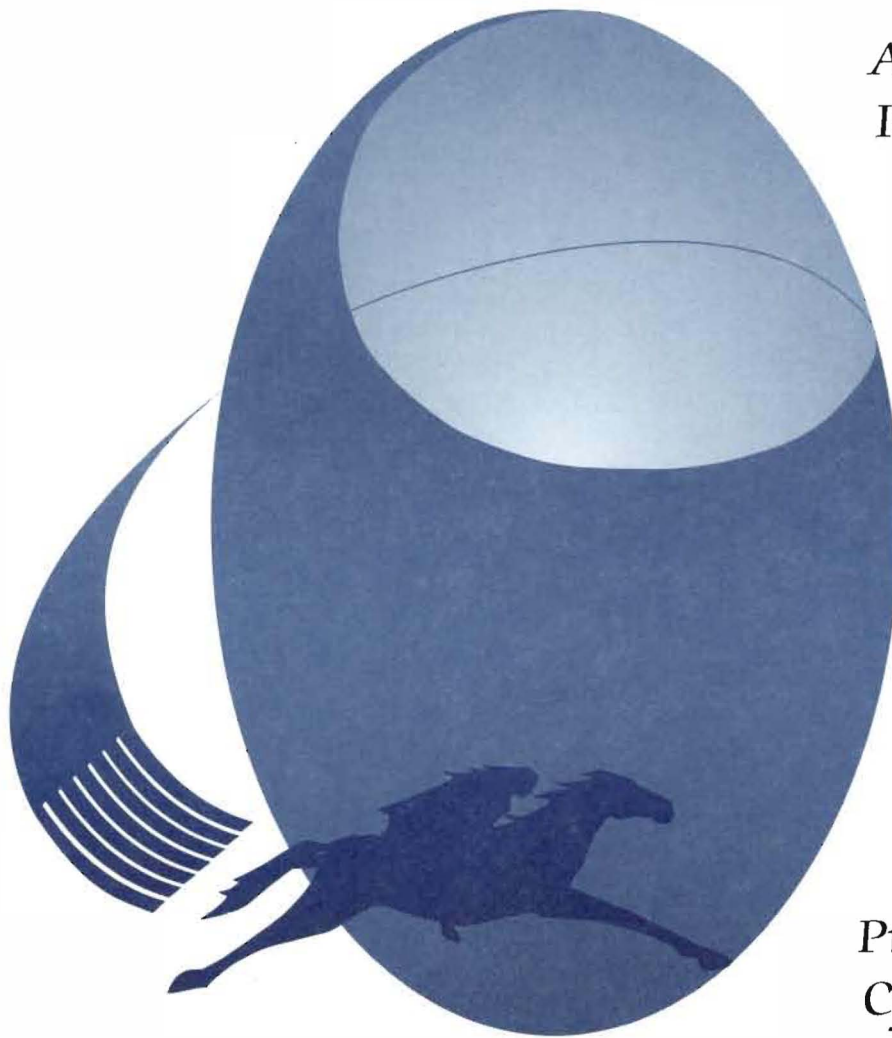


# FOHAT

Volume III, Number I

Spring 1999



*A Geometrical  
Illustration of  
Polarity*

*Angels -  
Superstition or  
Fundamental  
Elements*

*Gandhi -  
The Force of  
Ahimsa*

*Prophecies and  
Cycles and the  
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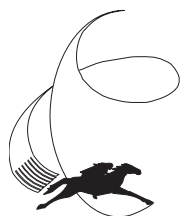
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# FOHAT

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## To be featured in coming issues:

### *What is Initiation?*

James Morgan Pryse - An Examination of an  
Early Theosophist

A Rendezvous With the Higher Self -  
The Path of Chelaship

*Yoga-Meditation*

AND MUCH MORE!

### *Refinement and Harmony*

A wonderful metaphor for our time is the entire process of refinement. K.H. hints at it briefly in a letter to Sinnett when he writes, "And the more the sugar refined the greater the fermentation produced in the stomach and the more worms" (*Letters of HPB to APS*, 381). Sea Salt when harvested naturally possesses a light grey colour, large granules, and is slightly moist so that it sticks together. Common table salt on the other hand is white, has small granules, and flows easily. The refining process takes a product possessed of just the right balance of minerals for the body and strips that product of all of those minerals and processes it in such a way that it looks attractive (white) and is easy to use (flows easily). It is made convenient at the cost of it being wholesome. Even sea salt bought at the Health Food Store, if not grey and moist, is only salt from the sea refined and processed.

We can take this metaphor and apply it everywhere. Pharmaceuticals are simply cases where the active ingredient or ingredients in certain plants are refined out of that plant and put into a very toxic pill form. All of the other co-factors in the plant that help to maintain various aspects of the body through its illness are removed. A product with a wholesome balance is traded for a refined concentrate with extreme properties. The specialization of the education process is another example. Rather than receiving a wholesome or classical education, students today are funnelled into specializations. They are taught a great deal about very little. The focus is so narrow that these experts are unable to see how their part fits into the whole. The problem with this approach is that unless there is a spiritual cohesion that embraces all of society and all of its components, you have a number of disparate parts moving independently along their own paths carrying them further and further from each other. The dissolution of society is the end result just as the dissolution of the body comes about by the reliance on refined foods.

There are instances, however, when refining seems to be a good thing. In mining we refine ore

in order to remove impurities from the metals, like the spiritual man who is continually refining his mind by removing materialistic impurities. Thus the mind when totally refined takes on a universal aspect. It becomes like a lens that can focus the light of the Universal Mind and make it specific according to the needs of humanity at a given time. Its omniscience lies in its ability to remove from the All that specific knowledge that it needs to forward the work of Nature. When we refine metals we are doing something similar. We are trying to extract from the ore that material with particular properties that allows it to be used in many different ways. We make the substance more universal so that different manufacturers can use it to produce different things.

This differs from the previous case of refining where we are working with a Natural body with its own natural frequency and imposing upon it a limited or specific frequency that in time throws the body out of balance causing illness and death. This is true whether talking of physical bodies or social bodies. You try to supply these bodies with components that are harmonious with the whole. Consequently, you need to train the mind in wholesome knowledge in order to maintain that harmony. When that harmony is lost, illness and death are the results.

In the Golden Age, things are built slowly and carefully, according to Nature, and consequently last a long time, whereas in the Iron Age things rise and fall very quickly. If society is to understand how it is poisoning itself, there must first be a return to educating our leaders classically so that they have the wisdom to correct the imbalances. The elements of a classical education are left with those theosophists who still adhere to the original programme of the Masters of Wisdom. The Masters hold the keynote and by remaining true to them and to ourselves we can each do our part by becoming coworkers with Nature. We can win the fight by understanding this and pulling together, each adding his own particular note to the harmonic chord or we can stand and perish alone.



# Letters to the Editor:

## Paul Johnson

Having read all issues of *Fohat*, I welcome this valuable addition to theosophical study. But I was distressed by the editorial "Small Worlds" in the Spring 1998 issue which attacked Paul Johnson.

At the time Paul wrote his first books, he was a member of several Theosophical societies. He was therefore a brother Theosophist to the editor and qualified for fraternal treatment.

But even if he had been an outsider the personal, ad hominem nature of the criticism was surely out of place. You may recall that when HPB responded to G.H. Pember who had even attributed Theosophy to demons, she was scrupulously polite.

Moreover Paul is a historian and his books are the fruit of historical research. To abuse historians is rather like shooting the messenger. There is a history of this in the T.S. we know — witness the personal criticism of Gregory Tillett, author of "The Elder Brother".

The right way to respond to a historical book is through a book review that calmly assesses and where necessary rejects the argument.

Paul was not hostile to Theosophy but he did suggest that HPB (for security reasons) gave a false location to her main teachers. He therefore questions the obvious story of Theosophical origins, a story in which as every historian has found (from Sinnett "Incidents" onwards) there are certain difficulties, such as chronology.

There is a famous parallel in the quest for the historical Jesus. Historians were unable to accept the obvious story. Again, there were certain difficulties such as chronology. Believers were and still are appalled at what historians write. Harsh words were written about the Christian historians, some of them more devout than the critics. Sackings, excommunications, silencings etc followed. Is this how it should be among Theosophists too?

Paul has in effect been discouraged into leaving theosophical history, not by the contradiction of his argument (every ground breaking historian expects

and even welcomes that) but by the untheosophical vehemence of the criticism. That is the real scandal, I would suggest.

Leslie Price  
London, England

## W.Q. Judge

I value your publication and have deep appreciation of your independent devotion to Theosophy as taught and recorded by H.P.B. — free from organizational loyalties and personal followings, which invariably destroy Theosophy pure and simple.

Since you have the policy of inviting comments from readers and have an open mind I would like to take this opportunity to say that according to my humble opinion, which is shared by many other students, HPB's authentic teachings are ably supplemented by the writings of W.Q. Judge, which HPB herself acknowledged as pure light of Buddhi. Intrinsic merit of WQJ's writings is self-evident. Besides we have clear statements of HPB in her Five Messages to American Theosophists from 1888 to 1891 giving us hints of his occult status as a Teacher par excellence and his signal contribution to [the] spread of Theosophy in America. My experience — shared by many others — is that study of both HPB & WQJ together gives us a better perspective of the movement and a rare insight into the Teachings. That they are mutually complementary is self-evident. I feel that your admirable journal seems to have omitted from its focus the contribution of W.Q. Judge — especially the brilliant light of Eastern Arhat Esoteric Philosophy which shines through the pages of "The Path." HPB commented that if 'Lucifer' is fighting Manas, 'The Path' is pure Buddhi. Are not masters on record of having expressed their deep appreciation and their indebtedness to WQJ? I do not know how ETS and the Editors of FOHAT view this aspect of the Theosophical Movement. I only expressed my deep conviction that both HPB & WQJ are mutually complementary and when studied together give us that higher perspective of Theosophy and of the great Theosophical Cause which cannot be had if only one of them is studied independent of the other.

M.L. Ramprakash  
Bangalore, India



# Prophecies, Prophecies, Prophecies

Robert Bruce MacDonald

You have still to learn *that so long as there are three men worthy of our Lord's [Lord Gautama Buddha] blessing, in the Theosophical Society, it can never be destroyed.*— M. (Wisdom, 116)

For those with eyes to see, a prophecy is no more than a description of the karmic forces put into action by Man and which must in time react upon Man. Blavatsky hints at this when she writes:

Well, what can I say to Mr. Sergeant's prognostication except—he is right. If he knows it astrologically and intuitionally, I know it *by the aura* whenever I think of India, Egypt and other countries. All the damned goblins of the middle spheres; all the stormdevas, the Hurricane, Water, Fire and Air spooks, are making themselves ready in proportion and apace with the preparations of the terrene inhabitants. But what's the use of telling you what I see, and feel, and hear, and know? (*Letters*, 204)

The pace of change for humanity is a slow one, consequently it is understandable how seers can know of events that will come to pass far in the future. In contrast, the individual, if spiritually anchored, is much more difficult to predict. The spiritual individual is not a follower of fashion but a creator of his own path. The less spiritual society is, the easier it is to predict events. Materialism blocks the influx of new ideas and is unable to redefine the world. This is the challenge of our present great cycle, the Kali Yuga.

The Natural Law of Cycles factors heavily into prophecy. As society moves through different cycles, the opportunity for various devas to manifest themselves through storms, earthquakes, floods, etc. is presented. These deva or elemental forces are fed by psychic energies of very particular frequencies. If they are continually fed with wrong thought, they can build up over time and become very powerful. When the proper cycle for storms, earthquakes, floods, etc. arrives, they then get to vent their full fury. The observant occultist can guess what is to come given some knowledge of cycles and which elementals are now being fed.

In addition to natural disasters, wars are often prophesied by various seers. Where natural disasters might be seen as a balancing of accounts between Man and Nature, wars are a balancing between Nations or divisions within Nations. Where igno-

rance between peoples is allowed to breed fear and fear hatred, in time fighting will break out. The cumulative fear and hatred of a particular people will find their psychological manifestation within the gods of war. By using propaganda to incite more fear and hatred, we can see how these devas can be fed and made more powerful during the course of a long struggle. The energy must be expended eventually so that the dogmatic ignorance that gave rise to this violence can be swept away. If this is the case, then the sooner hatred is met and challenged by good people standing on principle, then the sooner will this energy be manifested and dissipated. The longer hatred is allowed to exist, the more damage it will eventually do. In Nature things do not grow and increase linearly, if unchecked they usually grow exponentially.

To see when events are going to manifest we can look more closely at cycles. Willy Schmit in his article, "The Number 8: It's Significance," printed in *The Eclectic Theosophist*, expresses an interesting insight into cycles. Schmit looks at Blavatsky's comment about 1888 being an unlucky year and has the following to say:

Now, the digits of 1889 added give the number 26 [twice 13?], and that added gives in its turn 8. . . . [I]t struck me that the number 8 is a perfect symbol of two cycles, merging into each other. It could be that with 1888 (25) is meant that a new cycle will begin soon and that 1889 (26) marks the beginning of this new cycle. Then one begins to look for other years whose digits added give 26. It is clear that this number can only be reached when there are 8's and 9's [numbers at the end of the cycle of digits], and I have traced some years, those behind us and those to come, and the result is as follows:

899 B.C.	1889	2699
899 A.C.	1898	2789
989	1979	2798
998	1988	2879
1799	1997	2897 etc.

(Schmit, 4)

It is interesting that 1997 is the last of this sort of cycle for 700 years after the rare occurrence of three

such numbers in one century following a buildup of one such occurrence in the 1700s and two in the 1800s. What exactly did Blavatsky say about 1889?

Looking at Blavatsky's article, "The New Cycle" we read:

But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the year 1889; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last—absolute freedom of thought for humanity. (BCW XI, 133)

What does Blavatsky mean by all this? A Word has been sounded, a Word that has been sounded before and will no doubt be sounded again. In this era some aspect of the Word—a New Idea—will be revealed. The idea has not been made manifest in the nineteenth century but "has been the dominant tone and the keynote of every century" of this cycle? Are we speaking of the messianic cycle dating back to Christ? As an avatar, was Christ to sound the keynote of "absolute freedom of thought" for humanity? If we look at history for the last 2000 years we do see one effort after another of trying to overthrow repressive regimes and yet here at the end of the twentieth century can we still not see the existence of repressive regimes existing because there still abound dogmatic belief systems. Could this be what Blavatsky is referring to? The Theosophical Society is founded on the principle of Universal Brotherhood. Is this not the minimum requirement for there being free thought?

The new Messianic cycle we are now passing through is the movement into the Age of Aquarius from that of Pisces. John Drais, in "Age of Aquarius — 1981" notes that approximately every 19.80+ years a Jupiter-Saturn conjunction passes marking "a new dispensation" (Drais, 2). Drais further writes:

If three consecutive conjunctions process through the zodiac and are of the same triplicity, for example, Earth, then the next three will be Air; the next, Fire; and the next, Water. Furthermore, the leading Great conjunction of each triplicity set through the se-

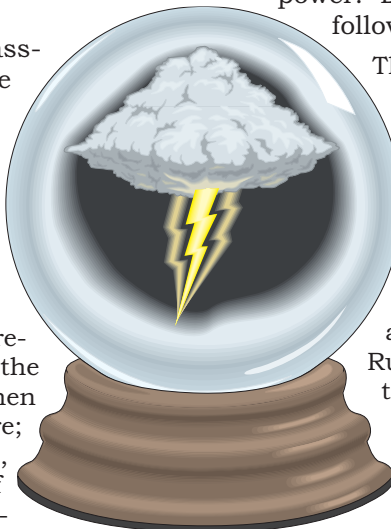
quence of these twelve Normal conjunctions is of the same quadruplicity. That is, four sets of three begin with, for example, Cardinal signs, then the next four begin with Fixed signs, and the next with Mutable. This pattern of all 36 possibilities is experienced in about 712.84+ years and is repeated three times in each Prophetic Age of 2160 years. And, as three of these cycles is 21.45+ years less than 2160 years, the gap is filled with a fourth conjunction in the just finished triplicity set. This extra conjunction, number 109 =  $(3 \times 36) + 1$  is the Magnificent conjunction and marks the final dispensation of a Prophetic Age.

A Cardinal-Earth Great conjunction in Capricorn on November 28, 1901, was followed by the other earth sign Normal conjunctions on September 10, 1921 in Virgo, and in Taurus on February 15, 1941. The following conjunction was not, however, Cardinal-Air; but a fourth earth sign occurred February 18, 1961 in Capricorn. This was the Magnificent conjunction of the Pisces-Aquarius transition, and will be followed by the Great conjunction of Cardinal-Air (Libra) marking the first dispensation of the Prophetic Age of Aquarius. (Drais, 2)

Drais goes on to point out that the first Great conjunction of Aquarius will have three aspects, first in December 31, 1980; then in March 4, 1981; and finally in July 24, 1981. If Drais is correct, then the last quarter of the twentieth century has seen us enter a new Prophetic Age with a new dispensation or keynote for the coming Age released to the world.

Another cycle that prophets may avail themselves of is the 250 years' cycle. Looking at an article by a Dr. Zasse in her own article, "The Theory of Cycles", Blavatsky points out that by dividing the old world into five parts Dr. Zasse shows how a wave passing through "Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt" (BCW II, 421) brings each of these areas successively to a peak of power. Later in the article Blavatsky quotes the following:

The wave ceaselessly moves further on to the West, and beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophesize, then, about the year 2,000 Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press, taking the cue believes that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium



will witness the abolishment of armies and an alliance between all the European empires.” The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East. (BCW II, 422-423)

Eastern Asia seems to be on the verge of a push towards ascendancy and the Europeans have united into a pan-European body; not a bad prophecy. It also reminds one of another prophecy that Blavatsky often quotes coming from the East. In “Theosophy or Jesuitism,” Blavatsky writes:

There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: “When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike.” Easy to see who are the “black dragons.” And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irresistible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope. (BCW IX, 306-307)

This prophecy fits in nicely with the flowering and decay of the West and the rise of the East. Is this just a coincidence?

Related to the above there is an interesting passage from Blavatsky’s dialogue, “Conversations on Occultism.” The Sage of the dialogue relates the following to his pupil:

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be “war in heaven.” Good men will not alone possess the ability to use them. Indeed, the sort of man you now call “good” will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. (BCW IX, 113)

There is a great deal of news in the underground

press about experimentation by government agencies in the area of weather modification, psychic spying and mind control technologies. If some of this news is accurate, then perhaps we see the signs (early signs?) of the movement into the research of the lower Siddhis. As the Sage said, “good men” will not be the most able in using these energies. The Black Magician is the one who becomes practised in their manipulation. Consequently, if society in its ignorance allows such experimentation to carry on, then at some point it will need the help of those expert in the use of the higher or Spiritual Siddhis in order to balance things once again.

How does Theosophy fit into all of this? William Q. Judge in “A Prophecy about Theosophy” comments on certain Sibylline books of India called *Nādigraṇthams*. An interview with an Indian astrologer brought about a prophecy concerning the Society’s future. A small part of that prophecy claimed that “[t]he society will live and survive its founders for many years, becoming a lasting power for good; it will survive the fall of governments” (*Echoes I*, 10). In “The Future and the Theosophical Society,” Judge quotes Blavatsky. In an 1888 letter, Blavatsky wrote:

Night before last I was shown a bird’s eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in number than you may think, and they prevailed, as you in America will prevail, if you only remain staunch to the Master’s programme and true to yourselves. And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe, wherever Theosophy is struggling against the powers of darkness. (*Echoes I*, 226)

From *The Key to Theosophy* he later quotes:

If the present attempt in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century. . . . Not only so, but besides a large and accessible literature ready to men’s hands, the next impulse will find a numerous and *united* body of people ready to welcome the message of the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last



fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. (*Echoes* I, 226)

These two separate thoughts show that Blavatsky was confident that the Theosophical Society would survive the attacks after her death of the world in general and nominal Theosophists in particular. She next alludes that if the Society survives the century then the next effort (to come once again in the last 25 years?) will be that much further ahead as all the ground work will have been laid. As the Masters send someone in the last 25 years of every century there is no reason to believe that this, the twentieth century, will be different. It is this thought that G. de Purucker picks up on.

Purucker gives a good common sense account of what to expect from a Teacher or Messenger. He writes:

Be not too ready to reject anyone who may be able to teach you. Do not fasten your minds upon a certain particular kind of Teacher or Messenger; for the high probability is that you will guess wrongly. Be awake; be alert; be earnest; be devoted; be loyal and steady; be compassionate; be forgiving; be loving; cultivate the virtues. Then, when the new effort of the end of this century begins, you will be good material to work with if you are still alive, and you will know whither to turn.

. . . Nor will the work of this particular Messenger — who in all probability will not be greater than those who have already come, but whose work will be a particularly precarious and difficult one, and who will merit all your devotion and help — necessarily begin in the month of January, 1975. Remember that he may not begin his work exactly on the New Year of 1975, or on the esoteric New Year. He may begin a little before or a little after, or much before or much after. But his work will be during the last quarter of this century.

So far as that Messenger to come is concerned, there is a danger in building up too idealistic and too lofty a conception of who and what that Messenger will be — for his work will be greatly impeded, hindered, if there be among Theosophists of those days at the time of his coming an expectation, a conception, a notion, an idea, that an incarnate divinity has come to walk upon the earth and teach men. You will find that he will be — those of you who may still be alive — a quiet, simple, kindly, devoted, individual, who will be of course fully prepared and fitted for the work that he will have to do. Nor is it probable that he will be greater or farther advanced than are the Messengers who have already come. (*Fountain*, 684-685)

Purucker outlines a Messenger who comes quietly,

does his work—whether that work be large or small, before the public or behind the scenes—in the powerful manner of one “prepared and fitted for the work.” Certainly, this Messenger has not made himself known to the Theosophical Society as a whole as we enter into the last year of the exoteric century and who knows how many years are left in an esoteric century. The work may have little or nothing to do with the Theosophical Society and consequently the work may have been completed or might be completed outside of the Society. What seems clear is that as Theosophists it is our duty to remain true to the Masters’ original programme and to ourselves as it is only in virtue of this that we would recognize any Messenger and be prepared to give any assistance that is needed. It is also in virtue of this that any work done to bring people into Theosophy now will aid immensely when we reincarnate together in some future time to continue the work that we have started now. No effort is wasted.

The progression of the cycles is going to determine the highs and lows of a particular era, but it is us as individuals who will determine how high or how low the peaks and valleys will be. We work now to affect future peaks and valleys. One more individual brought to Theosophy is one more co-worker with whom we can stand beside in some distant future and that co-worker may be the one body needed to provide the synergy that will propel the Movement into a much wider acceptance. It is easy to be discouraged when faced with a world where the average individual is so lost in his day to day obligations that he has no time to consider the value of things spiritual. However, society changes and opportunities present themselves. In addition, whether there are great opportunities or small ones, our duties do not change. We are shaping our souls and every rightly motivated effort adds to the strength of that soul whether the effort ends in success or failure.

There is one final prophecy that Blavatsky presents from the *Vishnu-Purāna* that rings very true when we look out upon today’s suffering humanity. The *Purāna* reads:

*In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (the sacred animal); they will seize upon the property of their subjects AND BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved. . . . Wealth alone will confer rank; wealth will be the only source of devotion;*

. . . continued on page 23

# Misconstrued Angels

Dolorese Brisson

While researching the subject of auroras for an article printed in the Summer 1998 issue of *Fohat*, I stumbled upon a reference to H.P. Blavatsky. In *Aurora, The Mysterious Northern Lights* by Candace Savage, a graduate of the University of Alberta, is found the following:

Madame Helena Petrovna Blavatsky (1831-91) was a shameless charlatan. The cofounder of the international Theosophical Society, she dazzled her followers with lies and “psychic” tricks and was finally exposed as a fraud. All the same, she was one of the most forceful and idiosyncratic thinkers of the nineteenth century, bringing a unique perspective to such diverse subjects as Eastern mysticism, Western physics—and the aurora.

Madame Blavatsky’s intellectual ambition was to reconcile ancient spiritualistic traditions with modern materialistic science. She did so by envisioning physical matter as an expression of immaterial force, a concept that Einstein would later work out in mathematical form. But where Einstein defined the underlying force as “energy,” Blavatsky understood it to be “spirit.” In her most important work, *The Secret Doctrine* (1888), she described this spirit as an animating consciousness that produces the “waves and undulations of Science” by propelling atoms and molecules into movement “from within.” “It is that inner work that produces the natural phenomena called the correlation of Forces,” she wrote. “Only, at the origin of every such ‘force,’ there stands the *conscious* guiding noumenon thereof—Angel or God, Spirit or Demon.” Thus each atom is energized by its own spark of spirit and thereby generates forces that science describes as gravitation, radiation, magnetism, etc.

According to Blavatsky, the mystical basis of physical phenomena is known only by the seers—those rare individuals who perceive spirits as dazzling specks of light. These radiant epiphanies are “swifter than thought,” she said, “quicker than any mortal physical eye could follow. . . . Standing on an open plain, on a mountain summit especially, and gazing in the vast vault above and spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights.” Thus physics and spiritualism combined in Ma-

dame Blavatsky’s exotic mind to produce a vision of the aurora as atoms of angel light.<sup>1</sup>

Anytime a writer is dealing with a person’s reputation—whether that person is alive or dead—it would seem fair that the writer spend some time getting to know the subject before making a judgement. It is clear that Ms. Savage did not take time to get to know Madame Blavatsky before casually judging her to be “a shameless charlatan.” Perhaps there are some types of facts that can be quickly looked up in an appropriate index and presented without much fuss, however a judgement on a person’s character is not one of those types of facts. There is enough controversy and enough unbiased defenders of this lady that unless Ms. Savage chooses to do her own research, perhaps it would be better to refrain from sullyng her reputation any further. After all, she is no longer in a position to even defend herself.

If she could defend herself, she would certainly deny that she ever tried to “reconcile ancient spiritualistic traditions with modern materialistic science.” Blavatsky claimed that until science abandoned materialism and admitted metaphysics, it could not hope to approach Truth. For Blavatsky, the theories of science were here today, gone tomorrow, and consequently not a serious challenge to the wisdom of the ancients. She was not interested in trying to show how the theories of modern science could be fitted to the ancient wisdom tradition as she understood that the theories of modern science were wrong and would be replaced tomorrow with new theories. There was no reason for her to reconcile the Truth of the ancients with the errors of materialism.

If Blavatsky thought little of scientific materialism, she thought even less of nineteenth century spiritualism. Communication between worlds, channeling, or mediumship, which usually results in degradation of the human soul, sorcery, and Spiritual ruin—is the theosophical definition of spiritualism and Madame Blavatsky warned against it. Interacting with the so-called spirits of the dead is the equivalent of necromancy. Theosophical writings clearly differentiate between the words ‘spirit’ and ‘spirits’. In kosmic terms, *Spirit* denotes Universal Consciousness. The *spirit* of man is the immortal element within him. *Spirit* can also be defined as the apex of a particular hierarchy in the innumerable hosts of hierarchies, while *spirits* are phantoms that

appear in spiritualistic seances. The words spirit and spiritualism are really not interchangeable. Candace Savage (hereafter called the author) should at least attempt to clarify this.

Well known is the fact that Einstein studied *The Secret Doctrine* and supposedly always had a copy on his desk. What did he mean by energy? The writings of Einstein seem to indicate that he was a spiritual man. It is also safe to say that as grandiose as his theories were, given that he was continually striving for an even deeper understanding of the universe, he did not feel that he had reached any sort of ultimate truth. He had developed a theory, a useful tool that would be used until a better tool came along. The author misses the subtleties of the debate between the ancient wisdom tradition and materialism. Materialism speaks of innate forces (which when analysed says nothing), whereas theosophy speaks of the atom or monad or god or angel—the indwelling spirit or consciousness—that holds that body together and gives it its unique characteristics. Whether we speak of a material atom, a rock, a plant, an animal, a man, etc., each of these has its own indwelling consciousness whether simple and automatic or fully self-conscious or somewhere in between. Science uses “meaningless” innate forces to explain their phenomena, theosophy speaks of angels.

The quotations inserted in the book *Aurora* are from *The Secret Doctrine*. The problem that theosophy has with the author’s rendering of these passages lies in what was so well described by Michael Gomes at the July 1998 conference in Edmonton. He explained the importance of familiarity with context and terminology. Unfamiliarity with both leads to an inaccurate rendering. Michael talked of H.P. Blavatsky:

Her works have been studied, commented upon, interpreted. Implicit in this category of familiarity with the audience is the question of how much of esoteric text can be made accessible to a general audience. . . . I think long-term students of H.P.B. will agree that she has her own method of teaching. How the mind is trained to hold on to a concept as one manoeuvres through the labyrinth of words . . . which is very different from ordinary textbook learning or reading of our time. . . . People now tend to look for a subject in the index, and then will just pull that quote to be used as opposed to reading through the work and seeing it in the context.<sup>2</sup>

The author inserts theosophical ideas in the midst of a completely scientific text and makes no attempt to elucidate on them. She addresses a scientific audience that is ignorant concerning any concepts or terms beyond the average academic learning of modern times. Thus, *The Secret Doctrine* is deemed

foolish and rendered unworthy of investigation or consideration. The author who has harshly judged Madame Blavatsky as a “shameless charlatan” has (obvious by the misuse of the quotations she extracted to suit her purposes) not done her research. Let the reader do his own research and reach his own conclusion. There is much reading material available in the world today addressing the Blavatsky controversy. Tossing shameless judgements aside, let us now examine the subject of angels more closely.

The automatic Western response to the word angels is an image of invisible, feathery, white-winged human forms flying about. Not so. Their description goes well beyond the gentle Christmas card ‘messenger’ (an idea dating back to the Old Testament and the Bible) where angels’ sole function is to worship God and attend to him. They are given different names depending on the religion being studied. Dhyanis, Devas, Archangels, Seraphs, Cherubs, Thrones, Dominions, Asuras, Messengers, Auxiliaries, Prajapatis and Ogdoad are examples of various names given to angels. A common thread running through many world religions is of angels assisting in the ruling of the universe. The divisions of these celestial hosts and beings each have a distinct rank and task. Although not easily distinguished in any religious writing, there seem to be two classes of angels, all varying in degree of evolution or level of consciousness and their relation to man. These two classes are at extremes to each other in terms of powers in nature. The first class is “*full-blown self-conscious beings* active on the light side of nature and on the divine-spiritual planes.”<sup>3</sup> They are advanced beings on the evolutionary ladder of life and are the builders and leaders of hierarchies (degrees and grades of evolving entities in the cosmos and all parts of the universe). They surpass man. The second class is described as follows:

[T]here arise into activity, automatically as it were, beings on the highest cosmic plane . . . which are born from the very stuff or essence of that divine cosmic plane itself . . . cosmic divine elementals . . . just beginning their evolution in the universe, and not yet full-blown gods. . . .<sup>4</sup>

This class is working towards self-consciousness and is striving to become men.

Summa Theologica, in *Treatise on The Divine Government*, written in the 1200s by St. Thomas Aquinas allocates order to the heavenly beings. He debates whether or not “God can by Himself govern all things without any intermediary cause”,<sup>5</sup> thereby governing all things immediately. The author concludes that “As to the nature of government, God governs all things immediately; whereas in its execution, He governs some things by means of others.”<sup>6</sup> In the



same way that the beating heart governs the rhythmic movement of the blood through the veins and arteries, similarly an angel of a superior hierarchy will govern the angelic host of an inferior order. A passage in the book, *Qabbalah: The Philosophical Writings of Avicebron* refers to angels and their determined divine ranks:

[T]he great Presence Angel of the Covenant, Metatron . . . governs the visible world, preserves the unity, harmony and revolutions of the spheres, planets and all the heavenly bodies; and is the Commander, under the Will of the Deity, of all the myriads of the angelic hosts. . . .<sup>7</sup>

The book unfolds the World of Formation, the abode of Angels who are also the ministering spirits, energies or forces following the Will of the Deity:

The angels are of two kinds—good and bad. . . . [O]ne angel has control over one sphere, another of another sphere, one has charge of the sun, another of the moon, another of the earth. . . . These angels are only representatives of forces or energies. . . .<sup>8</sup>

In other religions, angels are given the Sanskrit-Tibetan term ‘deva’, celestial beings of various classes or powers in Nature, from the highest Dhyani-Chohan to the lowest Elemental. They are of all classes, conscious and unconscious, and operative in all natural phenomena.

Another good research source is Godfrey Higgins’ *Anacalypsis*. In referring to Stanley’s *Philosophy*:

Stanley also shews that the existence of angels, and of good and bad daemons, was admitted. He shews that daemons were held to be of many kinds, and to be corporeal: “Those daemons are of many kinds, and various sorts, both as to their figures and bodies, insomuch that the air is full of them, as well that which is above us, as that which is round about us. The earth likewise is full, and the sea, and the most retired cavities and depths.”<sup>9</sup>

What does all of this mean? These few examples demonstrate the immensity of the subject at hand and our limited perception of what angels really are. Attempting to define the word angel is difficult. The above extracts from various sources correspond to aspects of the philosophy presented in Blavatsky’s *Secret Doctrine* and what she revealed about spirit, atoms, forces, energies, angels. She says:

“The angelic host is God’s militia.” They are “Gods the creatures,” . . . but of their true functions—of their actual place in the economy of Nature—not one word is said . . . and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer . . . we

must go to the Esoteric Doctrine. . . .

There we find that the real creator of the Kosmos, as of all visible Nature . . . [is] the “Working Host,” the “Army” collectively taken. . . .

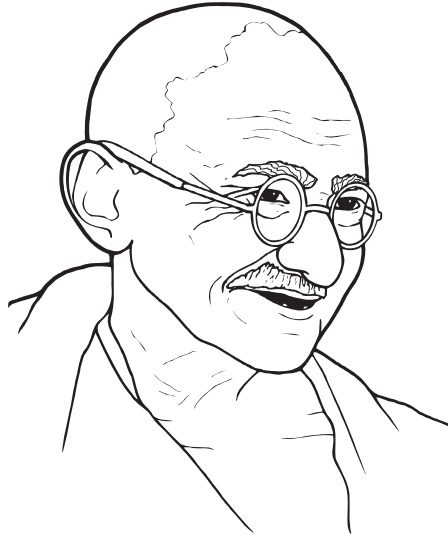
The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyani-Chohans, Arch-angels or whatever else they may be named.<sup>10</sup>

It is not that difficult for us to imagine that nature is composed of beings in all grades of evolution, ranging in power from great to small. They are all ‘employed’ so to speak in various hierarchies. It can be compared to our own earthly existence. We all have tasks, be they great or small. Each human being occupies a place in life and works either as a drone, a superior or somewhere in between. Like us, these invisible agents consciously or unconsciously, willingly or unwillingly perform their allotted tasks. However, even with an expanded knowledge base, we cannot understand esoteric concepts in their entirety at this stage of our evolution, try as we may. We know that the invisible matter-force of the sphere of earth must be accounted for somehow as do all the operations of nature. This is science’s eternal quest. That this mystical basis of physical phenomena is known only by seers who possess the knowledge and withhold it for our own protection is highly probable. These are conceivably the great men (more highly evolved than us) which every religion talks about. The article “Radiant Auroras and Dawn Chorus”<sup>11</sup> outlines the marvels of science which can accurately predict auroras from space before they become visible on our planet. Astounding is the fact that scientists can measure the velocity of solar winds and the global strength of auroras in terms of energy and power. If these were final answers, they should require no further pursuit. So why do they not stop here and declare mysteries such as auroras solved? As science recognizes that each discovery yields more questions than answers, with something deeper to dig up and as Blavatsky’s theory is not inconsistent with known observations then why does science feel it necessary to bash Blavatsky?

For certain religions, logic dictates that throughout every second of a manvantara the universe is guided and controlled by divine beings and their helpers, all subject to karmic laws. Material manifestations are simply concentrated energy in condensed form. Call this a collection of agents, forces, angels or anything you like. Many of us will neither deny nor agree to these ideas until we are evolved enough to perceive the truth for ourselves. On the topic of angels, western sagacity is narrow and limited but somewhat comforting. The same subject in H.P. Blavatsky’s *Secret Doctrine* is expansive, impersonal, universal,

. . . continued on page 23





# Gandhi - The Force of Ahimsa

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There is a practice that comes out of India that is remarkable for its lack of mention within the original teachings of Theosophical literature. Ahimsa is the practice of non-injury or non-violence to life. Its pre-eminent practitioner was Gandhi, and through him Ahimsa has turned out to have had a huge effect on the shaping of the Indian subcontinent this century. Ahimsa is listed as one of the five cardinal moral principles of yama or restraint in the Patanjali Sutra. In the eight steps of Yoga that lead to samadhi, yama is the first step.

Gandhi was a unique amalgam of different religious influences. He was greatly shaped in his childhood by the cult of Vishnu and by another small sect known as Pranamis. Gandhi's mother, Putlibai, was a follower of Pranamis which mingled Hindu beliefs with the Muslims. In their temples there were no idols. Koran and Vaishnavite Hindu Scriptures were read. The sect members believed in simple living, vegetarianism and periodic fasts. Tobacco and liquor were forbidden.

Another religious group quite prevalent in Porbander, Gujrat (where Gandhi was born) were the Jains. The Jains and Vaishnavites associated freely with each other. Gandhi heard of Ahimsa (non-harming) from the Jains whose monks led a very ascetic life and even masked their mouths to avoid breathing microorganisms. Jains embraced all forms of life along with water, wind and fire. It is clearly mentioned in the Jain scripture: "He who lights a fire kills living beings; he who extinguishes it, kills the fire. Therefore, a wise man who considers the law should

light no fire." Porbander's religious laboratory shaped Gandhi's philosophy in later life, though during his childhood he paid no attention to it. The seeds of universalism had been sown to be sprouted in adult life. The final hour came when he read Tolstoy's *The Kingdom of God is Within You*. He thought Tolstoy's understanding of Ahimsa was more pertinent than the votaries of non-violence in India whose approach he found very shallow and lopsided.

Gandhi's religious philosophy was Universalist. For him all forms of worship were the worship of the Divine. Ishwar, Allaha, God, Vishnu and Cosmic are different names of the Supreme Reality. There is a stream of theosophy flowing through Gandhi's spiritual beliefs. He once remarked: "By religion, I do not mean formal religion or customary religion, but that religion which underlies all religions, which brings us face to face with our maker." Gandhi also met Madame Blavatsky of the Theosophical Society. The Society's motto "There is no religion higher than Truth" fascinated Gandhi and later he incorporated it into his teachings. Gandhi was now saying: "There is no religion higher than Truth and righteousness." Gandhi would not accept any religious doctrine which did not appeal to his reason and which conflicted with his moral sense. The purpose of the scriptures is to illumine truth and purify reason. In his views no holy scripture could ever transcend truth and reason.

Gandhi, of course, was not shy to acknowledge his link with his ancestral religion. He wrote: "In matters of religion I must restrict myself to the ancestral

Religion; that is the use of my immediate surroundings in religion. If I find my religion defective, I should serve it by purifying it of its defects.” In contrast to the idea of moving one’s ancestral religion away from imposed error and back to Truth, he, like Madame Blavatsky was appalled at the attitude of Christian missionaries. He warned them that it was not their call to tear up the lives of the people of the East by their roots.<sup>1</sup>

For Gandhi, being a devout Hindu did not mean rejecting other religions, and he recited passages from Koran, Bhagwad Gita and New Testament in his prayers at the Birla Mandir. He neither accepted nor rejected Christianity. He took all that he found relevant to him as a devout Hindu. Gandhi had deep respect for the gospel and Christ. Gandhi read *The Sermon on the Mount* with great fascination. He described Jesus as the most active resister known to history. This was “Ahimsa par excellence.”

Buddha and Mahavira are also known for showing this understanding of Ahimsa. Himsa (violence) degrades and corrupts humanity. Buddha mentioned in the Dhammapada in unequivocal terms that hatred will never end with hatred. Himsa dehumanizes us and takes away the dignity of another human being. Ahimsa on the contrary heals man’s nature.

Ahimsa was the main source of Gandhi’s inspiration. He once remarked that once the practice of Ahimsa becomes universal, God will reign on earth as it is in Heaven. This was Gandhi’s vision of Ram Raj, a utopia. Ram Raj, in the Hindu Epic *Ramayana*, depicts this Utopia. Rama, the avatara was considered as a just king who would do no harm to his subjects.

Gandhi felt that humanity was at the crossroads and that it must choose either the jungle law of the brute or the law of humanity. Gandhi also felt strongly that in non-violence, bravery consisted in dying rather than killing, and for him Ahimsa was a quality of the human heart that did not appeal to the brain. In the West, non-violent resistance is epitomized in the teachings and actions of Jesus and in the philosophy of transcendentalists like Thoreau, Emerson and Whitman. The Satyagrahi (a combination of two Hindi words, meaning Truth-Force) is totally committed to Ahimsa and Love. Gandhi himself was not only a preacher but a practitioner of Ahimsa. The members of Gandhi’s peace brigade aimed at the transformation of their own lives, of their adversaries, and of society. The Satyagraha according to Gandhi was better than armed resistance and he proved it not by arguments and discussion but by demonstration and daily practice.

During World War II, he urged the Jews to adopt his technique of non-violent resistance against the brutalities of the Nazis. Gandhi was appalled by the loss of their self respect. He wrote: “The Jews should have offered themselves to the butcher’s knife. They should have thrown themselves into the sea from cliffs. . . . It would have aroused the conscience of the world and the people of Germany.” Gandhi thought that it was better to assert their individualities in non-violent resistance than to allow themselves to be taken to the slaughter houses. If Gandhi had to face Hitler, he would have created this drama in order to prick the conscience of humanity. Now, it is hypothetical to say whether this Truth-Force could have saved the lives of millions of innocent men, women, and children who were burnt in gas chambers. We know that Lord Irwin was a rational human being, but on the other hand, Hitler was a brute who even lost touch with his own humanity or conscience.

Ahimsa is a law. It can shake an empire. Lip service to Ahimsa is literally meaningless as long as we are not able to embrace our opponent with what the Greeks call Agape. Gandhi had the capacity for unconditional love. A classic remark was given by General Smuts when he faced Gandhi in his prison dress. Smuts gazed at him and said: “Mr. Gandhi, I wish you were like other strikers, so we could put you in jail and get rid of you. But you are such a kind man that you don’t even think of harming your opponents and that makes us helpless.”

One of the assumptions of Indian religions is that social and moral order are linked with the Cosmic Order of the Universe. Ahimsa creates a balance in the universe. Himsa upsets the equilibrium and thus the world faces havoc and unparalleled karmic punishment. Gandhi summed up some of the points involved in Ahimsa:

- a - not getting angry with one who has injured or insulted him,
- b - wishing no harm to his opponents,
- c - bravery consists in dying and not killing,
- d - carrying no malice towards those who injured him.

Putting his understanding into practice, Gandhi challenged the British through his resistance movement, the Satyagraha. One would fight with love rather than hatred. The practitioners detested the injustice and oppression but not the oppressors. Before starting his campaign he explained his intentions to the Viceroy. He wrote: “My ambition is no less than to convert the British people through non-violence and thus make them see the wrong they have done to India. I don’t seek to harm your people.

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<sup>1</sup> Sir Charles Eliot noted: “If Europeans had any superiority over Asiatics it lies in practical science, finance and administration, not in thought or art. Their gifts are authority and power to organize, in other respects, their superiority is imaginary.” (Hinduism and Buddhism, Vol. 1).

I want to serve them as I serve my own.” Gandhi’s chief weapon during India’s Independence movement was Ahimsa.

In India, Judge Broomfield who tried Gandhi on sedition charges paid tribute for his patriotism and leadership and then handed a verdict of six years of imprisonment. He bowed with deep respect for Gandhi and Gandhi bowed back. Sarojini Naidu called this scene the most epic event of the century. Broomfield’s remarks and courtesy for Gandhi showed the victory of Ahimsa. Through the ancient science of Ahimsa, Gandhi succeeded in inserting a moral dimension into the political arena. Was this cause for hope that an evolutionary step forward for humanity was possible?

Gandhi believed that the non-violent revolution was not the program of the seizure of power. He noted: “It is a program of transformation of relationships, ending in a peaceful transfer of power.” For Gandhi, the means and the ends were not different. Purification, prayers, unconditional love, readiness to suffer, fearlessness and Ahimsa were the prerequisites for a practitioner of Satyagraha. He made it very clear that the practitioner of Ahimsa could not subscribe to a Utilitarian formula. Ahimsa was not like a garment to be changed when the necessity arose.

Gandhi realized that the Indian Society was riddled with so many injustices, one of them was a complete dehumanization of humans through the practice of untouchability. Gandhi fasted unto death for the emancipation of Harijans (Children of God). Untouchability according to him, had poisoned Hinduism as a drop of arsenic poisons milk. Nehru once remarked that India contained all that was disgusting and all that was noble.

The biggest victory of Gandhian Principles in emancipating the lot of the Untouchables happened in Southern India in 1924. In a town called Vykam in South India the local Brahmins did not allow the ‘Untouchables’ to even walk along the highway which led past their temple. The Brahmins were supported by the State Government of Travancore. In 1924 Gandhi’s followers started a campaign against the prohibition. The sit-ins began on the road. They were beaten by Brahmins and arrested by the police. They kept their pickets day and night even during monsoon floods. They were often up to their shoulders in water. After one year the Brahmins gave in and the road was opened.

At the Sabramati Ashram, Gandhi decided to bless only the intercaste marriages. Later on he shook the Indian psyche when he declared that he would not bless any marriage unless one of the partners was a Harijan.

The practice of untouchability is a major karmic debt on India. India still refuses to purge itself of this evil. India is conditioned and completely hypnotized by this false Aryan mind set. This social apartheid is still not challenged by the Intelligentsia, upper and middle classes in a radical way. Gandhi was the foremost voice of the Untouchables who suffered degradation, humiliation, insults, and economic and cultural deprivations. Gandhi reminded Indians that the True Dharma did not sanction it. In him we saw a man of compassion whose words and actions demonstrated his identification with the more than a millennium old exploitation and suffering of India’s Untouchables. In 1921 he wrote in *Young India*:

I do not want to be reborn. But if I have to be reborn, I should be born as an Untouchable, so that I may share their sorrows, sufferings, and affronts levelled at them, in order that I may endeavour to free myself and them from that miserable condition.

In the final analysis, Mahatma Gandhi wanted to liberate the ‘Untouchables’ not only from economic and political oppression and social apartheid but also to deliver them from the incubus of their own despair and self hatred. Gandhi wanted to liberate both the oppressors and the oppressed from this bondage to this unfair system even if it meant through rebirth as one of them.

It is absolutely paradoxical that a culture which boasts of its most noble spiritual tradition failed to recognize and correct this evil. It is perhaps another paradox that industrialization, which is deemed ‘abominable’ by Gandhi and Ruskin, may correct the evil of this social apartheid of caste-ism.

Gandhi was a social activist rather than a contemplative, though he would engage in fasting, prayers and silence to restore his inner self. He had passion for India. Liberation of India was his religious duty. This way, of course, was a step toward the liberation of humankind from tyranny, injustices and exploitation.

To Gandhi’s great sorrow and despite his counsel to the contrary, India was partitioned. He felt the pain of this partition. Millions of human beings were maimed, raped and murdered by the Hindu and Muslim militants on both sides of the new borders. He used his moral force in Noakhali in East Bengal and Calcutta in West Bengal to stop this bloodshed. At the end of his life, Gandhi admitted that he had lost all hope of creating a non-violent society. He saw the malignancy and spiritual illness in the body politic of India. He said: “I must accept my bankruptcy not that of non-violence. The loss of hope arises from my knowledge that I have not attained sufficient detachment and control over my temper

and emotions which entitle one to entertain the hope . . . [but] I don't want to harbor the thought of hopelessness."

Dr. Martin Luther King reminded us that we can ignore Gandhi at our own peril. He certainly was a sign of hope in our tumultuous world rife with obsessions of nuclear bombs, ethnic cleansing and religious fundamentalism. Gandhi showed us that violence against others degrades the victims and the perpetrators. Like Socrates he believed that it was better to suffer injustice than to inflict injustice on anyone else. Like the Stoics, he discovered that man's conscience must be the arbiter of his conduct. He reminded us that all men are brothers and no human being is a stranger to another. This attitudi-

nal transformation cannot happen overnight. Gandhi admitted that this goal of true brotherhood of humanity was achieved by him through a long process of prayerful discipline. Gandhi claimed that all his actions had their rise in his inalienable love of mankind. He wrote: "I have made no distinction between relatives and strangers, country men and foreigners, whites and coloreds, Hindus and Indians of other faiths whether Moslims, Parsees, Christians or Jews. I may say that my heart has been incapable of making such distinctions." God is the common bond that unifies all peoples. If we break this bond even with our greatest foes, then this is 'to tear God to pieces.' Gandhi saw a common humanity even in the most wicked.<sup>2</sup>

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### On Ahimsa - Editor's Note

[E]very single National unit of the globe, has its own secret spiritual protectors, who as a body form a true esoteric center. We can call these the Occult Guardians of a people. . . .

. . . These National Guardians never interfere in politics. One might almost say that their attempt is to undo the evil wrought by national and international political combines and activities. The National Guardians supervise the spiritual and intellectual welfare of the people over whom they watch, as far as karman and the natural intuitive faculties of the various peoples allow it to be done, but they never interfere in politics. They never make wars or revolutions or anything of that kind. Their work is purely spiritual, moral, intellectual, and wholly benevolent, and indeed universal, and is a silent guide to the intuitive minds of the different races. [Studies in Occult Philosophy, de Purucker, TUP, pp. 637-38.]

Prem Kalia has given us a wonderful overview of Gandhi's life with Ahimsa as a focus. The opportunity exists to get a deeper understanding of this concept. Gandhi walked a fine line between social education and politics. How successful he was is not possible for me to say.

Ahimsa is a moral principle falling under Yama or restraint. What is it that we are trying to restrain in this case? Violence, like any manifestation, ought to be traced back to its foundations in order to learn how to restrain it. It is no good to block the manifestation if all of the underlying causes continue to exist. If we look at Gandhi in his work with the Untouchables, Gandhi had to somehow show the Brahmins that their man-made laws were immoral in that they attempted to transcend the Natural Laws that all of humanity had the right to be accorded. In virtue of the Natural Law, all of mankind is afforded certain

basic rights. By segregating the Untouchables from the rest of the populace, the Brahmins were in fact limiting the experience and opportunity for growth of these people. The laws that limited the Untouchables were artificial barriers to the natural growth and expression of this group of people within society. How do you go against centuries of indoctrination and make the average Indian know this in his heart?

Gandhi used public demonstrations as his teaching tool. Prem wrote Gandhi understood that the individual who put into practice

- a - not getting angry with one who has injured or insulted him,
- b - not wishing harm to his opponents,
- c - knowing that bravery consists in dying and not killing and
- d - carrying no malice towards those who injured him,

<sup>2</sup> See *Mahabharata* Asadhus Caiva Puruso labhate Sitam ekada. XII, 259, 11.



would be able to wield a powerful moral force. The practitioner by taking an impersonal attitude towards his attacker, has learned to see the difference between the ignorance of the attacker and the man shadowed by the ignorance. By not reacting to the attack in any emotional manner he allows the violence to pass through him so as to be dissipated—this minimizes any karmic tie to the attack and sets the stage for reconciliation. Thus an understanding of non-attachment is very important in any practice of restraint, Ahimsa not being an exception. In a public demonstration, reconciliation is not usually to be had with the attackers as they represent the extreme elements of public ignorance. To effect public change it is the silent majority that you must affect—it is them that this morality play is put on for. The heart knows that Truth can stand without the aid of physical blows and hurled curses. As the drama is played out tolerance for the injustice will seep away leaving the injustice without public support. Gandhi became adept at wielding this force and came to have sway over a large percentage of the Indian population. Gandhi's constant companion *The Bhagavad-Gita* also warns the wise man who would wield such power of another lesson.

In *The Bhagavad Gita* (Concord Grove Press, 1985) Arjuna is plagued by the understanding that by going to war he will be the author of much violence. Krishna had to make Arjuna understand that by standing firm against evil, he would be doing the moral act and by doing the moral act he would be the author of nothing. In *The Bhagavad Gita*, chapter 5 verses 10-12:

10. He who works, resigning all acts to *brahman*, relinquishing all attachment, is not stained by sin any more than the lotus leaf is by water.

11. With the body, with the mind, with the intellect (*buddhi*), or even merely with the senses, *yogins* perform action for the purification of the self (*atmashuddhi*), relinquishing all attachment.

12. He who is steadfast, who has relinquished the fruits of works, attains to abiding peace. But he who is unsteady, who is motivated by desire for the fruits, finds himself fettered.

When the prospect of partition reared its ugly head, did India allow itself to be fettered? It appears clearly enough that a partition founded on fear and hatred was the wrong road for India. Yet had the politicians tried to stop it, would that not have meant war and the deaths of hundreds of thousands? Yet such a war and the death that would surely have followed, was that not the fruit of the act and not to be considered at all? Can one play a hand that will plunge a nation into civil war resulting in the death of hundreds of thousands and yet still be seen to be practicing Ahimsa? *The Bhagavad Gita* seems clear on this.

*The Bhagavad Gita* tells us the wise man will separate the act from the fruit of the act. He knows that by taking the moral high ground it is not necessarily certain that good will come from the situation in the short or medium term. Yet by acting in any other way than morally he will only add to the grief that must necessarily flow from the matter at hand. By not meeting the hatred that existed in India head on at that time, the hatred was allowed to become entrenched on both sides. As the extremists on both sides have been given time to consolidate and spread their ignorance, today things are much more critical than they were at that time. In Nature things grow exponentially if unchecked. A civil war fought with guns and machetes has now evolved into a war of mass destruction with the threat of nuclear weapons. Hundreds of thousands of deaths have now evolved into the threat of tens of millions with a foreign power to the east that could very well move into India and Pakistan and take both of them over after they have finished such a war. Is the Indian subcontinent any better off for having not fought a civil war?

Another result of this peace at any cost is that it may have struck a fatal blow to the very soul of India. This nation that had always managed to bring many religions together under one flag did so on the spiritual understanding of true religious tolerance. This partition could be looked upon superficially as the natural outcome of a tolerant regime: that when the time came a religious faction was allowed to go its own way. Yet the partition was founded on intolerance and by not destroying that evil, it was allowed to gain a home in India so that today religious unrest is widespread. Future divisions are constantly threatened as the nation disintegrates due to the attack on its soul.

If India's politicians had been able to rally the silent majority so as to take a moral stance against partition, any war that may have resulted would today be a distant memory and India could very well be a moral power to be reckoned with. An India where all religions co-existed in peace could be a powerful testament to Universal Brotherhood and an example for a region of the world that is in constant turmoil. The practice of non-violence may very well unleash a violent reaction that could temporarily devastate a nation but that does not make it the wrong thing to do. It only demonstrates the vastness of the karmic energy that needs to be expended for balance and harmony to once again be resumed. The wise man always does what is moral so that the mole hill does not in time become a mountain. At the time of partition India needed a moral act, all it got was a political act. Perhaps Gandhi summed it up best: "It is better to be violent, if there is violence in our hearts, than to put on the cloak of nonviolence to cover up impotence." (*Non-Violence in Peace and War*, Gandhi)

Namastae, Gandhi.

# THE SCIENCE OF UNIVERSAL HARMONY\*

The correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body.

Knut M. Pauli

## III.

### GEOMETRICAL ILLUSTRATION OF POLARITY

The nature of a fact, as observed through the senses or perceived by intuition, and the relationship between two or more things which are compared, depends on the distance from the observer and the angle of observation, whether these expressions are taken in a literal or in a figurative sense. With the exception of a perfect globe, any physical object will appear to be different, according to the point of observation. A picture of an object seen with the physical eye is simply a projection in a given direction and from a certain distance. Any object may be photographed from an infinite number of directions and each picture will appear to be different from the other. In the invisible worlds of causes and ideas the same process takes place. This is why there are so many different views of the same subject. The angle from which the inner organs of a man register a certain fact, decides his individual conception of it. To get knowledge of the nature of any object we must look at it from many sides and photograph these projected pictures in our soul or mind or brain, or we must go direct to the center from which the idea emanated, and from there take a complete view of the thing. In the former case we act from the circumference to the center, in the latter from the center to the circumference. Both together form the perfect understanding. In both cases we have to take into consideration the distance, and the angular position.

The idea of distance is connected with the geometrical conception of a straight line, and the angular position under which the fact is observed or imagined presupposes something that has been turned or rotated, and hence leads to the geometrical idea of a circle. The straight line and the circle form the foundation of all Geometry, and hence of the geometrical conception of the universe with all its manifestations of life. There is nothing in nature, no idea in the world of mind or thought, no spiritual or divine truth, that cannot be symbolically or really traced to

the simple or combined nature of the straight line and the circle. This is the A B C of the divine language, the elementary substance, or consciousness of the spoken Word, the Logos, which starts the immense universal mechanism in motion. What is then more simple, natural and logical than to base all our analytic or synthetic reasoning on this truth? In our search for light and truth we find that if we go back to the simplicity of some fundamental eternal truth, and apply the same to a more complicated problem, it means that we will have the key to the understanding of it. The universal symbols of the straight line and the circle will be more fully examined at a later date. We mention it here, only to understand the special method of the geometrical illustration of polarity.

The only true straight line is the radius of a circle, whether the latter is visible or not. A small part of an immense circle is never a straight line, although often considered so for convenience sake or for an approximate solution of a problem. The inner nature of these two modes of geometrical expression differ, but they are complementary to each other and together form a perfect whole of great beauty, truth and power.

We will now consider our subject of polarity in connection with these preliminary truths.

In Figure 1, we see four concentric circles intersected by three symmetrically situated diameters, and in each crossing of two lines, a black dot. The dot represents the thing which we wish to examine in relation to another thing. Each dot is situated simultaneously on a straight line and on a circle, which gives us two ways of determining its position; first by its distance to the center, and second by its angular position in relation to another fixed point. The figure of concentric circles or spheres intersected by

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\* A series originally printed in *The Word* beginning in January 1907, vol.4, no.4. Reprinted with permission from The Word Foundation. Part I and II reprinted in *Fohat*, vol. 2, no.4.

straight lines emanating from the center is the skeleton of the universal building plan. The distance from the center is more or less an expression of quantity or degree, and the angular position indicates the quality or hierarchy of something. The web is divided into six hierarchical sections and four degrees or orders.

Each two of the twenty-four dots is of a certain kind of polarity to each other, represented by the special position of each dot. We must limit our presentation of the polar relationship between two dots to the simplest and most important examples, leaving it to the student to enter deeper into the combinations as he may desire. Two dots situated on the same diameter have a *straight polarity* to each other, and if situated on the same circle they have a *circular polarity* to each other. If the two dots are situated simultaneously on the same diameter and the same circle, they have a *perfect polarity*, and if they are neither the one nor the other they have a *complex polarity*, which can be dissolved into two simple polar elements, one straight, the other circular. This preliminary decision on technical terms will facilitate the simplification of language in what follows. Each kind of polarity may be positive, negative or neutral, according to the direction of the path of connection between the two dots, and in order to understand this we should examine Figure 2, which shows a square inscribed in a circle, and two crosses, one upright, the other oblique. The vertical line is the positive straight line, the expression of life, action and power, whereas the horizontal line indicates a passive, latent or resting condition, and hence is considered as the negative straight line. The two dotted lines in Figure 2, which have an intermediate position between the vertical and the horizontal diameter and which form the oblique cross, are the neutral straight lines. Two dots have then a vertical or positive, a horizontal or negative, and an oblique or neutral polarity, according to their positions on corresponding diameters of the circle. The two dots possess a polarity of a certain sign or nature, and each has a sign or nature of its own of opposite character to the other according to and on which end of the diameter it is located.

We will consider the upper end A of the vertical diameter as the positive, the lower E as the negative end, and the left end G of the horizontal diameter as

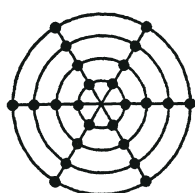


FIGURE 1.

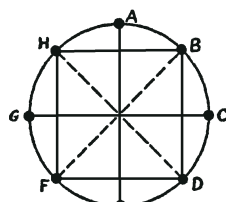


FIGURE 2.

positive, the right C as the negative end. In making such determination of the sign of the ends of the cross we follow the heraldic or photographic method where the left side of the paper is the real right-hand side of the object and vice versa, imagining that the figure faces the observer like a photograph or heraldic emblem. This method has some advantages over the one where the figure turns its back to the observer, and where the right side of the paper is the real right side of the figure. We generally write and draw from left to right, and reason from positive to negative, so these two actions should be identical when symbolizing polarity in a geometrical way. Sometimes it is a matter of taste which method is best, but for several reasons the method as stated will be followed throughout this work, unless the opposite is specially mentioned. The cross in general will then geometrically represent a man with outstretched arms and facing the observer.

The four points at the ends of the oblique cross which when connected determine the neutral polarity of two kinds, one positive or strong HD from up-left to down-right, the other BF negative or weak from up-right to down-left. It is evident that the upper-left dot H partakes of the quality of the two neighboring dots which makes it positive-positive, and in the same way the lower-right D becomes negative-negative, which creates a strong neutral polarity compared to the other where the upper-right dot B is positive-negative and the opposite lower-left F becomes negative-positive whereby the neutral polarity is a weaker one.

The first part of the combined word positive-negative or the opposite is always taken from the part preferred, which is here the vertical line in relation to the horizontal. Unfortunately we cannot follow the same order as the polite speaker, who begins: "Ladies and Gentlemen."

Referring to the angular positions of two dots on the same circle and the circular path of connection between them, we will decide to call the clock hand direction the positive and the opposite the negative circular direction. The positive direction is then the same as the apparent path of the sun when we face the south.

The Figure 2 represents comparison between things whose numbers are 2, 4, 8, 16, etc., and the reasoning will be slightly different although of the same general character if we have any other number of divisions of the circle. The Figure 3 shows six separate figures representing the numbers 1, 2, 3, 4, 5 and 6 as dots connected by lines symmetrically situated to each other and to a central point. From number 3 upwards the dots are shown on the circumference of a circle in which the known cross is

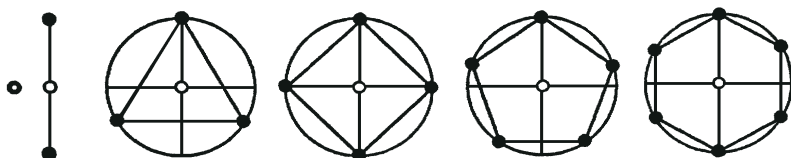


FIGURE 3.

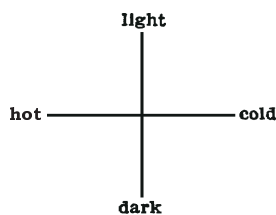


FIGURE 4.

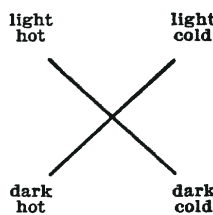


FIGURE 5.

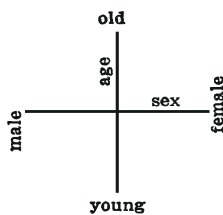


FIGURE 6.

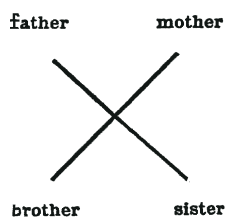


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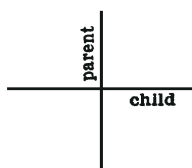


FIGURE 8.

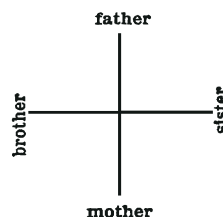


FIGURE 9.

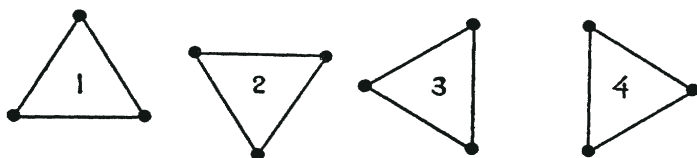


FIGURE 10.

drawn for determination of the polarity of the dots. The connection of dots produces a regular geometrical figure, the number of sides of which may be extended arbitrarily. Three points are the least number which can form a regular surface figure if connected. The polar character of each dot is determined by its position relative to the cross, and it is evident that special words are lacking for a real description of the polarity of the corners of high numbered polygons. A straight line can be measured in inches, feet, meters, etc., and an angle in degrees, minutes and seconds, and such measurements would give the true answer to the polarity in question. But this leads to complications which would tend to make the teachings less clear.

A few simple examples will show us the application of the principles of illustration here described. It is sometimes of value to express the state of a certain body or a color as to its power of emitting light and heat. We have here two principles to deal with, and hence choose our straight cross to represent these principles. Let the vertical line represent different degrees of light and the horizontal line different degrees of heat.

We have then the division seen in Figure 4. Light and hot are the positive ends, dark and cold the negative

ends of the upright cross. The ends of the oblique cross would consequently read as seen in Figure 5. The expressions may refer to physical objects or the vibratory states of certain forces.

Another example will show the two—or fourfold geometrical illustration when it refers to family. Let the dot stand for a family member in general, and the vertical line express age, the horizontal sex. We would then get the upright cross as shown in Figure 6, and the oblique cross as in Figure 7. If we start from another viewpoint, shown in Figure 8, where the vertical line represents parent in general, the horizontal line children, then the four family members would be placed as in Figure 9.

Every geometrical symbol presupposes a definition of the general principles behind the exterior specific expressions, and the exact view point taken.

A triple idea obeys similar laws, and the *shape* of the triangle formed by the three connecting lines together with its *angular position* gives the true key to its symbolic meaning. The four positions of the equilateral triangle in Figure 10 indicate four different views of a general symbol. The three dots represent three things in perfect balance. If we first define the directions of the arms of the straight cross with the words up, positive; down, negative; left, active; right, passive; then triangle 1 would mean the combination of a positive, an active, and a passive principle in perfect balance, triangle 2 an active, a passive and a negative principle balancing each other, and so on.

Later on we have to introduce exact words for the triple and for the quadruple polarization, as it is evident that the words positive and negative in these two cases convey somewhat different meanings.

Take for instance the square HBDF of Figure 2 as representing father, mother, sister, brother, in the order of the letters, then the triangle HBF would express the triple idea of father, mother and son, but the triangle would not be perfectly balanced as seen by its shape, the same being rightangular. The balanced triangle would be father, mother, child, with no reference to the sex of the child. The triangle 2 in Figure 10 would most nearly correspond to this triple group.



A somewhat more extended view of the same subject may be presented in connection with the Figures 11, 12, and 13. The letter T indicates a certain truth or a certain idea, and we will examine its relation to other truths or ideas nearly connected with the first. In Figure 11 the T is always upright or generally in the same individual angular position, but placed in different locations; Figure 12 shows the T in different angular positions of its own without reference to its polar location, although for the sake of clearness in the drawing the different positions of the T are shown side by side; Figure 13 is a combination of both these cases and represents the T both in different locations and different angular positions. Figure 11 where T is kept upright conveys the same meaning as Figure 2 with the specific conditions that the dot seen there may only be seen from an individual single view point or direction. As an example, let T stand for a short sentence which indicates a true condition of an idea, and let the upper point A indicate spirit, the lower point E matter, and the horizontal line the soul or intermediate conscious states of a substance, say, ether, or more expressively akasha, the Sanskrit name for the universal ether, then the sentence can be polarized in the following manner: T (A) indicates, for instance, "spirit is everywhere," which is a spiritual truth of a general character. A corresponding material truth seen from the same viewpoint of location in space would be T (E) "matter is confined," and the polarity of these two sentences is a vertical one. The ends of the horizontal line must then indicate corresponding states of the soul, the left end of a positive state, the right a negative state. T (G) should consequently read, "the active soul is penetrated by the omnipresent spirit," and T (C) indicates that "the passive soul is bound to the confined matter." This is an approximative method only, for as we will see later the true geometrical illustration of universal or specific principles must be combined with solid geometry and not plane or surface geometry.

In Figure 12 a truth is observed from several different standpoints and they do not refer to high, low, left and right, hence all represent a special state which is unchanged. The T can, for instance, stand for a physical object seen from eight different sides, or it may represent an eightfold variation of a force, or we can by the different angular positions of the T symbolize a religious truth seen from eight different sides, and taught in as many sectarian schools. But the truth is one, although seen in different lights by different sects.

Figure 13 shows how such a sectarian view of a truth is compared to its reversed or reflected image. If the upright position of the T is the condition for the truth of a statement, then the reverse must indicate a perfect lie, and the intermediate positions doubtful or indifferent explanations of the truth.

If T (A) is meant to indicate a spiritual truth, then T (E) is a material lie, T (G) is a doubtful explanation of the active soul, and T (C) the same of a passive soul.

If the positions are referred to family members, for instance, then T (A) could represent "father is old," T (E) "mother is a child," T (G) "brother is grown up," and T (C) "sister is a woman," where the viewpoint of the observer is the age of the family members.

Every word in a perfect language should express a certain idea seen from a certain geometrical angle and at a certain distance. The words immense, huge, great, medium and small are all situated on the same straight line at different distances from a central point, all belonging to the hierarchy of size which is connected with a certain interior angle of observation, symbolized by an exterior geometrical angle. The expressions size, form, color, position, etc., would indicate angular interior viewpoints from which to regard a certain object, without reference to the degree, shade or quantity of each expression.

Our languages have been evolved gradually for the special needs of the nation in certain times, but if a language should be constructed from the beginning so as to form a perfect and harmonious mode of human expression and combine precision with simplicity and power, then the geometrical and symmetrical arrangement of the different words and shades of meaning should form the foundation of the principles upon which the language is built. We should then find what a tremendous power lies in sound and words, and we can perhaps understand in the light of this reasoning the hidden meaning of the Logos or

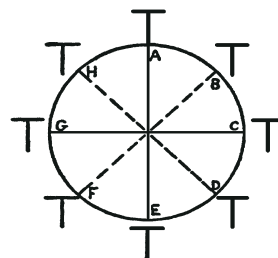


FIGURE 11.

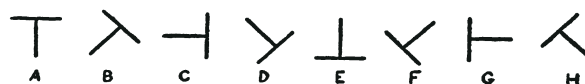


FIGURE 12.

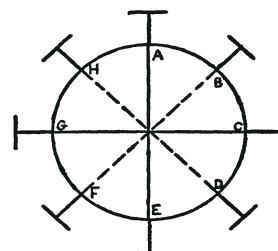


FIGURE 13.

Divine Word which is said to have the wonderful power of creating a geometrical universe with its aspects of beauty and harmony in minor details. The well-known physical experiment of geometrical figures formed in sand by the power of a musical note gives us a vague idea of the power of highly refined and powerful spiritual forces which are contained in the Creative Word, the sublime mystery of all ages and nations. There is an old tradition, that the initiates of the secrets of life use a language unknown to humanity at large which is based upon perfect harmonious principles, and hence has the power indicated here and is accompanied by a corresponding responsibility in its use. And if such sound waves are accompanied by vibratory forces of other kinds, such as color, electricity, or etheric forces of special character, the effect will be increased. What wonder then is there in the possibilities of a Creating Intelligence which consciously applies all these forces in an exact proportion for the manifestation of great planetary systems, which are merely outer symbols of the purpose of immortal life, which humanity is eagerly seeking on its troubled and weary path.

Returning from these interesting speculations, which we will try to complete as the work goes on, to our subject of geometrical symbolic illustration, we shall say a few words on the more perfect method which is contained in geometry of space.

Our symbols have all been represented with drawings on a flat surface, and hence are merely able to represent truths projected to a lower plane of understanding. The regular geometrical figures of the plane or surface must be transformed to space in order to convey the exact polar character of an idea. There are five regular solid figures besides the globe, and hence only a few possibilities of equally dividing up space or a globe from a certain center, whereas there is an infinite number of possibilities in dividing

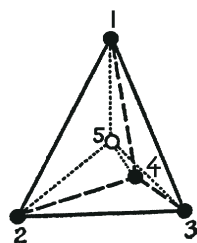


FIGURE 14.

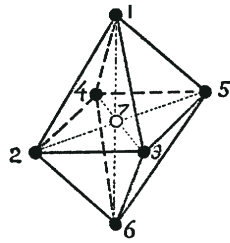


FIGURE 15.

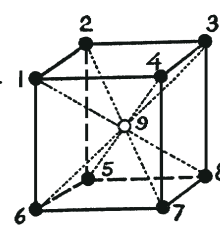


FIGURE 16.

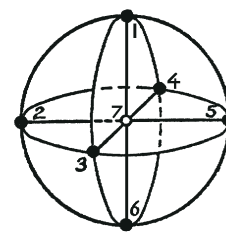


FIGURE 17.

a circular surface in equal parts from its center. All the numbers of solid division contain 2, 3 and 5 as factors, the same numbers which build up the musical system of sound vibrations. In the Figures 14, 15, 16 the three simplest regular solids are shown in perspective, the tetrahedron, the octahedron and the cube. All the corners marked with a dot are situated at the same distance from each other and at another same distance from the center. The same reasoning applies here as to the nature of polarity, with the difference that instead of referring the polarity to the cross within a circle we extend it to the triple cross within a sphere. The corners of the solid figures are all situated on the surface of a sphere circumscribing the figure, which sphere is omitted in the drawings. In Figure 15 the triple cross is seen joining the corners 1 and 6, 2 and 5, 3 and 4, with 7 as a center, where the three parts of the cross meet. These three parts of the cross indicate the true and absolute triple nature in space. The polarity of the corners depends naturally here also on their angular position, indicated by the fine dotted lines which connect each corner with the center. In Figure 17 the triple cross is shown in the way that the ends represent up-down, left-right, and before-behind. Each line is the diameter of a circle, and all three circles are at right angles to each other, forming three cuts through the sphere. It would be premature at this elementary state of the teaching to present a complete system of the polarity of the corners of the regular solids, as this would confuse the mind of the student; but on some later occasion it will be shown how the wonderful principles of the regular solids furnish a true explanation of different problems connected with universal forces and esoteric science.




That "great orphan Humanity," now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

William Q. Judge  
Vernal Blooms, p. 21

. . . **Prophecies** continued from page 9

passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification. [Has the Prophet caught a glimpse in the astral light of the Kreutzer Sonata of Tolstoy, we wonder!] The Brahmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . *fine clothes will be dignity.* . . . *Amidst all castes, he who is the strongest will reign over the earth.* . . . *The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.* (BCW XII, 386-387)

The above prophecy could certainly fit our times. If humanity has been given absolute free will to choose its path, then perhaps it must next be made to realize what the alternatives are. It has been postulated that humanity as a whole advances slowly, however, who is to say the total preoccupation by humanity with material concerns is not about to end opening up

opportunities for a seeming sudden change. For all we know forces beneath the surface of society may have advanced to the point where people may suddenly look up from the horrors of this century and exclaim as one, "Not This!" Are Theosophists ready to present an alternative? There are many more Theosophists today with a better understanding of the Ancient Wisdom Tradition than was the case in the time of Blavatsky, Judge, and Olcott. Could we not light a fire and fan the flames among that small percentage of the population that determines the path of society? What could be accomplished if the Masters finally do send a disciple who will "give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*" (SD I, xxxviii)? Some things may come to pass and some not, but for the Theosophist treading the path, what may be is inconsequential as there is only the next step. As we take that step we have gratitude for those who help us along by pointing the way and we express that gratitude through dutifully assisting those who come behind. The only difference the events of the world make is in how we help, it does not change the fact that we do help. 

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. . . **Angels** continued from page 12

and goes far beyond empirical confirmation and ordinary acceptance. If ever having to extract information from one of these two approaches to develop a

thesis, here I would favour exploring 'a shameless charlatan's' point of view. 

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- <sup>1</sup> Candace Savage, *Aurora, The Mysterious Northern Lights*. San Francisco, CA: Sierra Club Books, 1994: 87.
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- <sup>3</sup> G. de Purucker, *Fountain-Source of Occultism*. Pasadena, CA: Theosophical University Press, 1974: 380.
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- <sup>5</sup> Saxe Commins & Robert N. Linscott [editors], *Man and Spirit: The Speculative Philosophers*. Series *The World's Great Thinkers*. New York: Random House, 1947: 39-40.
- <sup>6</sup> *Ibid.*, 40.
- <sup>7</sup> Isaac Myer, *Qabalah: The Philosophical Writings of Avicbron*. New York: Samuel Weiser, Inc, 1974: 328.
- <sup>8</sup> *Ibid.*, 329.
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- <sup>10</sup> H.P. Blavatsky *Collected Writings*, vol. XIV, Wheaton, IL: Theosophical Publishing House, 1985, 1995: 215-217.
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# *Fohat is the Steed, Thought is the Rider*

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

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