

Theosophy

The Synthesis of Science, Religion and Philosophy



Volume 93

Number 1

Intelligent Design

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 Neoplatonists 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 (ĕ'·go) *Ego* (ê'·go) n. — The term Ego (pronounced 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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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

Exploring Inner Space



Photo ©David Grossman

An alert international media widely reports on all events that mark significant advances in the exploration of outer space. Also, an impressive variety of local technological innovations stir wide-ranging interest, obtain international recognition and captivate the world's fancy. In addition, countless travelers visit distant lands, learning first hand about foreign lands and cultures. Still others delight in the recorded adventures of those who travel, examining every corner of the earth vicariously. Clearly, the objective side of things is continuously being probed and monitored. Yet, even then, *final* boundaries forever elude the reach and grasp of investigators in this outer realm. The material world may be directly experienced and elaborately described, but the full extent of its manifestations resist being *nailed down* once and for all. At this juncture it may be recalled that

Theosophy emphasizes that the five physical senses can never penetrate the clouds that shroud the greatest of all mysteries—the mystery of self and its conscious states. Modern technology does a great deal to extend the scope of the objective search, but reveals virtually nothing about the subjective side of our world. However, there is an inner *vision* that can penetrate this perplexing realm. Humanity possesses the power of choice, and therewith may choose to turn its gaze inward. As said, this inner world is the realm of subjectivity—of consciousness and its various states. If determined human beings make a determined effort, they may “step back” and examine the *subjective stream* that proceeds from invisible faculties. This boundless region, called by some inner space, contains the important keys that unlock the mysteries intimately associated with the human condition.

Although everybody is connected with the metaphysical planes that serve as corridors to inner space, this mysterious realm remains largely unexplored today. On personal grounds, perhaps, not consciously known even to themselves, few find sufficient reason to look into the depths of their own being. In her article “Spiritual Progress,” HPB speaks of those who do:

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capacities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each sage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accom-

paniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane. (“Spiritual Progress,” *HPB Articles*, ii, 111.)

It is common knowledge among today’s psychologists that the subconscious world seriously influences human life. Yet, even then, comparatively little effort is spent searching for the true nature of the influences that lie beyond the sensory world. As HPB continues, she explains that adeptship is not the radical development of additional faculties, describing this fallacy as, some imagine, an event in which an aspirant: “acquires first one power and then another, and, when he has attained a certain number of these powers is forthwith dubbed an adept.” We learn that it is quite the contrary. In Theosophy we are introduced to the teaching that adeptship cannot be attained for the purely selfish end of developing powers, and, moreover, that it can only be accomplished through service to others. But to truly help others it is necessary to know one’s self HPB comments further:

Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact. (*Ibid.* ii, 114.)

Where do the universal ideas that promote universal brotherhood come from? These are ideas that do not change as seasonal fashions change with the weather. They express essential reality, which is universal, and so, may be properly referred to as “spiritual.” We learn in theosophy that universal ideas reflect the ideation inherent in the Universal Mind, the source of the intelligence in all of nature ■

Ozymandias

*I met a Traveler from an antique land,
Who said, "Two vast and trunkless
legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies,
whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read,
Which yet survive, stamped on these
lifeless things,
The hand that mocked them and the
heart that fed:
And on the pedestal these words appear:
"My name is OZYMANDIAS,
King of Kings."
Look on my works ye Mighty, and despair!
No thing beside remains. Round the decay
Of that Colossal Wreck, boundless and bare,
The lone and level sands stretch far away.*

—Percy Bysshe Shelley

Facets of Inquiry...



Does Philosophy Offer Sufficient Vision for an Ethical Life?

What inspires ethical behavior? Sometimes called moral philosophy, ethics is culturally based, often looking for sustenance from some mixture of deific authority, scientific nature, and rational thought. At times, today's philosophers have asked, where is the wonder of ethics? Socrates and Plato are quoted widely that philosophy begins in wonder. Alfred North Whitehead (1861-1947) in *Modes of Thought* (1938) noted, "And, at the end, when philosophic thought has done its best, the wonder remains. There have been added, however, some grasp of the immensity of things, some purification of emotion by understanding."

Does philosophy remove the mystery so thoroughly that we "unweave the rainbow," as poet John Keats claimed

(1795-1821, *Lamia*)? Or is it more like John Milton's perpetual feast (*Comus*, 1634)? Francis Bacon (1561-1626) thought that a little philosophy creates atheists and that depth in philosophy brings us to religion—with Ralph Waldo Emerson (essay on “Powers and Laws of Thought”) prophesizing that philosophy will one day be taught by poets. The questions remain: How enduring is its sustenance? Is it solely an intellectual precursor to scientific exploration? Is it the breach in the status quo that lures the curious forward? Or is it the bridge between science and religion?

If ethical living is considered akin to the inner perfection we seek as well as how we relate to each other and the world, Albert Schweitzer (1875-1965) said of ethics that it would lead to a reverence for all life. The absence of this reverence causes many people to claim that philosophy is dead. Where, mournful philosophers ask, has the wonder gone? Does philosophy offer sufficient vision for an ethical life? Several students of theosophy ponder this question along diverse facets of inquiry:

Principles at the Core

Philosophy, literally meaning “love of wisdom,” works in the realm of principles. A philosophical principle is a fundamental truth that can be applied to any situation in life. An example of a principle is the universality of the law of cycles. It does not say to do or not to do anything in particular, but provides a basis for action at any time and in any place.

A rule, or an entire code of behavior, is different. It is a statement of what one should or should not do in specific circumstances but does not provide the underlying basis of why one should or should not act in this way. It can be as minor as “say thank you when you receive a gift”

to as major as “do not commit murder.” These rules may help one to lead an outwardly ethical life, but they do not connect one to the underlying truth about life that makes such rules comprehensible and reasonable. Without such a basis, external forces are needed to reinforce the ethical behavior: fear of God, fear of hell, the promise of a heaven, the disapproval of one’s peers, and so on.

The fundamental ideas of theosophy, however, are philosophical principles that offer a comprehensive, understandable and practical rationale for ethical action. Take the first fundamental idea of theosophy — an eternal, boundless, indescribable principle that permeates all life, that is at the heart of all beings, making all of us united, inseparable. In essence, you and I and all beings are the same. Since we are all connected, any act I commit affects the whole. As I am a part of the whole, any act I commit affects myself as well. Therefore, to hurt another is to hurt myself. To help another is to help myself. This idea alone can serve as a proper basis for action. But there is more.

Take the second great idea of theosophy — cycles. Everything returns: the minutes, the hours, the days, the years, the ages; the seasons; our heartbeat; our breathing. Karma, which means literally “action,” is that same law of return applied to our behavior. Our deeds come back to us. Everything we experience, everything that happens to us — the pleasant, the painful, the joyous, the sorrowful — is a result of actions we ourselves have performed in the past. As the Buddha says, “The bygone wrongs bring forth sorrows and woes / The bygone right breeds bliss” (*The Light of Asia* by Sir Edwin Arnold). Do we want to avoid the painful and the sorrowful in the future? Then we must avoid committing any actions that will produce those effects; i.e., any acts that disrupt the whole of life,

that cause harm to any other entity in the great ocean of being. Do we want to experience the pleasant and the joyful in the future? Then we must perform only those actions that will cause those results; i.e., any acts that bring succor and ease to our fellow creatures of the earth.

Another aspect of the eternal law of return is reincarnation. The soul returns again and again to life, each time taking up a new body and a new set of circumstances. If we have not experienced the karmic effects of a given act in one life, we most certainly will experience those effects in a subsequent incarnation. Karma is unerring, exact, and relentless.

These philosophical principles — the one life, karma, and reincarnation — provide a firm foundation for ethical action. Others may speak of rules. Others may speak of “oughts” and “ought nots.” But philosophical principles are superior to these. Rules and human-made laws are rigid. They bind and encumber us. But philosophical principles are flexible. They can be applied to each and every situation in life. They free us.

Choice of Catalysts

What is philosophy anyway? It has always meant different things to different people. The love of or search for the wisdom of life is the closest meaning to the Greek words from which the word “philosophy” is derived. Other definitions — for example, to understand the universe as a whole, to examine our moral responsibilities and social obligations, to explain the place of will and consciousness in the universe, to examine the values of truth, goodness and beauty, and so on — still share the meaning that, no matter how one defines it, philosophy is a reflective and meditative activity.

The question is can philosophical principles give a sufficient vision and consistent basis for ethical action considering all the complexities that 21st century life entangles us in? If a philosophy has a universal outlook, is based upon principles of wholeness and oneness, and shows that we are all in it together and that “my” actions affect the whole and I either aid or hinder the evolutionary process according to them, then principles of right action can be derived (that is, if your end in view is to do the greatest good and cause the least harm). Yet principles and knowing how to apply them (that is, knowing what to do in a given situation) are two entirely different things. Sometimes there are no perfect choices, and all we can do is make sure our motives are pure and do what seems best. Also, each of us often functions at times from two disparate sets of impulses, which are sometimes in direct conflict. This is the archetypal dichotomy between “what I want in my picture” and what is fair and good for the larger picture that includes others.

Philosophy (no matter how reflective of the way the universe works, our place in the scheme of things, and how our thought and action affects life in part and as a whole) is by itself inadequate. A person must evoke the will from within to be able to act in consonance with those expressed principles. We must find those principles within. Experience tells us that this is easier said than done. Why? Because each of us carries a load of habitual and often unconscious baggage with us. We might call this the personality’s core ideas concerning who we are, what is important in life, what we are capable of achieving, what are our best interests, what we deserve in life, and so on. This is the philosophy of the personality based on past thought and action. It is made up of our personal

desires, habits, psychic tendencies, heredity, education (religious and secular), likes, dislikes, fears, fantasies, etc. Of course, these can be positive as well as negative. If we see these for what they are, we can transform and transcend them in order to become reflectors of and embrace fully that visionary philosophy held in our mind's eye.

A philosophy that has the breadth to couch our fullest understanding and can also act as a catalyst for our higher aspirations can aid us in this process and help keep vital a working vision for an ethical life.

Metaphysical Dynamics of Oneness

Ethics are those guides that delineate the difference between right and wrong. Who or what establishes these guides? Are they the same for everyone? Or, are they arbitrary codes based on convenience? They have been said to be synonymous with morality, but what is morality? Theosophical morality is that which is beneficial to the whole of life. It transcends external differences, even in philosophy. It recognizes universal brotherhood as the highest expression of ethical behavior. Implied herein is the Platonic idea of the good. The idea that all are potentially the same at their center with a transcendent consciousness in space and time that pervades the universe.

This view provides the metaphysical dynamics necessary for understanding the causal side of action. Without these dynamics, the theologians may infer that we are fundamentally irresponsible—that we are creatures of a god whose mercies are needed to save us from our inherent tendencies to sin. And to materialists, we may be creatures of random cosmic happenings, and our rational allegiance, only to the principles of self-preservation and self-aggran-

dizement. Truly ethical behavior, based on the unity of life, is that which acts with an equal-minded attitude from first principles. This means thinking and acting without self-interest or partiality and with the reasoned conviction that the causes we set in motion will manifest according to universal law and return to the center from which they began.

Everyone expresses a philosophy consciously or otherwise. Much of this can be discerned from one's habits and ideals, which reflect one's sense of purpose in life, how universal law binds it, and why. Humans are thinking beings with choice and, as such, are responsible for all thoughts and actions. These thoughts and actions affect the quality of life on the inner planes through the medium of the astral light. This, in turn, acts as a reservoir of all thought and influences all beings, depending on varying degrees of passivity.

While the metaphysics explains the occult laws at work, the philosophical attitude is embraced in the "six glorious virtues," described by Robert Crosbie (1849-1919, *Friendly Philosopher*). These virtues (comparable in varying numbers with the Buddhist's *paramitas*, or perfections, which are also found in HPB's *Voice of the Silence* and the Advaiti Hindu's *shad-sampat*) include perfect mastery over the mind (the seat of emotions and desires), mastery over bodily acts, etc.—particularly what in other systems may be called discipline or described as harmony in word and act—in other words, moral ethics.

Crosbie notes one "last accomplishment" that is required, adding "an intense desire for liberation from conditioned existence, and for transformation into the One Life." Why link virtue to the unity of life? Perhaps philosophy is a process that moves us toward divineness, well-stated by Hierocles

of Alexandria, a Neoplatonist who led the Alexandrian school between 415 and 450 CE: “Philosophy is the purification and perfection of human life.” He further explains that it is purification, because philosophy delivers it “from material irrationality and the mortal body,” and perfection, “in consequence of being the resumption of our proper felicity and a re-ascent to the divine likeness.” To effect these two is the province of virtue and truth, he adds; the former exterminates the immoderation of the passions; and the latter introduces the divine form to those who are naturally adapted to its reception (Thomas Taylor, introduction to *The Works of Plato*). ■

Intelligent Design



The very fact that the universe is creative, and that the laws have permitted complex structures to emerge and develop to the point of consciousness—in other words, that the universe has organized its own self-awareness—is for me powerful evidence that there is “something going on” behind it all. The impression of design is overwhelming. . . .

—Paul Davies,
The Cosmic Blueprint



Introduction

That “*something going*” on referred to by Professor Davis on the previous page, can be discovered as a pattern within all authentic attempts to explain the universe. In the following from *Isis Unveiled*, HPB illustrates this by using the Gnostic and the Kabalist viewpoints:

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Pleroma*, the three “Kabalistic Faces,” for the ANCIENT of the ancient, the holy of the aged, the great En-Soph, “has a form and then he has no form.” The invisible “assumed a form when he called the universe into existence,” says the *Sohar*, the Book of Splendor. The *first* light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the *unintelligent*, blind life-principle into every form. The third, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light... (*Isis i*, Chapter IX).



Intelligent Design

The Atom — Temple of Jiva¹

The Monads (*Jivas*) are the Souls of the Atoms. Both are the fabric in which the Chohans (Dhyanis, gods) clothe themselves when a form is needed.

—*The Secret Doctrine*

The forces in a nucleus are extremely strong—much stronger than those which hold the electrons in an atom—and these are already stronger than the forces between atoms which give the materials their tensile strength.

—*Atomic Physics*

The real atom does not exist on the material plane, it is beyond space and time. “No one has ever seen, smelt, heard, touched or tasted an ‘atom’!” In its *eternal* state the atom is invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The atom belongs wholly to the domain of metaphysics. It is an *entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought

¹Reprinted from *Theosophy*, Vol 42, 1954

to the test of retort or balance. Infinite divisibility of atoms resolves matter into simple centres of force, *i.e.*, precludes the possibility of conceiving matter an *objective* substance. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. It requires a metaphysician—and an Eastern metaphysician—to understand our meaning.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. The old Initiates knew of no miraculous creations but taught the evolution of atoms (on our physical plane) and their first differentiation from *laya*, into primordial substances *beyond* the zero line—there where we place Mulaprakriti, the root-Principle of the world stuff and of all in the world. Matter is destructible in form while the atoms are absolutely indestructible, being the quintessence of Substances. These atoms are the primordial divine units, not the “atoms” of modern Science. The Substance-Principle is latent in every atom of the Universe, and is the Universe itself.

Draw a deep line in your thoughts between the ever-incognizable essence, and the as invisible, yet comprehensible Presence (Mulaprakriti), from beyond and through which vibrates the Sound of the *Verbum*, and from which evolve the numberless hierarchies of intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose essence is spiritual Force, whose Substance is the Elementals, and whose Bodies (when needed) are the atoms—and our doctrine is there. There is pervading the whole universe a single homogeneous resonance, sound or tone, which acts as the awakener or vivifying power.

It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also of the evolution and dissolution of man, of the animal and mineral kingdoms, and of solar systems. Says the Rig Veda, "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi*.

The first principles of all things contained in the Universe are atoms and ... latent Deity or force. At its first manifestation it becomes WILL—communicating the first impulse to the atoms. The latter is symbolized by Fohat.

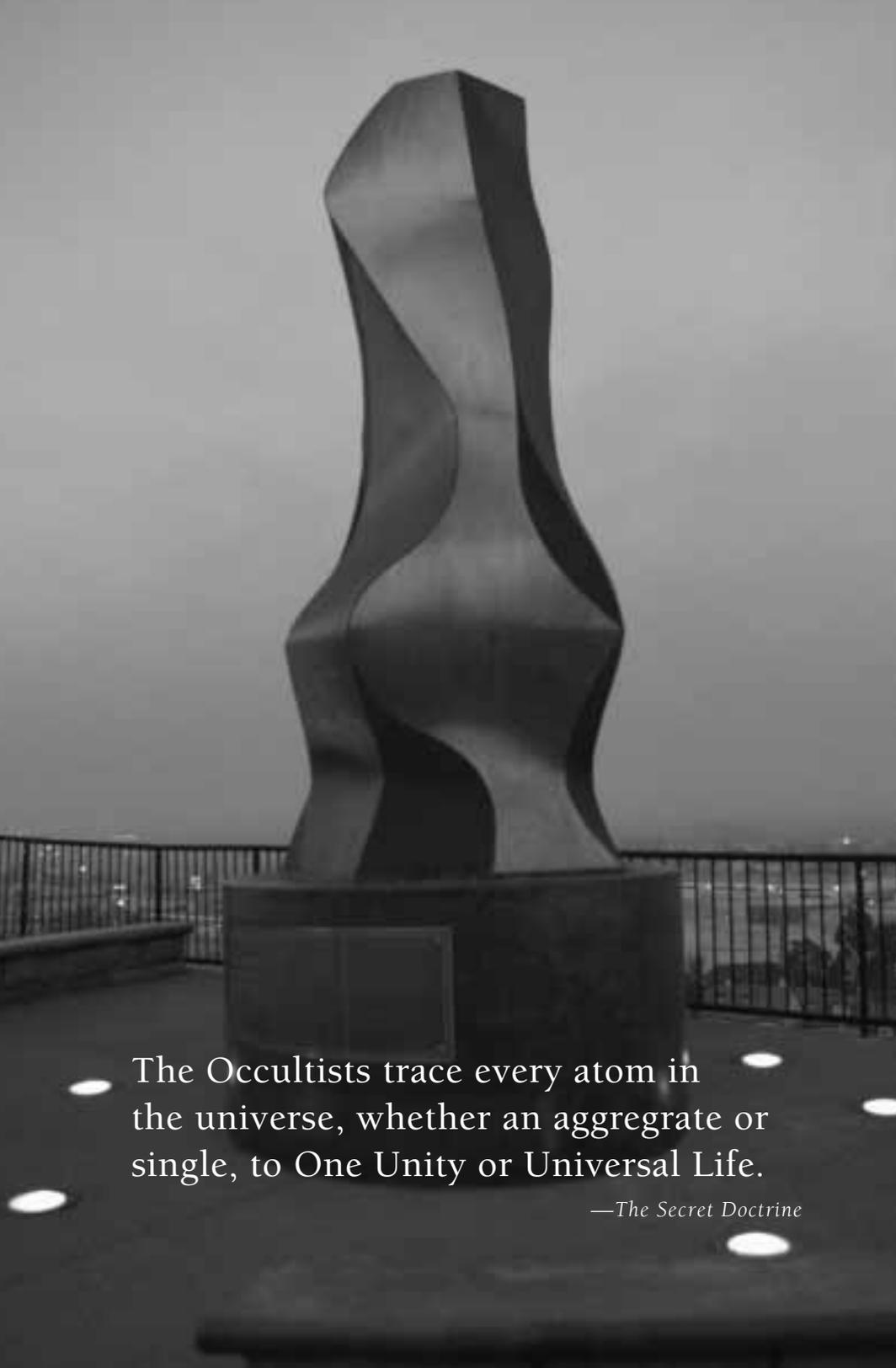
Fohat is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies on all the planes. On the Cosmic plane this influence is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan of the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. The action of Fohat resembles on an immense scale that of a living Force created by WILL. In its totality it represents the action of the Hosts of the creative Dhyān Chohans.

The "Mundane Egg" is the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse, potentiality becoming potency. The Egg, on whatever plane, means the ever-existing undifferentiated matter which strictly is not matter at all but, as we call it, Atoms. The ray of the "Ever-Darkness" becomes, as it is emitted, a ray of effulgent light, and flashes into the "Germ"—the point in the

Mundane Egg. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form “the Germ.” Or rather, as no atom can be made visible to our physical eye, the collectivity of these forms the noumenon of eternal and indestructible matter. The “Germ” is everywhere—ubiquitous, subjective, homogeneous. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate.

All is life, and every atom of even mineral dust is a life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. Life precedes form and life survives the last atom of form. Universal life manifests for the purpose of the collective progress of the countless lives, the outbreathings of the One Life; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach through individual merit and efforts that plane where it re-becomes the one unconditioned ALL.

Every elemental atom, in search of which more than one chemist has followed the path indicated by the alchemists, is, in the firm belief of the Occultist (when not knowledge) a soul. Not necessarily a disembodied soul, but a *jiva*, as the Hindus call it—a centre of potential vitality with latent intelligence in it, and in the case of compound souls—an intelligent active Existence; from the highest to the lowest order, a form composed of more or less



The Occultists trace every atom in
the universe, whether an aggregate or
single, to One Unity or Universal Life.

—*The Secret Doctrine*

differentiations. The collective aggregation of these atoms forms the *Anima Mundi* of our solar system, the soul of our little universe, each atom of which is of course a soul, a monad, a little universe endowed with consciousness, hence with memory. The desire for sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. Jivatma is the differentiated soul, the life which gives being to the atoms and the universe, the molecule and the man, the animal, plant and mineral.

From the Elemental Vortices inaugurated by the universal mind—through Anaxagoras down to Galileo, and after them to the speculations of European mystics—all this is found in the Hindu hymns and Mantras to the “Gods, Monads and Atoms,” in their fulness, for they are inseparable. Gods, Monads and Atoms are the correspondences of Spirit, Mind and Body (*Atma, Manas, and Sthula Sarira*). The gods of the ancients, the monads—from Pythagoras down to Leibniz—and the atoms of the present materialistic school (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human form, which begins with body and ends with spirit. What is collectively called *Monads* may be separated into three distinct Hosts, which, counted from the highest planes, are firstly, “Gods,” or conscious spiritual Egos, the intelligent architects who work after the plan in the Divine Mind. Then come the elementals, or Monads, who form collectively and unconsciously the grand Universal Mirror of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed by their apperceptive monads, just as every cell in the human body.

In their septenary aggregation they are the *Heavenly Man*. Every form on earth, and every speck (atom) in Space strives in its efforts toward self-formation to follow the model placed for it in the Heavenly Man. The atom's involution and evolution, its external growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the Monad, in its absolute totality and awakened condition—as the culmination of the divine incarnations on this earth.

The “many” proceed from the One—the living spiritual germs or *centres of force*—each in a septenary form, which first generate, and then give the primary Impulse to the law of evolution and gradual slow development. From these centres, beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our solar system. The seven laya centres are the seven zero points, using the term zero in the same sense that chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. *Laya* is that which is not manifested. It is the point at which or from which the primordial substance begins to differentiate and thus gives birth to the universe and all in it. Whatsoever quits the laya state becomes active life. It is drawn into the vortex of MOTION (the alchemical solvent of life); Spirit and Matter are the two poles of the One, which is neither spirit nor matter, both being the absolute life, latent.

It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION, which during the periods of Rest “pulsates and thrills through every slumbering atom,” reassumes an

ever-growing tendency—from the first awakening of Kosmos to a new “Day”—to *circular movement*. The “Deity becomes a Whirlwind.” This law of vortical movement in primordial matter is one of the oldest concepts of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the Egyptians from the Chaldeans. Heat (the Breath), attraction and repulsion—the three great factors of Motion, are the conditions under which the members of all the primitive family of Space are born, developed, and die, to be reborn after a “Night of Brahma,” during which eternal matter relapses periodically into its primary undifferentiated state. Centres of force at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one “Whirlwind” (or Motion) finally giving impulse to the form and the initial motion, regulated and sustained by the never-resting Breaths—the Dhyān Chohans.

Let it be remembered that Fire, Water and Air, or the Elements of Primary Creation so-called, are not the compound Elements they are on earth, but noumenal homogeneous Elements—the spirits thereof. FIRE alone is One, on the plane of the One Reality. On the plane of the manifested, hence illusive being, its particles are the fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the “DEVOURERS.” Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter. From the One Life, formless and uncreate, proceeds the universe of lives. When the Devourers have differentiated the “fire-atoms” by a peculiar process

of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globe.

In the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere—had no solidity, nor qualifications save a cold brightness, nor form, nor color. It is only toward the end of the first Round that it developed one element (Fire?) which from its inorganic, so to say, or simple essence became now in our Round (the fourth) that fire we know throughout the system. The second Round brings into manifestation the second element—Air; that element, the pursuit of which would ensure continuous life to him who would use it. From the second Round, Earth—hitherto a foetus in the matrix of Space—begins its real existence: it has developed individual sentient life, its second principle. The third Round developed the third principle—Water. The fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are now living on. Earth will reach her true ultimate form—her body shell—only toward the end of the manvantara after the *seventh* Round. Our globe is, so far, in its *Kamarupic* state—the astral body of desires and *Ahamkara*, dark Egotism, the progeny of Mahat, on the lower plane. During the three Rounds to come, Humanity, like the globe on which it lives, will ever be tending to reassume its primeval form, that of a Dhyān Chohanīc Host. Man tends to become *a* God, and then—GOD, like every other atom in the Universe.

“Who forms Manu (the Man), and who forms his body? The LIFE and the LIVES.” Manu stands for the spiritual, heavenly man, the real and non-dying Ego in us, which is the direct emanation of the One Life of the Absolute

Deity. As to our outward physical body, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; it is only the exact Science of the future that is destined to vindicate the theory fully.

The human tabernacle is built by the countless lives, in the same way as the rocky crust of our earth. Our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except for the larger species, no microscope can detect. Not only the chemical compounds are the same, but the same infinitesimal lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Occultism teaches that the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies. Those atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmuted from father to son by heredity, and partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because, as the *individual* Soul is ever the same, so are the atoms of the lower principles (Body, its astral or life double, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies.

The Initiates could teach and thoroughly understand how it is that each Ego is responsible for the use he makes of the atoms in space, and how each man can and does imprint a definite character and direction upon all the atoms used throughout life. Each man has a duty not only to himself but to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of

man as compared with the brute. This impression and impulsion given by us either confers an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms.

The expression employed by Science, “inorganic substance,” means simply that the latent life slumbering in the molecules of so-called inert matter is incognizable. Modern Chemistry, owing to observation and discovery has been unconsciously forced to adopt and recognize (in its periodic tables, etc.) the *same ratio of progression and order in the evolution of chemical atoms*—as Occultism does both for its Dhyanis and Atoms; analogy being the first law. The very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of Chemistry, monatomic, diatomic, and tetratomic, progressing downwards. On the astral plane, the chemical elements have as correspondents only the four lowest orders of the scale of Angelic Beings—the three higher principles in the atom, or rather molecule or chemical element, being perceptible only to the eye of the Initiate.

The atom may be compared to (and is for the Occultist) the seventh principle of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take, for instance, a molecule of iron and so resolve it that it becomes non-molecular; it is then at once transformed into one of its seven principles, viz., its astral body; *the seventh of these is the atom*. This is occult alchemy, not modern chemistry.

If Chemistry desired to find itself on the right path, it would have to correct its tabulated arrangements by that

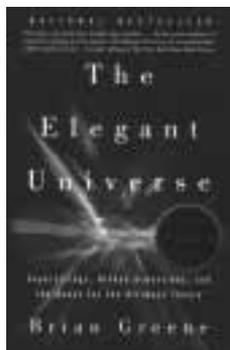
of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon*—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below. Each particle, whether you call it organic or inorganic, is *a life*. Every atom and molecule in this Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds—by aggregation—universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels those souls from their temporary abodes.

Physics, upon which all the other sciences must necessarily build, introduces the modern man to new and bewildering, if not contradictory concepts. He hears of a finite but unlimited universe, of wrinkled and twisted space-time. He is told of electrons and protons constituting the atom, whirling in unimaginable orbits at inconceivable speeds, and before he has accommodated his mind to their fantastic dances they are joined by neutrons and positrons in a system of which the mathematical framework is still more complicated. If he supposes himself to understand the character of energy—a very foolish supposition on the part of any man—he must add to it the conception of negative energy. He must enlarge his mind to embrace the possibility of half a dozen geometries, which would have made Euclid stare and gasp; he must attempt to visualise cosmic rays, and “waves of probability”.

—W. MACNEILE DIXON



The Elegant Universe: A Book Review



*The Elegant Universe: Superstrings,
Hidden Dimensions, and the Quest
for the Ultimate Theory*

By Brian Green

“**A**s above, so below” is a concept that is bantered about freely in theosophical circles, but what does it really mean? And what is the key to exploring the higher realms of reality?

Even Albert Magnus and Thomas Aquinas realized that investigation of the physical realms—the “below”—is one of the keys to the understanding spiritual realms—the “above.” In other words, by examining the physical universe one becomes able to probe the higher spiritual realities. One

of the greatest disciplines of such exploration is Physics—yes, physics!—specifically, the theory of relativity and quantum mechanics. Much has been written about these two topics, but one of the best books that presents a glimpse into the mysteries of the Universe is Brian Greene’s fascinating and enlightening book, *The Elegant Universe: Superstrings, Hidden Dimensions, and the Quest for the Ultimate Theory*.

Twenty-six hundred years ago, the ancient Greek philosopher Pythagoras intuitively perceived that everything in the universe was dependent on number, vibration, and harmony. In the last few decades, physicists have confirmed that the ultimate constituents of nature are vibrating multidimensional manifestations of the fabric of space-time, which constitutes the vacuum, or the void.

During the last century, two contrasting theories of the universe have developed. Each seems amazingly accurate; at least, each appears to support theosophical conclusions. Relativity theory deals with the very large and very fast reality on the cosmic scale, while the Quantum theory deals with the very small reality on the microcosmic scale. However, the great problem with these theories has been the inability to reconcile these two systems into one coherent whole. However, together these theories have led to the innovative String theory, which has, in the past decade or so, been at the cutting edge of theoretical physics, but which has now been mostly relegated to the metaphysical limbo-land between science and philosophy.

Brian Greene presents remarkably lucid insights that have emerged from the forefront of physics, the discipline that has made such knowledge accessible to the average person who has little or no formal training in science or mathematics.

After presenting the history and essential premises of the string theory in an easily comprehensible manner, Greene ponders the enigma of the symmetries inherent in universal laws. He then considers how to present such transcendent concepts as the unification of the forces of nature and how, as a result, a ten or eleven dimensional universe may now be envisioned.

Greene suggests that the main weakness of the string theory is that the vibrating entities are so small as to being incapable of being experimentally tested or verified. How does one test unseen dimensions that transcend our senses and our scientific apparatus? Furthermore, the scientist finds it difficult to choose one among the many plausible versions of the theory. It has now been determined that all six variations of the theory may represent manifestations of a deeper underlying “M-Theory.”

Dr. Greene states that as a result of our present understanding, “the string theorist can now claim with guarded optimism that the spectrum of logically sound theories incorporating the essential discoveries of the past century—special and general relativity, quantum mechanics; gauge theories of the strong, weak, and electromagnetic forces; supersymmetry; extradimensions of Kaluza and Klein—is fully mapped out.” In other words, we have now come to an understanding of how nature and the universe work at a very basic and fundamental level.

The importance of this knowledge is that it gives us an insight as to how the void—the vacuum—is the very fabric of space-time, and knots, or torques, in the fabric are manifested as the four fundamental forces of the universe, as well as all the subatomic particles that we commonly call “matter.” Lastly, *The Elegant Universe* deals with black holes, singularities, and the cosmology of the Big Bang.

The book also investigates Grand Unified Theories (G. U. T.s) and Theories of Everything (T. O. E.s) and considers the possibilities of empirically verifying the string theory.

The *Elegant Universe* is an excellent work for the general reader. The book presents the various new concepts of physics well. The book is especially important for the metaphysician because physics is beginning to delve into areas of study that can throw much light into other dimensions—the nature of the void and the connectedness of everything. In a holistic universe one part can affect all other parts because the macrocosm and the microcosm are ultimately the manifestations of the one Logos. ■



Intelligent Design

Pythagoras and the Science of Numbers

Pythagoras established his teachings upon certain universal principles. The key to the whole Pythagorean system, irrespective of the particular science to which it is applied, is the general formula of unity in multiplicity, the idea of the One evolving and pervading the many. This is commonly known as the Doctrine of Emanations. Pythagoras called it the Science of Numbers.

Pythagoras taught that this science was revealed via “celestial deities,” referred to in *The Secret Doctrine* as the Divine Instructors of the Third Race. It was first taught to the Greeks by Orpheus, and for centuries made known only to the “chosen few” in the Mysteries. Just before the Mysteries began to degenerate, Pythagoras instituted this teaching in his School, thus preserving under the name of “philosophy” the ancient science which, as Plato truly says, is “the greatest good that was ever imparted to men.” In his *Life of Pythagoras*, Iamblichus repeats the statement of Plato that the study of the science of Numbers tends to awaken that organ in the brain which the ancients described as the “eye of wisdom” — the organ now known

to physiology as the pineal gland. Speaking of the mathematical disciplines, Plato says in the *Republic* (Book VII), “the soul through these disciplines has an organ purified and enlightened, an organ better worth saving than ten thousand corporeal eyes, since truth becomes visible through this alone.”

In the seventh book of the *Republic* Plato indicates the possibilities lying behind the knowledge of numbers. He would make it compulsory for those who manage the affairs of state to study mathematics, “not in a common way, but till by intelligence itself they arrive at the survey of the *nature* of numbers.” This science, he assures us, should not be used merely for buying and selling, but “for facility in the energies of the soul itself.”

The Pythagorean student approached the science of mathematics from the universal point of view. By applying mathematics to both the Macrocosm and the Microcosm he was able to grasp the secrets of evolution in their minutest details. Quoting from the Neo-Pythagorean Moderatus, Porphyry says that the numerals of Pythagoras were “hieroglyphic symbols, by means whereof he explained ideas concerning the nature of things,” or the origin of the universe.

Plato, summarizing the Pythagorean formula, says that “Deity geometrizes.” The universe evolves from within outward. From the “point” a radiation equal in all directions begins, establishing a circumference, or sphere, within which all activities of the “point” are confined. The point, extending horizontally, becomes a diameter dividing the sphere into positive and negative hemispheres—the basis for action and reaction. The vertical extension of the point into a line crossing the horizontal makes the cross within the circle, and so on *ad infinitum*. The eleventh

Chapter of *The Bhagavad-Gita* is a dissertation on the Pythagorean Science of Numbers, couched in Eastern terminology. There Krishna shows Arjuna the “vital geometry” of his Divine Form, with all the living lines of force therein and the countless lesser forms produced by them, representing the powers and elements that go to make up the universe.

Pythagoras described the indivisible *Unity* lying behind all manifestation as “No Number,” in this way repeating the statement in the *Stanzas of Dzyan* that “there is neither first nor last, for all is one: number issued from *no number*.” The plane above, therefore, can be indicated only by the *nought* or Circle, which Pythagoras said is the most appropriate symbol of Divinity.

On the plane below, the Monad or first number appears, and from this number the geometry of the universe emerges. Pythagoras called the Monad, or *One*, the first odd and therefore divine number. It is through the misinterpretation of the Pythagorean Monad that the various “personal Gods” of the different religions arose, most of whom are represented as a Trinity. In the phenomenal world the Monad becomes the apex of the manifested equilateral triangle, or the “Father.” The left line of the triangle becomes the Duad or “Mother.” This represents the origin of all the contrasts in nature, the point at which the roads of good and evil bifurcate. This being the case, the Pythagoreans are said to have “hated” the Binary. Considering the number *Two* as a representation of the law of polarity, they stressed its positive aspect by entering a temple on the right side and by putting on the right shoe first. The right line of the triangle represents the “Son,” described in every ancient cosmogony as one with the apex or “Father.” The line at the base of the triangle stands for the universal

plane of productive nature, in which “Father-Mother-Son” are unified on the phenomenal plane as they were united in the supersensuous world by the apex.

The triangle is the most profound of all geometrical symbols. As a cosmic symbol representing the Higher Trinity of the universe it became the root of the word *Deity*. The ancient Greeks called the letter D (the triangular *delta*) “the vehicle of the Unknown Deity.” The Boeotians wrote the word Zeus with a *delta*, from which came the Latin *Deus*. The triangle is also a basic form in Nature. When the molecules of salt deposit themselves as a solid, the first shape they assume is that of a triangle. A flame is triangular in shape; hence, the word pyramid from the Greek *pyr*, or fire. The triangle is also the form assumed by the pine, the most primitive tree after the fern period.

The Pythagoreans called the number *Four* the “Key-bearer of Nature.” As a cosmic symbol it represents the universe as chaotic matter before being informed by Spirit. The cross made by the intersection of the vertical line of Spirit and the horizontal line of matter represents spiritual man crucified in the flesh, while the four-pointed star is a symbol of the animal kingdom.

The five-pointed star, the pentacle, is the symbol of *man*, not only of the physical man with his four limbs and head, but also of conscious, thinking man, whose fifth principle is *Manas*. The Pythagoreans associated the number *Five* with the fifth element, Ether. They called Five the “beam of the balance,” which suggests the *power* of choice and perhaps the final “moment of choice” for our humanity in the middle of the Fifth Round.

The number six illustrates the six directions of extension of all solid bodies. The interlaced triangles picture the union of spirit and matter, male and female. The Pythagoreans

considered this number as sacred to Venus, since “the union of the two sexes, and the spagyrisation of matter by triads are necessary to develop the generative force ... which is inherent in all bodies.” (Rayon: *Potency of the Pythagorean Triangles.*)

Pythagoras called *seven* a perfect number, making it the basis for “Music of the Spheres.” Regarding seven as a compound of three and four, he gave a twofold account of its meaning: On the noumenal plane the triangle is Father-Mother-Son, or Spirit, while the quaternary represents the ideal root of all material things; applied to man, the triangle represents his three higher principles, immortal and changeless, while the quaternary refers to the four lower principles which are in unstable flux. Seven not only governs the periodicity of the phenomena of life on the physical plane, but also dominates the series of chemical elements, as well as the world of sound and color, as shown by the spectroscope.

The Pythagoreans called the number *eight* “Justice.” In that symbol we find an expression of the eternal spiral motion of cycles, the regular inbreathing and outbreathing of the Great Breath. They called the number *nine* the “Ocean” and the “Horizon,” as all numbers are comprehended by and revolve within it. If we consult the Table of the *Yugas* on page 125 of *The Ocean of Theosophy*, we shall observe that all the figures may be resolved into the number *nine*.

Ten, or the Decade, brings all these digits back to unity, ending the Pythagorean table. In both the Microcosm and the Macrocosm the three higher numbers of the Decade stand for the invisible and metaphysical world, while the lower seven refer to the realm of physical phenomena.

The *Tetraktys* of Pythagoras—composed of ten dots arranged in four rows to form a triangle—was the sacred

symbol upon which the Pythagoreans took their most binding oath:

I swear by him who the Tetraktys found, Whence all our wisdom springs and which contains Perennial Nature's fountain, cause and root.

Theon of Smyrna says that this symbol was honored by the Pythagoreans "because it appears to contain the nature of all things." HPB indicates the extraordinary philosophical value of the *Tetraktys* in *The Secret Doctrine* (i, 612). According to Iamblichus, the Pythagorean *Tetraktys* had *eleven* forms, each one applying to some one particular phase of cosmic or terrestrial life.

Pythagoras applied the Science of Numbers to music, giving the Western world the mathematical basis of its present musical system. The abstract *Circle* of music is *Sound*. The mathematical point within that circle, from which the music of our earth emerges, is the "Tone of Nature," called *Kung* by the ancient Chinese. The "line" of music, derived from the ratio 2:3, is what is now called the "perfect fifth." The rotation of this line forms the "Circle of Fifths," which gives the basis of all key relationships.

The music of this planet, according to Pythagoras, is but a small copy of the "Music of the Spheres." The seven tones of the musical scale correspond to the seven sacred planets, each of which is characterized by a certain tone. As Shakespeare makes Lorenzo say in *The Merchant of Venice*, "There's not the slightest orb which thou beholdest but in its motion like an angel sings." The study of music was obligatory in the Pythagorean School, not only as a science but also as a healing agent. Iamblichus informs us that "Pythagoras believed that music greatly contributed to health, if it was used in the proper manner." Pythagoras

taught that the purest type of sound comes from stringed instruments and that wind instruments tend to excite the lower nature rather than to quiet it, an observation later corroborated by Plato.

The study of astronomy was a duty of the School. Pythagoras taught the heliocentric system and the sphericity of the earth; he declared that the moon is a dead planet which receives its light from the sun and described the composition of the Milky Way. More than a thousand years later both Bruno and Galileo derived their theories of astronomy from Pythagorean fragments.

The esoteric students of Pythagoras were given the Mystery teachings in regard to the nature of the soul, its relation to the body and its ultimate destiny. Pythagoras taught that the soul of man is derived from the World-Soul; hence is immortal and cannot be destroyed by death. The soul of man, he said, accomplishes its evolution by means of numberless incarnations on earth. He frequently spoke to his pupils about their own former lives, and when asked about himself said that he had come into the region of mortality to benefit mankind. He also taught the doctrine of Karma, saying that all the seeming injustices on earth are explained by the fact that every life on earth is but a reward or punishment for deeds performed in previous lives. No outside circumstances are to blame for our unhappy lives, he said, since "men draw upon themselves their own misfortunes, voluntarily and of their own free choice."

Applying the Science of Numbers to the problem of good government, Pythagoras first made *himself* a "point" in which great spiritual forces were focused, and from that "point" the radii of their influence extended. The Pythagorean School eventually became a small model city,

its form of government being adopted by Crotona. From Crotona the sphere of Pythagorean influence expanded to include the neighboring towns, where legislative systems based upon Pythagorean principles lasted for generations.

When Pythagoras was almost a hundred years old he went to Delos to attend the funeral ceremonies of an old friend. One evening, when the Teacher and forty of his pupils were talking together, some of his former pupils who had been expelled from his School set fire to the building where they were assembled, and Pythagoras, with thirty-eight of his pupils, were consumed in the flames.

After the death of the Teacher the School at Crotona was closed and the students departed from Italy. Fearing that the very word *philosophy*—a word which Pythagoras had coined— would disappear from the Greek language, some of these loyal disciples collected the writings of the older Pythagoreans and wrote down many things which Pythagoras himself had said. These writings were passed down from teacher to pupil, or from father to son, for many generations.

The direct successor to Pythagoras—if such a man could be said to have a successor— was his pupil Aristæus. After him came Pythagoras' son Mnesarchus, who was named after his grandfather. The Pythagorean fragments were preserved by two hundred and thirty-five of his loyal disciples, two hundred and eighteen of whom were men, the other seventeen women. At the present day all that remains of his ethical precepts is found in the *Golden Verses*. ■



Nature's Images

The images which follow are meant to illustrate the innate beauty and patterns within nature. Hence, the familiar phrase "Deity Geometrizes."



Trees. A line drawing. ©Sergio



Sunflower Headdress. ©David Grossman Photography



Line Drawing from *Mere Dots*. ©Sergio



Giraffe markings. ©David Grossman Photography



Veined leaf. ©David Grossman Photography



Intelligent Design

The Occult Nature of the Atom: Some *Secret Doctrine* Statements

References “Gods, Monads, and Atoms” are extensive throughout *The Secret Doctrine*. The language employed in this work was designed to convey teachings familiarized by the various scriptures, theories of science, and various systems of philosophers and mystics. And, according to HPB all are echoes, more or less distorted, of one primeval Wisdom-Religion. The *Atom* she consider the most metaphysical object in creation.

The ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term “ATOM,” a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible. ... It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely—*inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other. (i, 569.)

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance

diffused throughout boundless Space, *of an intellectual and divine Nature*. ... It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin or final destiny of Kosmos. Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. (i, 594.)

No one has ever *seen, smelt, heard, touched or tasted* an "atom." The atom belongs wholly to the domain of metaphysics. It is an *entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. (i, 513.)

No atom is ever "created," for the atoms are eternal within the bosom of the *One Atom*—"the atom of atoms." (i, 582.)

Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel*. (i, 107.)

The Universe ... manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from

the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditional ALL. (i, 268.)

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (i, 277.)

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science? (i, 248-249.)

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit. ... Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the

usual Puranic phrase about Brahma being constantly “moved by the desire to create.” This explains also the hidden Kabalistic meaning of the saying: “The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god.” (i, 106-7.)

“Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the “HEAVENLY MAN.” Its (the atom’s) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.” (i, 183.)

The radical unity of the ultimate essence of each constituent part of the compounds in Nature—from Star to mineral Atom, from the highest Dhyān Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds —this is the one fundamental law in Occult Science. (i, 120.)

“Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.” “God, Monad, and Atom are the correspondences of Spirit, Mind and Body in man.” In their septenary aggregation they are the “Heavenly Man”; thus, terrestrial man is the provisional reflection of the Heavenly. (i, 619.)

The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul*, a monad,

a little universe endowed with consciousness, hence with *memory*. (ii, 672.)

When the Occultist speaks of “Elements,” it is because he knows what he is talking about. When he says “Man” and Elements, he means neither “man” in his present physiological and anthropological form, nor the elemental atoms, those hypothetical conceptions, the entitative abstractions of matter in its highly attenuated state, as existing at present in scientific minds; nor, again, the compound Elements of antiquity. In Occultism the word *Element* means “rudiment” in every case. ... With regard to “Element,” when the term is used metaphysically, it means, in distinction to the mortal, the incipient *divine* man; and, in its physical usage, inchoate matter in its first undifferentiated condition, or in the *laya* state, which is the eternal and the *normal* condition of substance, differentiating only periodically, and is during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses.

As to the “elemental atoms,” so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahma when he calls him ANU, the “Atom.” Every elemental *atom* is ... a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls—an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician—and an Eastern metaphysician—to understand our meaning. All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul*—the *Buddhi*—to its informing and inseparable Spirit, or *Atman*. (i, 566-567.) ■

The Cloud

Percy Bysshe Shelley (1792-1822)

I

*I bring fresh showers for the thirsting flowers
From the seas and the streams;
I bear light shade for the leaves when laid
In their noonday dreams.
From my wings are shaken the dews that waken
The sweet buds every one,
When rocked to rest on their Mother's breast,
As she dances about the sun.
I wield the flail of the lashing hail,
And whiten the green plains under;
And then again I dissolve it in rain,
And laugh as I pass in thunder.*

II

*I sift the snow on the mountains below,
And their great pines groan aghast;
And all the night 'tis my pillow white,
While I sleep in the arms of the Blast.
Sublime on the towers of my skiey bowers
Lightning my pilot sits;
In a cavern under is fettered the Thunder,
It struggles and howls at fits.
Over earth and ocean with gentle motion
This pilot is guiding me,
Lured by the love of the Genii that move
In the depths of the purple sea;
Over the rills and the crags and the hills,
Over the lakes and the plains,
Wherever he dreams under mountain or stream
The Spirit he loves remains;
And I all the while bask in heaven's blue smile,
Whilst he is dissolving in rains.*

Continues

III

The sanguine Sunrise with his meteor eyes,
And his burning plumes outspread,
Leaps on the back of my sailing rack,
When the morning star shines dead:
As on the jag of a mountain crag
Which an earthquake rocks and swings
An eagle alit one moment may sit
In the light of its golden wings.
And, when Sunset may breathe, from the lit sea beneath,
Its ardours of rest and of love,
And the crimson pall of eve may fall
From the depth of heaven above,
With wings folded I rest on mine airy nest,
As still as a brooding dove.

IV

That orb'd maiden with white fire laden
Whom mortals call the Moon
Glides glimmering o'er my fleece-like floor
By the midnight breezes strewn;
And whenever the beat of her unseen feet,
Which only the angels hear,
May have broken the woof of my tent's thin roof,
The stars peep behind her and peer.
And I laugh to see them whirl and flee
Like a swarm of golden bees,
When I widen the rent in my wind-built tent,—
Till the calm rivers, lakes, and seas,
Like strips of the sky fallen through me on high,
Are each paved with the moon and these.

V

*I bind the Sun's throne with a burning zone,
And the Moon's with a girdle of pearl;
The Volcanoes are dim, and the Stars reel and swim,
When the Whirlwinds my banner unfurl.
From cape to cape, with a bridge-like shape
Over a torrent sea,
Sunbeam-proof, I hang like a roof;
The mountains its columns be.
The triumphal arch through which I march,
With hurricane, fire, and snow,
When the powers of the air are chained to my chair,
Is the millioned-coloured bow;
The Sphere-fire above its soft colours wove,
While the moist Earth was laughing below.*

VI

*I am the daughter of Earth and Water,
And the nursling of the Sky:
I pass through the pores of the ocean and shores;
I change, but I cannot die.
For after the rain, when with never a stain
The pavilion of heaven is bare,
And the winds and sunbeams with their convex gleams
Build up the blue dome of air,
I silently laugh at my own cenotaph, —
And out of the caverns of rain,
Like a child from the womb, like a ghost from the tomb,
I arise, and unbuild it again.*

On the Lookout...



Photo ©David Grossman

The Heart in Holistic Education: A Welcome New Trend

A Special Lookout Feature

For many years now Western education has been focused on brain-centered rationalism, which largely ignores the promptings people feel in their “hearts.” The physical heart was considered little more than a mechanical pump. A change appears to be on the way. A well-documented paper produced by Lourdes Arguelles, Rollin McCarty, and Robert A. Rees (three prime contributors to the work of the Institute of HeartMath), explain that this has been true only since the emergence of the scientific age in the seventeenth century. The contributors to this paper drew upon a number of recent studies, many of which were their own. After pointing to the bias of our time, they say:

Until that time, however, *logos* and *mythos* mind and heart, were seen not as conflicting but rather as complementary ways of making meaning of the world. Many of

the world's ancient civilizations—including the Egyptians, Greeks, Chinese, Japanese, Hindus, Hebrews, and the early Christians—respected the heart for harboring “intelligence” that operates independently of the brain, yet is in communication with it. This perspective, reflected in the language, customs, writings, art, spiritual practices, and even medical systems of these civilizations, survived for centuries. Indeed, the view that the heart is a key center of cognition, emotion, volition, discernment, wisdom, and spirit may be the strongest common thread uniting diverse cultures throughout human history as well as most of the world's major religions and spiritual traditions.

“The Great Heart Split”

The HeartMath Paper continues:

However, with the Enlightenment, the Industrial revolution, the beginnings of capitalism, and the dawn of modern science, the West at least gave ascendancy of the mind over the heart. Gail Godwin refers to this as “The Great Heart Split.” As James Hillman says in his essay about William Harvey's anatomical explorations of the heart, “At that moment when Harvey conceived the heart to be divided, ...thought lost its heart, heart lost its thought...the heart became demythologized” (as quoted in Godwin 2001, 112).

Emotions Reflected in Heart's Rhythms

The writers observe that during the experience of stress and negative emotions such as anger, frustration, and anxiety, heart rhythms become more erratic and disordered, indicating “desynchronization” in the reciprocal action between the “parasympathetic” and “sympathetic” branches of the autonomic nervous system. In simple terms, human stress causes our system to get “out of sync”—not only mentally and emotionally, but also physiologically. In contrast, sustained positive emotions, such as appreciation, love, and compassion, are associated with highly ordered or *coherent* patterns in the heart rhythms, reflecting greater harmony between the two branches of

the autonomic nervous system and increased physiological efficiency. Thus sincerely experiencing positive feelings helps us stay “in sync.”

Prospects of Heart-Brain Research

In concluding their paper the HeartMath writers say:

A new consciousness about the heart may have profound implications not only for the transference of information and knowledge in our learning systems but for the cultivation of those aspects of human experience that are associated with wholeness caring, giving, appreciation, nurturing, and love. As Jung says, “The utterances of the heart—unlike those of the discriminating intellect—always relate to the whole.” It is our hope that the discussion of scientific discoveries and humanistic rediscoveries about the heart presented in this paper will lead to a national dialogue about the ways in which the heart can affect learning, performance, and behavior.

Theosophic Comment

This welcome study and enlightened work by the HeartMath Institute is highly significant. By including promptings from the heart in learning, it takes a large and important step back and away from the current bias for an education centered solely on the brain-mind. The concept of dual Manas virtually jumps off the page at readers when the insightful researchers/writers say “*logos* and *mythos* mind and heart’ are “complementary ways of making meaning of the world.” An excerpt from HPB’s article “Psychic and Noetic Action” offers added perspective:

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the

moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our “personal” mind, the heart being the organ *par excellence* through which the “Higher” Ego acts—through the Lower Self. (*HPB Articles ii*, 23). ■

Theosophy in Contemporary Thought

Yoga and World Peace: Becoming Instruments of Peace

By *Antonia Katrandjieva, Ph.D.*

This essay is an unconventional attempt to unravel the secret of the yogic concept of peace by reflecting upon the Peace Prayer of St. Francis of Assisi, which gives insight into the mission of every man — “to become an instrument of peace .”

The real purpose of Yoga is to enhance one’s spiritual life, to achieve inner peace, joy and freedom. The concept of peace here is marked by the journey from polarity to integrity, through which each individual embarks on a path toward self-realization.

Yoga is not an ultimate goal or a transcendence concept; it is a tool for uniting the individual soul with the absolute spirit. It is a means of liberation, of self-discipline and persistence—the fulcrum of spiritual life is transcendence as a constant orientation. Yoga is said to be the unification of the web of dualities, the union of the individual psyche with the transcendental self. The desire to

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Photo ©David Grossman

transcend the human condition, to go beyond the ordinary consciousness and personality, is a deeply rooted impulse that is as old as self-aware humanity and has been the ultimate goal of the Franciscan Monk of Assisi. The ultimate is a single indelible whole complete in itself outside which nothing exists. God is not the creator viewed in the deistic religions of Judaism, Islam and Christianity. God is the transcendental totality of existence, which in the non-dualistic schools of Hinduism is referred to as Brahman or the Absolute, regarded as the essential nature, the transcendental self, underlying the human personality. Hence when the unconscious conditioning by which we experience ourselves as independent, the isolated ego is removed and we realize that at the core of our being we are all the same—One—And this singular reality is considered the ultimate destination of human evolution. The universe is a single and ultimately unimaginable sea of Energy, a Quantum Foam, in which differentiated forms appear and disappear.

“Lord, Make Me an Instrument of Your Peace”

Shalom is the Hebrew word for this rich concept of “peace”. Often used as a greeting of peace Shalom is a wish that those so greeted will find healing and fullness of life. St. Francis saw this as his mission, too. In his rule of 1223, he advised his followers that in going about the world “they do not quarrel or fight with words, or judge others; rather let them be meek, peaceful and unassuming, gentle and humble, speaking courteously to everyone, as is becoming. . . In whatever house they enter, let them say peace to this house (cf. Lk 10:5).

Controversial as it may appear, the reality is singular and united and the world is disconnected and separated—by wars, territorial, economic and religious. The ego level is always

at work. Many of us feel hopeless in the face of the world events. Overwhelmed by the current wave of chaotic destruction our own powerlessness sets in when we view our world. Yoga urges us that we must recognize our need to mature, step out of the playpen, and take responsibility for every thought, feeling, deed. Lazily we put it off-may be next week, year or lifetime, when we are ready. There is no way to feel ready for this unprecedented collective upsurge. Ready or not the time has come. Selfish egos aside, as we can no longer indulge insular narcissistic agendas. Aren't we already spiritual? Perhaps we must shift our focus to more urgent universal demands. We have no point of reference for this time in history when we have so much power to self-destruct and yet paradoxically are more united in consciousness as a global village than ever before. How can we unite our force fields to transmute the dark grid of negativity devouring our world.

The aim of yoga, which acts out of a place of stillness, is to absolutely empty ourselves of intent, to sit in the center and experience the whole universe, so as to figure out the appropriate action. Anger thwarts the process of emptying and centring. It polarizes us into "for" and "against", which creates separation. It's important to keep bringing ourselves to the present moment, in which the past has a part to play but does not dominate the scene. The message of Yoga insists: Stop living at the level of the ego, stay awake and tuned in. Trust that humanity is not simply in a nightmare with an apocalyptic ending. Most importantly we are being called to discover how this gift is an integral part of the birth emerging from walking this dangerous razor's edge together into unified consciousness. Then our identity is no longer with the past, with all the historical labels we've attached to ourselves, but with the present. We are in a way

trying to fix permanent dogmas in an impermanent and transient world, a world based on the law of periodicity and eternal recurrence, on of synchronicity and mutual correspondence.

“Where There Is Hatred, Let Me Sow Love”

Cultivating a new cultural ecology in the Era of Synthesis is a must treading the path of non-attachment, on the way to altruism and equanimity. Are we occupying our own eco-spiritual niche? We lose foundation very easily and get off center, get trapped in our desires and our fears or go around with a lot of ill-digested experiences in life. Practice the religion of the heart – the only basis of the true and lasting unity of all humanity is the religion of the heart, the religion of love. Men can be unified only when they are free from jealousy, hatred and petty-mindedness. Purify your heart first, meet hatred with love, with goodwill. The plurality of thoughts will transform itself into one universal Faith, differences are superficial, the essential is one and the same in all religions, all the prophets have alluded to the same god in different terms. Cows have different colors, but the color of milk is one. Diversity is the order of creation, religion is no exception to it. In this axial age we must reconsider the role and process of education, bringing it closer to the Latin etymology of the verb “to educate -educere”, conveying a quality of extracting, of drawing from and not necessarily pouring into. Wisdom and spiritual Ecology must make people cognizant that each action of a single person affects the whole planet, and that the future civilization must be built on the ancient precept of Plato, build on the root of doing good, seeking the benefit of each single action to the whole of humanity. Self-knowledge is acquired through Loving deeds, hence suggesting the concept that knowledge cannot be taught it should be sought.

Where There is Injury, Pardon

During the violence ridden Crusades St. Francis discovered a path of peace, pardon and non-violence. The little poor man went to Egypt to engage in a peaceful dialogue with the sultan – a meeting in which a spirit of forgiveness, respect and understanding prevailed. We recall, too, St. Francis' creative way of brokering peace between the wolf and the villagers is instructive for us today, who are so quick to see violence as the only cure for terrorism. Liberty in Yoga is seldom referred to as "Moksha"— eternal freedom. The rediscovering of the ancient dharma, that ran like an underground stream through the pre-vedic traditions, based on self-discipline and meditation, is rooted on ethical values, compassion, respect for life, dignity of each individual and responsibility for one's own deed—karma.

"Moksha" or enlightenment liberates us from our pre-conditioned reasoning and frees us from suffering, because suffering is a product of our unconscious conditioning. The genesis of human bondage travels through the self-sense of "ahamkara" or egoistic consciousness from where all mental cares, dangers and the ever-increasing actions of life arise.

Selfishness engenders desires in man, and desires are the womb of suffering. There is no other vessel on this earth to sail through the ocean of "samsara" than the mastery of the lower instinctive mind. The tendency to think of sense— objects is indeed the cause of bondage. Karma yoga prepares the mind for the reception of light and knowledge, it expands the heart and breaks all barriers that stand in the way of oneness and unity. The more energy we spend in elevating and serving others, the more the divine energy will flow to us and we will be working with the awareness of being pulled by the cosmic will. We will have more strength and less vanity and there will be no "mineness." Selflessness is a virtue

that blends individual good with the welfare of society. On this loom of selflessness, individual good and the good of society become the warp and the woof, producing the fabric of a civilization which is characterized by peace and the progress all round.

Where There is Doubt, Faith

To be fully conscious in all situations and conditions of life, is what Buddha meant when he said that we should be mindful while sitting, standing, lying down or walking, being fully conscious with the whole being, which includes body and mind, indicated by Dharma. Yoga is the most effective way to gain access to our inner being and to dwell in a state in concentration and equanimity. Mind occupies an intermediate state between “prakriti” and “purusha” (matter and spirit). There is no better potent antiseptic and germicide in the world than meditation; it kills all sorts of germs, microbes and bacilli. The fire of meditation annihilates all foulness arising from vice, all miseries and evils emerging from ignorance. Then suddenly divine wisdom flows into every cell of the body, which leads to emancipation. Meditation is the keeping up of an unceasing flow of God-consciousness. Peace is within and we have to search for it within the chambers of our own hearts, through concentration and meditation. The one aim of life is the attainment of peace and not the achievement of power, name, fame and wealth.

Where There Is Despair—Hope, Where There is Darkness—Light

Hope often rises out of the ashes of despair. Think of the shining heroism displayed by fire-fighters and other selfless people after the terrorist attack of September 11. Such examples of love and courage brought light and hope into

the darkness of grieving hearts. Or think of loving parents patiently caring for children with severe disabilities. They present the triumph of hope and human goodness over despair and darkness. Recall how St. Francis kissed lepers and lovingly washed their sores. Surely, many of these suffering souls felt an inner surge of hope and human dignity when they experienced Francis' care. Think, too of Mother Theresa's life of self-service. May we inspire similar hope in others by embracing the religion of unity in diversity—the ahimsa of “Mutliformity”.

“Multiformity” is reflected in the process of developing communal awareness and multi-dimensional consciousness. We will be helping invaluablely in the noble cause of the human solidarity if we pledge ourselves to feel this oneness, assert and manifest this oneness, and propagate and spread this message of unity. The aim of the nations should be to direct their power towards the transformation of the hearts of the people through right government, right education, and the insistence of right living, based on perfect truth. This spirit of oneness must be cultivated and intensified in every human being.

And Where There Is Sadness—Joy

The secret of St. Francis joyful spirit was his vibrant belief in a God of overflowing goodness and love. Francis used to say that he wanted his followers to go about the world like strolling minstrels “to inspire the hearts of people and stir them to spiritual joy and mutual service.” Perhaps you and I can be such minstrels of service to our world! The path of Yoga marks the threshold of awakening transforming man into a global servant. Service where we are busy identifying with being the servant is just more ego. True compassionate action comes out of the awareness that

we are all inseparable and therefore your suffering is really my suffering. This weaves one's externalised consciousness into the sacred fabric of the soul."

Responding to the message of the Law of Compassion will move humankind to a greater world in Consciousness—a time of Renaissance of the Spirit. Yoga is the generic name for the various Indian paths of ecstatic self-transcendence or the methodical transmutation of consciousness to the point of liberation from the spell of the ego-personality. All types of Yoga are means of enlightenment based on the self-transcending power of Love- "Bhakti". We need to bring the divine consciousness down into the human body and into ordinary life. The supra-mental approach revolves around the transformation of terrestrial life. The supermind is a steady progression of even higher forms of consciousness. The Yoga of Unity advocates self initiative and any teacher's role is simply to make the seeker cognizant that the sought for treasure lies within. Through the supra-mental ecology of mind we discover that the human-body and mind is a well equipped laboratory in which can be found through ecstatic self-transcendence the philosopher's stone—the alchemical elixir of enlightenment:

"O divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life." ■

Gleanings from Historical Journals...

The Mind In Nature

*This article by H. P. Blavatsky
was originally printed in Lucifer*

If the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practised ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern — not Western — philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced.

As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the 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? till, 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.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, [Misprint of Satya, Treta. — Ed.] Dvapara and Kali Yugas, and what the Greeks referred to as “the Golden, Silver, Copper, and Iron Ages” is not a fiction. We see the same thing in the literature of peoples. 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. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. 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.

Once more the prophecy already made in *Isis Unveiled* . . . years ago is reiterated.

Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof [of the above]. (I, 38)

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions — both Christians and, Freethinkers — to alter the very age of the world. [Sargon, the first “Semitic” monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt “some 6,000 years ago,” hence some years before the world was created, agreeably to Biblical chronology. (Vide *Hibbert Lectures on Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33.)]

The chronology of the Hindu Puranas, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors — lay and clerical — rests (a) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (b) on the materialistic and anthropomorphic

tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*, and other like modern works.

Of such "presentiments" the whole literature — or what remains of this sacerdotal literature — of India, Egypt, Chaldaea, Persia, Greece and even of Guatemala (*Popul Vuh*), is full. Based on the same foundation-stone — the ancient Mysteries — the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe — is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in cosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptance of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akasha or Brahma's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himalayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldaean Oracles*: "The works of nature co-exist with the

intellectual *noeto*, spiritual Light of the Father. For it is the Soul *psuche* which adorned the great heaven, and which adorns it after the Father.”

“The incorporeal world then was already completed, having its seat in the Divine Reason,” says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus, we find Aether first, and then the air; the two principles from which Ulom, the *intelligible noetos* God (the visible universe of matter) is born.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being “the Spirit of God,” who is said to move in aether, “brooding over the Chaos” the Divine “Idea.” In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, “Maha-Atma, Brahm, the Spirit of Life”; these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is “the Son” with Plato, having for his father and mother the Divine Thought and Matter. The “Primal Being” (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the “to be created world” within itself, which idea the unmanifested LOGOS produces of Itself. The first Idea “born in darkness before the creation of the world” remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

—*Lucifer* 1896

Notes:

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