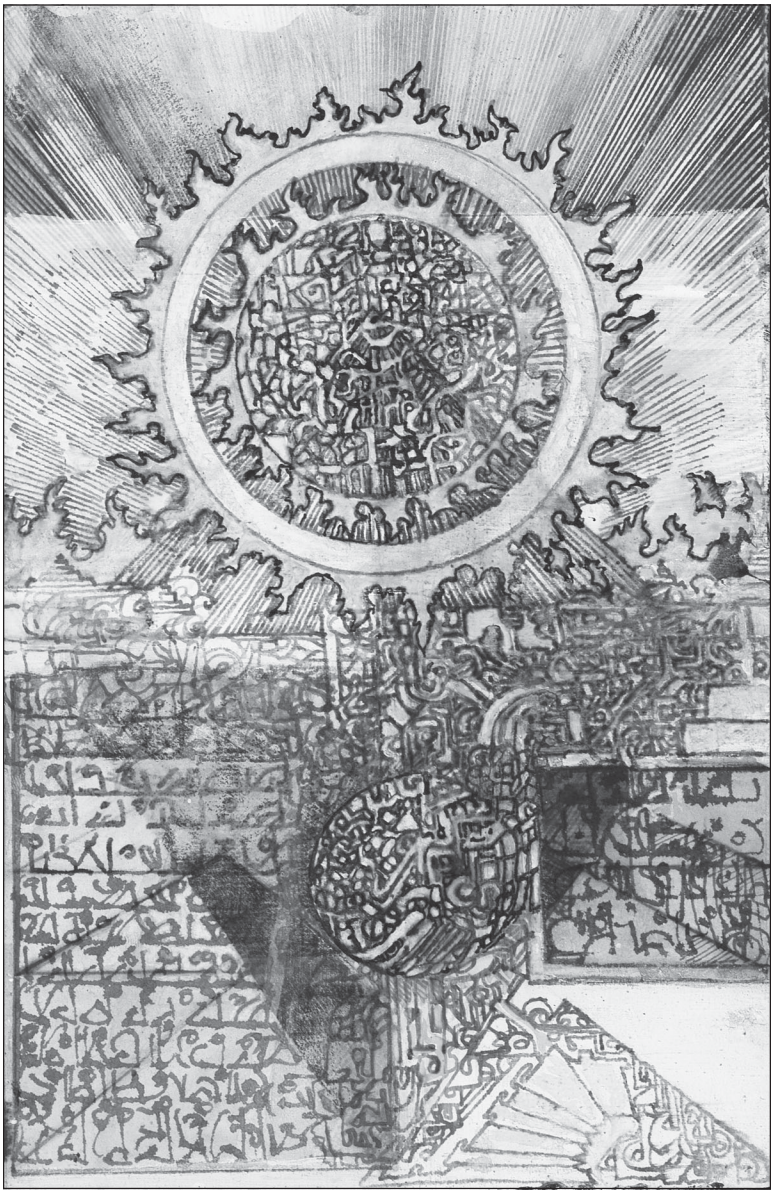
The *Times* science writer makes the point that other branes could be infinitely large and yet remain invisible because our senses correspond to the forces of nature involved with our particular brane. Referring to remarks attributed to Lisa Randall of Harvard University and Raman Sundrum of John Hopkins University, she says:

> We can't see anything outside our brane, because light can't escape or enter it. We can't hear anything outside, because sound travels through matter and matter is stuck to our brane. There could be a big blue elephant setting not a millimeter away in another dimension, but we wouldn't know it's there because everything we use to "see" is stuck to our brane…Consider another embarrassing problem that has stumped astronomers for decades. At least 90% of the matter in the universe is AWOL. Or more precisely, it is known to exist because of its gravitational pull (without it, galaxies wouldn't hold together) but can't be detected by any other means. The standard approach has been to populate the universe with exotic new forms of matter, too elusive to be readily seen. If our brane is but a small slice of a much larger cosmos, however, the "dark matter" might be nothing but ordinary matter trapped on another brane. Such a shadow world, Hawking speculates, might contain "shadow human beings wondering about the mass that seems to be their world."

Important Lessons Learned

Although scientific thinkers do not employ the word metaphysics, their new theories certainly encroach on that realm. Things they observe cannot be otherwise explained. The best investigators have learned to keep open minds. For example, in concluding her fine, informative article, K.C. Cole reports the following comments:

> Polchinski said, "It's kind of Zen like, but in a very precise way. Ultimately, brane worlds will stand or fall, like all science, on the twin tests of consistency and experiment. Whatever bizarre brane worlds may exist in some larger dimensional landscape, they can't change what we perceive. The stars can't slip off into hyperspace. The cat can't be disturbed from the couch. Physics has to answer to nature as we know it." "We just have to keep hoping that nature will be kind," Jim Cline of McGill University in Montreal said. "In the end, there is always the chance that all these ideas will turn out to be too, well, off the wall." "Who knows?" said University of Chicago physicist Sean Carroll. "But even if brane worlds aren't real," Carroll said, "they will have taught us a useful lesson that we should have known all along, which is that we don't have a clue to what's going on."



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CORRELATES

What we call the auspicious evidences are solemnity, to which seasonable rain is the correlate; good order, to which seasonable sunshine is the correlate; wisdom, to which seasonable heat is the correlate; good planning, to which seasonable cold is the correlate; saintliness, to which seasonable wind is the correlate.

What we call the inauspicious evidences are violence, to which constant rain is the correlate; arrogance, to which constant sunshine is the correlate; dissipation, to which constant heat is the correlate; rashness, to which constant cold is the correlate; stupidity, to which constant wind is the correlate….

When the seasonableness of year, month and day is unchanging, the hundred kinds of grain thereby ripen, the administration of government is thereby enlightened, talents among the common people are thereby revealed, families are thereby peaceful and healthy.

—Shu Ching

The Taoist school urged men to unity of spirit, teaching that all activities should be in harmony with the unseen, with abundant liberality towards all things in Nature.

—SSU-MA TAN

Gleanings from Historical Journals

TO WHOM THIS MAY COME

by Edward Bellamy

The American writer and social reformer, Edward Bellamy, is best known for his Utopian novel, *Looking Backward,* published in 1880. Bellamy was a profound student of human nature. His fanciful story, "To Whom This May Come," was published in *Harper's Monthly* in 1889, and reveals deep insight into the true nature of this unusual author.

In *The Path* magazine, Wm. Q. Judge commenting on this story wrote:

> "It is, in reality, a chapter of pure Occultism in the guise of a story. It seems like a prophecy of the condition that humanity shall attain in some of the more exalted races to be evolved on our planet at some time in the distant future.[1]"

IT is now about a year since I took passage at Calcutta in the ship *Adelaide* for New York. We had baffling weather till New Amsterdam Island was sighted, where we took a new point of departure. Three days later a terrible gale struck us. Four days we flew before it, whither,

[1] Mr. Judge's remarks may be found in full in *The Path* Vol. III, p. 385.

no one knew, for neither sun, moon, nor stars were at any time visible, and we could take no observation. Toward midnight of the fourth day the glare of lightning revealed the *Adelaide* in a hopeless position, close in upon a low-lying shore, and driving straight toward it. All around and astern far out to sea was such a maze of rocks and shoals that it was a miracle we had come so far. Presently the ship struck, and almost instantly went to pieces, so great was the violence of the sea. I gave myself up for lost, and was indeed already past the worst of drowning when I was recalled to consciousness by being thrown with a tremendous shock upon the beach. I had just strength enough to drag myself above the reach of the waves, and then I fell down and knew no more.

When I awoke, the storm was over. The sun, already half-way up the sky, had dried my clothing and renewed the vigor of my bruised and aching limbs. On sea or shore I saw no vestige of my ship or my companions, of whom I appeared the sole survivor. I was not, however, alone. A group of persons, apparently the inhabitants of the country, stood near, observing me with looks of friendliness which at once freed me from apprehension as to my treatment at their hands. They were a white and handsome people, evidently of a high order of civilization, though I recognized in them the traits of no race with which I was familiar.

Seeing that it was evidently their idea of etiquette to leave it to strangers to open conversation, I addressed them in English but failed to elicit any response beyond deprecating smiles. I then accosted them successively in the French, German, Italian, Spanish, Dutch, and Portuguese tongues, but with no better results. I began to be very much puzzled as to what could possibly be the nationality of this race to which no one the tongues of the great seafaring nations was intelligible.

The oddest thing of all was the unbroken silence with which they contemplated my efforts to open communication with them. It was as if they agreed not to give me a clew to their language by even a whisper, for while they regarded one another with looks of smiling intelligence, they did not once open their lips. But if this behavior suggested that they were amusing themselves at my expense, that presumption was negated by unmistakable friendliness and sympathy which their whole bearing expressed.

A most extraordinary conjecture occurred to me. Could it be that these strange people were dumb?[2] Such a freak of nature as an entire race thus afflicted had never been heard of, but who could say what wonders the unexplored vasts of the Great Southern Ocean might thus far have hid from human ken? Now among the scraps of useless information which lumbered my mind was an acquaintance with the deaf-and-dumb alphabet, and forthwith I began to spell out with my fingers some of the phrases I had already uttered to so little effect. My resort to the sign language overcame the last remnant of gravity in the already profusely smiling group. The small boys now rolled on the ground in convulsions of mirth, while the grave and reverend seniors, who had hitherto kept them in check, were fain momentarily to avert their faces, and I could see their bodies shaking with laughter. The greatest clown in the world never received a more flattering tribute to his powers to amuse than had been called forth by mine to make myself understood. Naturally, however, I was not flattered, but, on the contrary, entirely discomfited. Angry I could not well be, for the deprecating manner in which all, excepting of course the boys, yielded to their perception of the ridiculous, and the distress they showed at

[2] Dumb during the author's era was often synonymous with deaf or the "deaf and dumb." [Eds.]

their failure in self-control, made me seem the aggressor. It was as if they were very sorry for me, and ready to put themselves wholly at my service if I would only refrain from reducing them to a state of disability by being so exquisitely absurd. Certainly this evidently amiable race had a very embarrassing way of receiving strangers.

Just at this moment, when my bewilderment was fast verging on exasperation relief came. The circle opened, and a little elderly man who had evidently come in haste, confronted me, and bowing very politely addressed me in English. His voice was the most pitiable abortion of a voice I had ever heard. While having all defects in articulation of a child's who is just beginning to talk it was not even a child's in strength of tone, being in fact a mere alternation of squeaks and whispers inaudible in an odd way. With some difficulty I was, however, able to follow him pretty nearly.

"As the official interpreter," he said, "I extend you a cordial welcome to these islands. I was sent for as soon as you were discovered, but being at some distance, I was unable to arrive until this moment. I regret this, as my presence would have saved you embarrassment. My countrymen desire me to intercede with you to pardon the wholly involuntary and uncontrollable mirth provoked by your attempts to communicate with them. You see, they understood you perfectly well, but could not answer you."

"Merciful heavens!" I exclaimed, horrified to find my surmise correct; "can it be that they are all thus afflicted? Is it possible that you are the only man among them who has the power of speech?"

Again it appeared that, quite unintentionally, I had said some thing excruciatingly funny, for at my speech there arose

a sound of gentle laughter from the group, now augmented to quite an assemblage, which drowned the splashing of the waves on the beach at our feet. Even the interpreter smiled.

"Do they think it so amusing to be dumb?" I asked.

"They find it very amusing," replied the interpreter, "that their inability to speak should be regarded by any one as an affliction, for it is by the voluntary disuse of the organs of articulation that they have lost the power of speech, and as a consequence the ability even to understand speech."

"But," said I, somewhat puzzled by this statement, "didn't you just tell me that they understood me, though they could not reply, and are they not laughing now at what I just said?"

"It is you they understood, not your words," answered the interpreter. "Our speech now is gibberish to them, as unintelligible in itself as the growling of animals; but they know what we are saying because they know our thoughts. You must know that these are the islands of the mind-readers."

Such were the circumstances of my introduction to this extraordinary people. The official interpreter being charged by virtue of his office with the first entertainment of shipwrecked members of the talking nations, I became his guest, and passed a number of days under his roof before going out to any considerable extent among the people. My first impression had been the somewhat oppressive one that the power to read the thoughts of others could only be possessed by beings of a superior order to man. It was the first effort of the interpreter to disabuse me of this notion. It appeared from his account that the experience of the mind-readers was a case simply of a slight acceleration from special causes of the course of human evolution, which in time lead to the disuse of speech and the substitution of direct mental

vision on the part of all races. This rapid evolution of these islanders was accounted for by their peculiar origin and circumstances.

Some three centuries before Christ, one of the Parthian kings of Persia, of the dynasty of the Arsacidae, undertook a persecution of the soothsayers and magicians in his realms. These people were credited with supernatural powers by popular prejudice, but in fact, they were merely persons of especial gifts in the way of hypnotizing, mind-reading, thought-transference, and such arts, which they exercised for their own gain.

Too much in awe of the soothsayers to do them outright violence, the king resolved to banish them, and to this end put them, with their families, on ships and sent them to Ceylon. When, however, the fleet was in the neighborhood of that island, a great storm scattered it, and one of the ships, after being driven for many days before the tempest, was wrecked upon one of an archipelago of uninhabited islands far to the south where the survivors settled. Naturally the posterity of parents possessed of such peculiar gifts had developed extraordinary psychical powers.

Having set before them the end of evolving a new and advanced order of humanity, they had aided the development of these powers by a rigid system of stirpiculture. The result was that after a few centuries mind-reading became so general that language fell into disuse as a means of communicating ideas. For many generations the power of speech still remained voluntary, but gradually the vocal organs had become atrophied, and for several hundred years the power of articulation had been wholly lost. Infants for a few months after birth did, indeed, still emit inarticulate cries, but at an age when in less advanced races these cries began to be articulate, the

children of the mind-readers developed the power of direct mental vision, and ceased to attempt to use the voice.

The fact that the existence of the mind-readers had never been found out by the rest of the world was explained by two considerations. In the first place, the group of islands was small, and occupied a corner of the Indian Ocean quite out of the ordinary track of ordinary ships. In the second place, the approach to the islands was rendered desperately perilous by terrible currents and the maze of outlying rocks and shoals that it was next to impossible for any ship to touch their shores save as a wreck. No ship at least had ever done so in the two thousand years since the mind-readers' own arrival, and the *Adelaide* had made the one hundred and twenty-third such wreck.

Apart from motives of humanity, the mind-readers made strenuous efforts to rescue shipwrecked persons, for from them alone through the interpreters could they obtain information of the outside world. Little enough this proved when, as often happened the sole survivor of a shipwreck was some ignorant sailor, who had no news to communicate beyond the latest varieties of forecastle blasphemy. My hosts gratefully assured me that as a person of some little education they considered me a veritable godsend. No less a task was mine than to relate to them the history of the world for the past two centuries, and often did I wish, for their sakes, that I had made a more exact study of it.

It is solely for the purpose of communicating with shipwrecked strangers of the talking nations that the office of the interpreters exists. When, as from time to time happens, a child is born with some powers of articulation, he is set apart and trained to talk in the interpreters' college. Of course the partial atrophy of the vocal organs, from which even the

best interpreters suffer, renders many of the sounds of language impossible for them. None, for instance, can pronounce v, f, or s, and as to the sound represented by th, it is five generations since the last interpreter lived who could utter it. But for the occasional intermarriage of shipwrecked strangers with the islanders it is probable that the supply of interpreters would have long ere this quite failed.

I imagine that the very unpleasant sensations which followed the realization that I was among people who, while inscrutable to me, knew my very thought, were very much what any one would have experienced in the same case. They were very comparable to the panic which accidental nudity causes a person among races whose custom it is to conceal the figure with drapery. I wanted to run away and hide myself. If I analyzed my feeling, it did not seem to arise so much from the consciousness of any particularly heinous secrets, as from the knowledge of a swarm of fatuous, ill-natured and unseemly thoughts and half-thoughts concerning those around me and concerning myself, which it was insufferable that any person should peruse in however benevolent a spirit. But while my chagrin and distress on this account were at first intense, they were also very short-lived, for almost immediately I discovered that the very knowledge that my mind was overlooked by others operated to check thoughts that might be painful to them, and that, too, without more effort of the will than a kindly person exerts to check the utterance of disagreeable remarks. As a very few lessons in the elements of courtesy cures a decent person of inconsiderate speaking, so a brief experience among the mind-readers went far in my case to check inconsiderate thinking. It must not be supposed, however, that courtesy among the mind-readers prevents them from thinking pointedly and freely concerning one another upon serious

occasions any more than the finest courtesy among the talking races restrains them from speaking to one another with entire plainness when it is desirable to do so. Indeed, among the mind-readers, politeness never can extend to the point of insincerity, as among talking nations, seeing that it is always one another's real and in-most thought that they read. I may mention here, though it was not till later that I fully understood why it must necessarily be so, that one need feel far less chagrin at the complete revelation, than at the slightest betrayal of them to one of another race. For the very reason that the mind-reader reads all your thoughts, particular thoughts are judged with reference to the general tenor of thought. Your characteristic and habitual frame of mind is what he takes into account. No one need fear being misjudged by a mind-reader on account of the sentiments or emotions which are not representative of the real character or general attitude. Justice may indeed be said to be a necessary consequence of mind-reading.

As regards the interpreter himself, the instinct of courtesy was not long needed to check wanton or offensive thoughts. In all my life before I had been very slow to form friendships, but before I had been three days in the company of this stranger of a strange race I had become enthusiastically devoted to him. It was impossible not to be. The peculiar joy of friendship is the sense of being understood by our friend as we are not by others, and yet of being loved in spite of the understanding. Now here was one whose every word testified to a knowledge of my secret thoughts and motives which the oldest and nearest of my former friends had never, and could never, have approximated. Had such a knowledge bred in him contempt of me, I should neither have blamed him nor been at all surprised. Judge, then, whether the cordial friendliness which he showed was likely to leave me indifferent.

Imagine my incredulity when he informed me that our friendship was not based upon more than ordinary mutual suitability of temperaments. The faculty of mind-reading, he explained, brought minds close together, and so heightened sympathy, that the lowest order of friendships between mind-readers implied a mutual delight such as only rare friends enjoyed among other races. He assured me that later on, when I came to know others of his race, I should find, by the far greater intensity of sympathy and affection I should conceive for some of them, how true this saying was.

It may be inquired how, on beginning to mingle with the mind-readers in general, I managed to communicate with them, seeing that while they could read my thoughts, they could not, like the interpreter, respond to them by speech. I must here explain that while these people have no use for a spoken language, a written language is needful for purposes of record. They consequently all know how to write. Do they, then, write Persian? Luckily for me, no. It appears that for a long period after mind-reading was fully developed, not only was spoken language disused, but also not written, no records whatever having been kept during this period. The delight of the people in the newly found power of direct mind-to-mind Fusion, whereby pictures of the total mental state were communicated, instead of the imperfect descriptions of single thoughts which words at best could give, induced an invincible distaste for the laborious impotence of language.

When, however, the first intellectual intoxication had, after several generations, somewhat sobered down, it was recognized that records of the past were desirable, and that the despised medium of words was needful to preserve it. Persian had meantime been wholly forgotten. In order to avoid the prodigious task of inventing a complete new language, the institution of the interpreters was now set up,

with the idea of acquiring through them a knowledge of some of the languages of the outside world from the mariners wrecked on the islands.

Owing to the fact that most of the castaway ships were English a better knowledge of that tongue was acquired than of any other, and it was adopted as the written language of the people. As a rule, my acquaintances wrote slowly and laboriously and yet the fact that they knew exactly what was in my mind rendered their responses so apt that, in my conversations with the slowest speller of them all, the interchange of thought was as rapid and incomparably more accurate and satisfactory than the fastest of talkers attain to.

It was but a very short time after I had begun to extend my acquaintance among the mind-readers before I discovered how truly the interpreter had told me that I should find others to whom, on account of greater natural congeniality, I should become more strongly attached than I had been to him. This was in no wise, however, because I loved him less, but them more. I would fain write particularly of some of these beloved friends, comrades of my heart, from whom I first learned the undreamed of possibilities of human friendship, and how ravishing the satisfactions of sympathy may be. Who among those who read this has not known that sense of a gulf fixed between soul and soul which mocks love. Who has not felt that loneliness which oppresses the heart when strained to the heart that loves it best. Think no longer that this gulf is eternally fixed, or is any necessity of human nature. It has no existence for the race of our fellow men which I describe, and by that fact we may be assured that eventually it will be bridged also for us. Like the touch of shoulder to shoulder, like the clasping of hands, is the contact of their minds and their sensation of sympathy.

I say that I would fain speak more particularly of some of my friends, but waning strength forbids, and moreover, now that I think of it, another consideration would render any comparison of their characters rather confusing than instructive to a reader. This is the fact that, in common with the rest of the mind-readers, they had no names. Every one has, indeed, an arbitrary sign for his designation in records, but it has no sound value. A register of names is kept, so that they can at any time be ascertained, but it is very common to meet persons who have forgotten titles which are used solely for biographical and official purposes. For social intercourse names are of course superfluous, for these people accost one another merely by a mental act of attention, and refer to third persons by transferring their mental pictures—something as dumb persons might by means of photographs. Something so, I say, for in the pictures of one another's personalities which the mind-readers conceive, the physical aspect, as might be expected with people who directly contemplate each other's minds and hearts, is a subordinate element.

I have already told how my first qualms of morbid self-consciousness at knowing that my mind was an open book to all around me disappeared as I learned that the very completeness of the disclosure of my thoughts and motives was a guarantee that I would be judged with a fairness and a sympathy such as even self-judgment cannot pretend to, affected as that is by so many subtle reactions. The assurance of being so judged by every one might well seem an inestimable privilege to one accustomed to a world in which not even the tenderest love is any pledge of comprehension, and yet I soon discovered that open-mindedness had a still greater profit than this. How shall I describe the delightful exhilaration of moral health and cleanness, the breezy oxygenated mental condition, which resulted from the

consciousness that I had absolutely nothing concealed. Truly I may say that I enjoyed myself. I think surely that no one needs to have had my marvelous experience to sympathize with this portion of it. Are we not all ready to agree that this having a curtained chamber where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over the top, is the most demoralizing incident in the human condition? It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it ever so fine.

What stronger testimony could there be to the instinctive consciousness that concealment is debauching, and openness our only cure, than the world-old conviction of the virtue of confession for the soul, and that the uttermost exposing of one's worst and foulest is the first step toward moral health? The wickedest man, if he would but somehow attain to writhe himself inside out as to his soul, so that its full sickness could be seen, would feel ready for a new life. Nevertheless, owing to the utter impotence of words to convey mental conditions in their totality, or to give other than mere distortions of them, confession is, we must needs admit, but a mockery of that longing for self-revelation to which it testifies. But think what health and soundness there must be for souls among a people who see in every face a conscience which, unlike their own, they cannot sophisticate, who confess one another with a glance, and shrive with a smile. Ah, friends, let me now predict, though ages may elapse before the slow event shall justify me, that in no way will the mutual vision of minds, when at last it shall be perfected, so enhance the blessedness of mankind as by rending the veil of self, and leaving no spot of darkness in the mind for lies to hide in. Then shall

the soul no longer be a coal smoking among ashes, but a star set in a crystal sphere.

From what I have said of the delights which friendship among the mind-readers derives from the perfection of the mental rapport, it may be imagined how intoxicating must be the experience when one of the friends is a woman, and the subtle attractions and correspondences of sex touch with passion the intellectual sympathy. With my first venturing into society I had begun, to their extreme amusement, to fall in love with the women right and left. In the perfect frankness which is the condition of all intercourse among this people, these adorable women told me that what I felt was only friendship, which was a very good thing, but wholly different from love, as I should well know if I were beloved. It was difficult to believe that the melting emotions which I had experienced in their company were the result merely of the friendly and kindly attitude of their minds toward mine, but when I found that I was affected in the same way by every gracious woman I met, I had to make up my mind that they must be right about it, and that I should have to adapt myself to a world in which friendship being a passion, love must needs be nothing less than a rapture.

The homely proverb, "Every Jack has his Jill," may, I suppose, be taken to mean that for all men there are certain women expressly suited by mental and moral as by physical constitution. It is a thought painful, rather than cheering, that this may be the truth, so altogether do the chances preponderate against the ability of these elect ones to recognize each other even if they meet, seeing that speech is so inadequate and so misleading a medium of self-revelation. But among the mind-readers the search for one's ideal mate is a quest reasonably sure of being crowned with success, and no one dreams of wedding unless it be, for so to do,

they consider, would be to throw away the choicest blessing of life, and not alone to wrong themselves and their unfound mates, but likewise those whom they themselves and those undiscovered mates might wed. Therefore, passionate pilgrims, they go from isle to isle till they find each other, and as the population of the islands is but small, the pilgrimage is not often long.

When I met her first we were in company, and I was struck by the sudden stir and the looks of touched and smiling interest with which all around turned and regarded us, the women with moistened eyes. They had read her thought when she saw me, but this I did not know, neither what the custom was in these matters, till afterward. But I knew from the moment she first fixed her eyes on me, and I felt her mind brooding upon mine, how truly I had been told by those other women that the feeling with which they had inspired me was not love.

With people who become acquainted at a glance, and old friends in an hour, wooing is naturally not a long process. Indeed it may be said that between lovers among the mind-readers there is no wooing, but merely recognition. The day after we met she became mine.

Perhaps I cannot better illustrate how subordinate the merely physical element is in the impression which mind-readers form of their friends than by mentioning an incident that occurred some months after our union. This was my discovery, wholly by accident, that my love, in whose society I had almost constantly been, had not the least idea what was the color of my eyes, or whether my hair and complexion were light or dark. Of course, as soon as I asked her the question, she read the answer in my mind, but she admitted

that she had previously had no distinct impression on those points. On the other hand, if in the blackest midnight I should come to her, she would not need to ask who the comer was. It is by the mind, not the eye, that these people know one another. It is really only in their relations to soulless and inanimate things that they need eyes at all.

It must not be supposed that their disregard of one another's bodily aspect grows out of any ascetic sentiment. It is merely a necessary consequence of their power of directly apprehending mind, that whenever mind is closely associated with matter the latter is comparatively neglected on account of the greater interest of the former, suffering as lesser things always do when placed in immediate contrast with greater. Art is with them confined to the inanimate, the human form having, for the reason mentioned, ceased to inspire the artist. It will be naturally and quite correctly inferred that among such a race physical beauty is not the important factor in human fortune and felicity that it elsewhere is. The absolute openness of their minds and hearts to one another makes their happiness far more dependent on the moral and mental qualities of their companions than upon their physical. A genial temperament, a wide-grasping, godlike intellect, a poet soul, are incomparably more fascinating to them than the most dazzling combination conceivable of mere bodily graces.

A woman of mind and heart has no more need of beauty to win love in these islands than a beauty elsewhere, of mind and heart. I should mention here perhaps that this race which makes so little account of physical beauty is itself a singularly handsome one. This is owing doubtless in part to the absolute compatibility of temperaments in all the marriages, and partly also to the reaction upon the body of a state of ideal mental and moral health and placidity.

Not being myself a mind-reader, the fact that my love was rarely beautiful in form and face had doubtless no little part in attracting my devotion. This, of course, she knew, as she knew all my thoughts, and knowing my limitations, tolerated and forgave the element of sensuousness in my passion. But if it must have seemed to her so little worthy in comparison with the high spiritual communion which her race know as love, to me it became, by virtue of her almost superhuman relation to me, an ecstasy more ravishing surely than any lover of my race tasted before. The ache at the heart of the intensest love is the impotence of words to make it perfectly understood to its object. But my passion was without this pang, for my heart was absolutely open to her I loved. Lovers may imagine, but I cannot describe, the ecstatic thrill of communion into which this consciousness transformed every tender emotion. As I considered what mutual love must be where both are mind-readers, I realized the high communion which my sweet companion had sacrificed for me. She might indeed comprehend her lover and his love for her, but the yet higher satisfaction of knowing that she was comprehended by him and her love understood she had foregone. For that I should ever attain the power of mind-reading was out of the question, the faculty never having been developed in a single lifetime.

Why my inability should move my dear companion to such depths of pity I was not able fully to understand until I learned that mind-reading is chiefly held desirable, not for the knowledge of others which it gives its possessors, but for the self-knowledge which is its reflex effect. Of all they see in the minds of others, that which concerns them most is the reflection of themselves, the photographs of their own characters. The most obvious consequence of the self-knowledge thus forced upon them is to render them alike

incapable of self-conceit or self-depreciation. Everyone must needs always think of himself as he is, being no more able to do otherwise than is a man in a hall of mirrors to cherish delusions as to his personal appearance.

But self-knowledge means to the mind-readers much more than this: nothing less, indeed, than a shifting of the sense of the identity. When a man sees himself in a mirror he is compelled to distinguish between the bodily self he sees and his real self, the mental and moral self, which is within and unseen. When in turn the mind-reader comes to see the mental and moral self reflected in other minds as in mirrors, the same thing happens. He is compelled to distinguish between this mental and moral self which has been made objective to him, and can be contemplated by him as impartially as if it were another's from the inner ego which still remains subjective, unseen, and undefinable. In this inner ego the mind-readers recognize the essential identity and being, the noumenal self, the core of the soul, and the true hiding of its eternal life, to which the mind as well as the body is but the garment of a day.

The effect of such a philosophy as this—which indeed with the mind-readers is rather an instinctive consciousness than a philosophy—must obviously be to impart a sense of wonderful superiority to the vicissitudes of this earthly state, and a singular serenity in the midst of the haps and mishaps which threaten or befall the personality. They did indeed appear to me, as I never dreamed men could attain to be, lords of themselves.

It was because I might not hope to attain this enfranchisement from the false ego of the apparent self, without which life seemed to her race scarcely worth living, that my love so pitied me.

But I must hasten on, leaving a thousand things unsaid, to relate the lamentable catastrophe to which it is owing that instead of being still a resident of those blessed islands, in the full enjoyment of that intimate and ravishing companionship which by contrast would forever dim the pleasures of all other human society, I recall the bright picture as a memory under other skies.

Among a people who are compelled by the very constitution of their minds to put themselves in the places of others, the sympathy which is the inevitable consequence of perfect comprehension renders envy, hatred, and uncharitableness impossible. But of course there are people less genially constituted than others, and these are necessarily the objects of a certain distaste on the part of associates. Now, owing to the unhindered impact of minds upon one another, the anguish of persons so regarded, despite the tenderest consideration of those about them, is so great that they beg the grace of exile, that, being out of the way, people may think less frequently upon them. There are numerous small islets, scarcely more than rocks, lying to the North of the Archipelago, and on these the unfortunates are permitted to live. Only one lives on each islet, as they cannot endure each other even as well as the more happily constituted can endure them. From time to time supplies of food are taken to them, and of course, at any time they wish to take the risk they are permitted to return to society.

Now, as I have said, the fact which, even more than their out-of-the-way location, makes the island of the mind-readers unapproachable, is the violence with which the great Antarctic current, owing probably to some peculiar configuration of the ocean-bed, together with the innumerable rocks and shoals, flows through and about the Archipelago.

Ships making the island from the southward are caught by this current and drawn among the rocks, to their almost certain destruction, while, owing to the violence with which the current sets to the North, it is not possible to approach from that direction, or at least it has never been accomplished. Indeed, so powerful are the currents, that even the boats which cross the narrow straits between the main islands and the islets of the unfortunate to carry the latter their supplies, are ferried over by cables, not trusting to oar or sail.

The brother of my love had charge of one of the boats engaged in this transportation, and being desirous of visiting the islets, I accepted an invitation to accompany him on one of his trips. I know nothing of how the accident happened but in the fiercest parts of the currents of the straits we parted from the cable, and were swept out to sea. There was no question of stemming the boiling current, our utmost endeavors barely sufficing to avoid being dashed to pieces on the rocks. From the first there was no hope of our winning back to the land so swiftly did we drift that by noon—the accident having befallen in the morning—the islands, which are low-lying, had sunk beneath the southeastern horizon.

Among these mind-readers distance is not an insuperable obstacle to the transfer of thought. My companion was in communication with our friends, and from time to time conveyed to me messages of anguish from my dear love; for being well aware of the nature of the currents and the unapproachableness of the islands, those we had left behind as well as we ourselves knew well we should see each other's faces no more. For five days we continued to drift to the north-west, in no danger of starvation, owing to our lading of provisions, but constrained to unintermitting watch and ward by the roughness of the weather. On the fifth day my

companion died from exposure and exhaustion. He died very quietly—indeed, with great appearance of relief. The life of the mind-readers while yet they are in the body is so largely spiritual that the idea of an existence wholly so, which seems vague and chill to us, suggests to them a state only slightly more refined than they already know on earth.

After that I suppose I must have fallen into an unconscious state, from which I roused to find myself on an American ship bound for New York, surrounded by people whose only means of communicating with one another is to keep up while together a constant clatter of hissing, guttural, and explosive noises, eked out by all manner of facial contortions and bodily gestures. I frequently find myself staring open-mouthed at those who address me, too much struck by their grotesque appearance to bethink myself of replying.

I find that I shall not live out the voyage, and I do not care to. From my experience of the people on the ship I can judge how I should fare on land amid the stunning Babel of a nation of talkers. And my friends—God bless them!—how lonely I should feel in their very presence! Nay, what satisfaction or consolation, what but bitter mockery, could I ever find in such human sympathy and companionship as suffice others and once sufficed me—I who have seen and known what I have seen and known! Ah, yes, doubtless it is far better I should die; but the knowledge of the things that I have seen I feel should not perish with me. For hope's sake men should not miss this glimpse of the higher, sun-bathed reaches of the upward path they plod. So thinking, I have written out some account of my wonderful experience, though briefer far, by reason of my weakness, than fits the greatness of the matter. The captain seems an honest, well-meaning man, and to him I shall confide the narrative, charging him, on touching

shore, to see it safely in the hands of someone who will bring it to the world's ear.

[NOTE: The extent of my own connection with the foregoing documents is sufficiently indicated by the author himself in the final paragraph.—E.B.]

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THEOSOPHY — The name theosophy dates from the third century and began with the Eclectic Theosophical system. The primary aim of Eclectic Theosophy was to synthesize religions and ideologies under a common system of ethics, based on eternal truths.

MODERN THEOSOPHY — Modern theosophy has influenced literature, art, music, and film. It introduces philosophical themes into everyday life.

THEOSOPHIST (the·os·o·phist) n. — All real lovers of wisdom and truth have a right to the name "theosophist." Theosophist is a word many mystics have called themselves throughout history. The Neo-platonists of Alexandria were theosophists, as were the mediæval alchemists and cabalists. Also called theosophists were the martinists, the quietists, and various other mystics, whether acting independently or in association with a brotherhood or society.

EGO (ë·go), **EGO** (êg·o) n. — The term Ego (pronounced *ego* as in egg) is a Latin word which represents the immortal "I" in Man. In contrast, ego refers to the personality in its familiar Freudian sense.

MAN (mân), **MANAS** (mâ·nas) n. — In theosophical nomenclature, Man is used in a generic sense and carries no gender. It comes from the common root to think, as does the Sanskrit word *Manas* (the thinking principle in Man).

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