



Vol. 89
Issue 5
July ~ August 2001

TABLE OF CONTENTS

<i>Occult Silence</i>	<i>203</i>
<i>Facets of Inquiry</i>	<i>206</i>
<i>From the Fourth Night</i>	<i>212</i>
<i>The Holy Grail of Science</i>	<i>213</i>
<i>Introduction</i>	<i>215</i>
<i>Physics: The Building Blocks of Nature</i>	<i>217</i>
<i>DNA: The Microcosmic Caduceus</i>	<i>224</i>
<i>Alignment with the Stars</i>	<i>225</i>
<i>The Fire of Nature... ..</i>	<i>234</i>
<i>On the Lookout</i>	<i>237</i>
<i>From Around the World</i>	<i>244</i>

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

THEOSOPHY

*is that ocean of knowledge
which spreads from shore to shore;
unfathomable in its deepest parts,
it gives the greatest minds their fullest scope,
yet shallow enough at its shore,
it will not overwhelm
the understanding of a child.*

— Wm. Q. Judge



Printed on Recycled Paper

NOTE:

Unless otherwise noted, authors and works (with reprints of original editions available from Theosophy Company) that are frequently cited have been identified by the following abbreviations:

HPB—Helena Petrovna Blavatsky (1831-1891)

Judge—William Quan Judge (1851-1896)

Gita—*The Bhagavad-Gita*, rendition by Judge,
ISBN 0-938998-09-9

Glossary—*The Theosophical Glossary* by HPB, 1892,
ISBN 0-938998-04-8

Isis—*Isis Unveiled* by HPB, 1877, ISBN 0-938998-01-3

Key—*The Key to Theosophy* by HPB, 1889,
ISBN 0-938998-03-X

Ocean—*The Ocean of Theosophy* by Judge, 1893,
ISBN 0-938998-07-2

Patanjali—*Patanjali's Yoga Aphorisms*, translation by
Judge, ISBN 0-938998-11-0

S.D.—*The Secret Doctrine* by HPB, 1888,
ISBN 0-938998-00-5

Voice—*The Voice of the Silence* by HPB, 1889,
ISBN 0-938998-06-4

All illustrations, including photographs, are copyright protected. To determine availability, requests for reprinting



NOTES...



OCCULT SILENCE

THE significance of the having the voice of conscience speaking silently through human hearts is frequently overlooked. People usually associate “voices” with the sound of spoken words and physical ears. Yet the enlightened voice of spiritual intuition referred to in Theosophy soars on invisible wings energized by “the voice of the silence” that resonates in the human *heart*.

To offer light and perspective on the “Head” and “Heart” doctrines, a footnote in HPB’s *The Voice of the Silence* (p. 25) explains that the doctrine of the “Heart” may also be called “the seal of truth,” or, at times, the “true seal.” A descriptive comment in the *Catalog of Theosophical Publications* notes that *The Voice of the Silence* brings together passages from “The Book of Golden Precepts” (treasures of “the Heart”) whose “surpassing beauty...thrills with majestic purpose.” The qualities of the “Heart” and “Head” may gain added clarity in the light of a venerable aphorism—“The heart has its reasons that reason does not know.”

Because of its subjective nature the integrity of occult (that is, “hidden” or “inner”) truth typically encounters opposition of various sorts. In ancient Greece steps were taken by the State (510 BC) to include the Eleusinian Mystery School as a source of revenue. They could see no logical reason why this should not be. But by levying a tax on candidates the authenticity of all known Mystery Schools existing during this classical period were brought under question, and as a result effectively doomed. As one

might expect, once started, this destructive practice spread. The human soul evolves spontaneously in a private and silent ("truly secret") atmosphere, but when the psychic nature acquired through evolution becomes tainted with worldly affairs, its spiritual qualities retreat, unannounced, to more compatible ground. *The Dictionary of Word Origins* offers that to be "secret" is "to sift apart." When the human soul incarnates within the shared sensory world it no longer remains enveloped in silence. Therefore, concepts that mirror thoughts connected with shared objectivity, however "metaphysical and moral" in content, cannot be considered truly secret, as they no longer are entirely "sifted apart." The truth and light inherent in the spiritual soul cannot be sold; occult truth does not belong to this objective world. By breaking occult silence with monetary concerns the Mysteries were seriously undermined, and they progressively deteriorated. "The mighty art was lost."

Still, it is widely known that activities masquerading as honest pursuits of occult truth continued. They were *secretive* but not actually *secret*. Disciples were accepted for a price. By the 2nd Century AD any wealthy aspirant could pay a fee and become an *initiate*, but in name only. Looking back over what historians have recorded, the claim has repeatedly been advanced that the darkness of the middle ages began to unfold in the West when the Mysteries as practiced during the Roman and Grecian classical period fell into its irreversible decline.

An obsession that set the stage and then played a role in the unfolding human drama of that time continues to warp and distort the vision of otherwise promising minds. We speak of the self-righteous and secretive attitudes that threaten serious spiritual endeavors. Today the pathology

of this sort of elitism remains of great concern. Intrigue and curiosity invariably surrounds spiritual pursuits. If these undertakings lack the protecting shield of self-effacing impersonality they will likely be tagged with the label of "elitism."

Nothing in the Message presented by the Elder Brothers sanctions elitism. Nor does anything in Theosophy suggest that its essence and inherent value can survive attitudes that can be mistaken for elitism. Elitism invariably promotes the idea that prominent members somehow represent the more advanced within the group. This is a surviving species of "Social Darwinism," which may lead to the misshapen structure called "successorship." Worst of all, elitism places authority outside the individual. Spiritual knowledge put into practice is brotherhood in action. Soul-knowledge energizes a living system that emphasizes the potential of all human beings. Brotherhood stands as the first object of the Theosophical Movement. Therefore, the practice of Brotherhood in theosophic work leaves no room for any sort of cultish elitism.

An imprudent show of secrecy (that is, adopting a *secretive* pose) is not only transparent it is also an occult violation. It suggests the truly wise among us may somehow be *secretive*, a personal posture they clearly would never engage in. The activities the wise involve themselves in is of necessity *secret*, but never *secretive*. It relates to occult silence The unabridged Dictionary has an entry affirming that *secrecy* applies to that, which lies beyond ordinary human understanding. Continuing, the dictionary says that to be *secretive* relates to those who "show a disposition to secrecy." "Showing" *secrecy* lacks logic, and surely has little to do with the silence that relates to soul-knowledge.

FACETS OF INQUIRY

IS THERE A CONTRADICTION BETWEEN ALTRUISTIC SACRIFICE AND A DESIRE TO ADVANCE SPIRITUALLY?

This question arose during a workshop on spiritual evolution, coming somewhere between discussions on the meaning of true happiness and how anyone could possibly forgo one's own salvation to make that manvantaric pledge to work toward the redemption of all living beings. Can the personality make a promise for the spirit within? Are we tainted by the promise that the good path leads to bliss? The opening words of the *Isha Upanishad*, adopted by Mahatma Gandhi, suggests a relationship between the sacrifice and bliss: "Tena tyaktena bhunjita," by renouncing it [the world], enjoy it.

The many facets to this question make it far more complex than one suspects on the outset, because comprehension depends on the individual perspective. People in general want to grow spiritually, even if they recognize that piety or rigorously devout practice can torture the body and soul as well as any hedonistic pleasure. Extremes between discipleship and dogma exist within the theosophical movement just as they do the religious hierarchy, unfortunately. The opportunity for misstep and missed opportunity is found in the Wm. Q. Judge's warning that the mind is continually self-deluded.

The personal responsibility for self-review is enormous. Too often we abandon the religious terminology, such as *salvation*, before we realize we still must come to terms with its original intent if we are to consciously approach a true understanding of charity, harmony, and truth. Preparing our way for heaven or devachanic bliss is part of the ongoing cultural dialogue that we should not dismiss with self-righteous assurances that theosophy leads to the truth. Being honest with ourselves is at least as hard as being honest with others. This is a journey, after all. We are beings in motion and matter.

English artist William Blake (1757-1827) expressed our conflict as: “He who binds to himself a joy / Does the winged life destroy; / But he who kisses the joy as it flies / Lives in Eternity’s sunrise.” Three students of theosophy explore a few facets of this question of altruistic sacrifice and spiritual advancement along different lines of inquiry.

A SPINNING CONSTELLATION

When we find that material acquisition, sensual gratification, even intellectual knowledge still leave us with that nagging “divine discontent,” then we look to the uncharted subjective realm of the inner and spiritual life and begin to burn with the primal questions that rise up in every human being as the spell of objective life loosens its hold. When we feel those age-old questions—what is a life worth living, how can my life have some real significance, where am I going, what is my essential identity—when we feel these in our gut rather than in our head, then we are accelerating along the “on ramp” of the spiritual path.

When we turn our backs on the worn out satisfactions of much of physical and social life, we begin to think about

the path of spiritual development, “a road less traveled.” We start to see the importance of a disciplined inner life, becoming weary of being the passive recipients of stray thoughts and fanciful diversions that eventually leave us empty. We begin to discriminate, in the spirit of the Indian *Upanishads*, between “the better and the dearer.” Within this spinning constellation of readjustment and alignment, we come face to face with sacrifice, the twin sister of the Greek Sophia (Wisdom).

The idea of spiritual development and altruism are really one and the same. The idea of spiritual selfishness is really an oxymoron. If we understand that spiritual development is the process of transforming ourselves into a fuller living expression of the unity of all life, then we come to realize that working for others is the highest active human expression of the fact that life is one. Assuming this is true, if we experience an inner conflict about whether to help another or act on behalf of our own spiritual development—in other words, if we see the two as mutually exclusive—we are not seeing clearly. Nothing pleases the soul nature more or is more liberating than when we can help another; for in the act, the whole of life is moved forward, uplifted, and an increment of the pain of the world is alleviated. That there is a greater joy in giving than receiving is the common experience. Saint Francis expresses this in the famous prayer attributed to him, “It is in giving that we receive.”

Spiritual evolution is the natural path of all beings, and it is natural to want to participate consciously in the great impulse of spiritual life just as it is natural to do all we can for those we love. And the more we see that we are in one great family, the more our love will expand. It would seem that the more spiritually developed we become, the more we will identify with all beings and want to be of service,

and the more we attempt to be of use in life, the greater will be our realization that wisdom (spiritual development) is necessary.

ACQUISITION VS. REALIZATION

Altruism in its highest sense is that love dedicated to the benefit of others. Can this be motivated by selfish interest? How does a desire for spiritual growth relate to altruism, or is it related at all? Currently, we are surrounded by multifarious self-help groups that promise spiritual growth and possible realization through various means, most of them for a fee. The true process is one of realization rather than acquirement. Charging a fee for profit to bestow spirituality reveals a mistaken notion as to the purpose as well as the way of life.

If we perceive the purpose of life to be one of a conscious realization of the unity of life, is it possible to consider spiritual growth in an egotistic manner? This would indeed reflect a sense of selfishness or desire to be better than others. Once we abandon concern for the welfare of others, we have relinquished true spirituality even though we might have developed many psychic powers, which are not to be confused with spiritual powers.

Altruism, devotion, study, and sound philosophy are the components used for the unfolding of one's spiritual awareness. What is the climate for each of these qualities? When considered from the view of our sevenfold nature there is an admixture of possibilities. A mixture of oil and water creates a separation hence no blending or assimilation. The need would seem to be one of synthesis rather than specialized concentration in one area or another. The *Bhagavad-Gita* enumerates three qualities in

nature: Sattva (truth), Rajas (action), and Tamas (darkness or inertia). It teaches further the presence of a higher Sattva that is a synthesis of the three, or the highest truth. This would be that perception which looks directly upon ideas such as Patanjali (*Yoga Aphorisms*, 26) describes.

Altruism, then, is the expression of a balanced application of devotion, study, and sound philosophy through service that includes all life. This requires simultaneously harmonizing with nature, and as we serve, a gradual unfolding of our potential leaves no room for egotism or selfish desire. In some belief systems, intellectual development without true spiritual understanding can achieve a level of reward akin to the lowest Nirvana, through sheer force of will and technical observances. But the indwelling spirit is not “mocked,” as the Galatians (6:7) scriptures remind us: we reap what we sow. The ultimate goal cannot be purchased or otherwise acquired by trade. The renunciation of the fruit of our actions, the *Gita* explains, is the sure path.

UNCAGING THE HEART

As Siddartha, not yet the Buddha, first set out on the journey that eventually led to enlightenment, this, according to *The Light of Asia* (fourth book) by Sir Edwin Arnold, is what he said:

. . . now the hour is come when I should quit
This golden prison, where my heart lives caged,
To find the truth; which henceforth I will seek,
For all men's sake, until the truth be found.

This grand, noble statement contains two aspects: first, the desire to discover the truth for oneself (i.e., to advance

spiritually); second, the desire to use that truth to help humanity (i.e., altruistic sacrifice). The two—altruism and spiritual advancement—are seamlessly bound together. One cannot be accomplished without the other. Where one is present and the other absent, there will be retardation of progress.

There are those who say that good works and motives are not important; what is important is to seek out the truth in the core of one's being and disregard all else. They err. For the desire to advance spiritually unaccompanied by the desire to help one's fellows produces only a cold and brittle asceticism: pride, aloofness, indifference to the pain of others. This will bar one from ever achieving the goal.

There are others who say that to try to advance oneself spiritually is in itself selfish and hinders true progress. Good works, good motives; these alone are what is needed. They too err. For altruism unaccompanied by the desire to advance spiritually produces well-meaning but faulty do-gooders and philanthropists, people who often do more harm than good. The way to the goal is barred for them as well.

The true path is one in which the intense desire to plumb the depths of one's own being in order to seek out the truth is wedded to the longing to bring peace and harmony to the hearts of all. In the lives of the great ones who precede us—the Buddha, Jesus, Moses, St. Francis, Gandhi and many others—we find full embodiments of both spirituality and altruism. If either the one or the other were lacking in any of them, they would not have become the mighty souls they were. Let us emulate these great ones. As stated in *The Voice of the Silence* (p. 36), "To live to benefit mankind is the first step. To practice the six glorious virtues is the second."

FROM THE FOURTH NIGHT

Now all comes into the power of Tharmas. Urizen is falln
And Luvah hidden in the Elemental forms of Life & Death
Urthona is My Son O Los thou art Urthona & Tharmas
Is God. The Eternal Man is seald never to be deliverd
I roll my floods over his body my billows & waves pass over him
The Sea encompasses him & monsters of the deep are his companions
Dreamer of furious oceans cold sleeper of weeds & shells
Thy Eternal form shall never renew my uncertain prevails against thee
Yet tho I rage God over all. A portion of my Life
That in Eternal fields in comfort wanderd with my flocks
At noon & laid her head upon my wearied bosom at night
She is divided She is vanishd even like Luvah & Vala
O why did foul ambition sieze thee Urizen Prince of Light
And thee O Luvah prince of Love till Tharmas was divided
And I what can I now behold but an Eternal Death
Before my Eyes & an Eternal weary work to strive
Against the monstrous forms that breed among my silent waves
Is this to be A God far rather would I be a Man
To know sweet Science & to do with simple companions
Sitting beneath a tent & viewing sheepfolds & soft pastures
Take thou the hammer of Urthona rebuild these furnaces
Dost thou refuse mind I the sparks that issue from thy hair
I will compell thee to rebuild by these my furious waves
Death choose or life thou strugglest in my waters, now choose life
And all the Elements shall serve thee to their soothing flutes
Their sweet inspiriting lyres thy labours shall administer
And they to thee only remit not faint not thou my son
Now thou dost know what tis to strive against the God of waters

—William Blake, *excerpt from the Four Zoas (Chap. 4)*

THE HOLY GRAIL OF SCIENCE





FROM CLAY INTO GOLD

The transmutation of the normal physical consciousness ... into the divine consciousness was the magnum opus of which the true alchemists were engaged, and much that is grotesque imbecility in the directions and recipes they have left behind, if we read it simply as ... chemists, becomes beautiful spiritual philosophy in strictest harmony with the laws governing human spiritual evolution, when we put a symbolical construction on the quaintly expressed formulae relating to concoctions and distillations and the mercury of the wise, and the fiery waters and ferments.

—A. P. Sinnett



INTRODUCTION

THE spirituality of that ultimate generating power—that oneness, that god, or that causeless cause—remains an underlying foundation for all of natural science. Even as the layers peel away the veils that conceal the realities of the universe and our own minds, science treads lightly on that original cause. Since ancient times, notes HPB in the *Secret Doctrine* (I 466), the “nucleus of truth” was preserved in the symbols of science, in alchemy, astronomy, and physics, hidden to all but those who seek the knowledge and intuition to see beyond. The symbols eventually, in turn, may come to look as flimsy as common superstition to those in the next cycle of modern arts and sciences, but little has really changed in the search for this truth. Without metaphysics, real science falls short of its mark.

The search for the Holy Grail is a divine quest for wisdom and for the indwelling spirit. Today’s field of battle for the hero often seems to be a journey through the mundane facts of science. We have been struggling to unite the mind and the matter of this world into a unified theory, to make sense of it all. Arjuna is told in the battle of the *Bhagavad-Gita*, that the indwelling spirit resides in each of us and puts into motion (by supernatural power) all things. Science calls to the indwelling power of creation and destruction and beckons it to reveal its secrets. Some crave this knowledge for personal salvation, some want to conquer death, and some just want to bring Nature to its

knees, to find its obeisance within their control. Ideally, it's not the control of nature that is needed, but the understanding of its laws. Continually, through the history of humanity, the belief re-emerges that reality is something more than the decrees of philosopher scientists. The oneness of the universe, discovered along the spiritual journey of the individual, is the tale of the hero. Science requires the vision of spiritual knowledge, the perception of the heart, and aspiration of the divine.

Do the physics of today come closer to integrating the cosmos with the human experience? Do the stars hold any greater truths? Do we understand the elements today any better than before? Occultism unites the elements and preserves the knowledge we seek. The correlation of forces that were once worshipped as minor gods are no less significant to the quest today, as we allow science to amaze us and dazzle the mind with spectacular discoveries.





PHYSICS: THE BUILDING BLOCKS OF NATURE

(from the series *Ancient & Modern Science*)

THE MODERN definition of physics is that it is that science which deals with the properties, changes and interactions of matter and energy. This modern view of physics has evolved over the past century with the assistance of precise scientific instruments and sophisticated mathematics. The search for answers to questions such as what is the universe really made of, how does it work, what are we doing in it, and where is it going is not a new endeavor. Pre-Socratic Greek philosophers, Thales, Anaximander, Anaximenes, Heraclitus, Leucippus and Democritus addressed these same cosmological issues. In the natural philosophy of the ancient Hindus, the Sankya-Patanjali system expounded principles of cosmic evolution, while the Vaiseshika-Nyaya lays down concepts of mechanics and physics.

In these ancient civilizations physics was the department of philosophy that dealt with fundamental metaphysical principles manifested and observable in the laws of the physical universe. What they lacked in scientific instrumentation, they made up for in a thorough understanding of universal principles. The ancient axiom “as above, so below” is no better exemplified than in physics. The transition from classical to modern physics, during the last century, has awakened many a modern physicist to the profound scientific and philosophical insights of the ancients.

The ancient physicists working from universal principles and experience of inner realms anticipated many of the conclusions now made by physicists using observations and measurements of the material world. The majority of modern scientists believe that there are irreducible “building blocks” of matter such as quarks, leptons and gluons. However, they credit the Greek philosophers of the fifth and sixth centuries B.C. with the first, rudimentary expression of atomic theory. The word “atom” comes from a Greek root meaning that which cannot be divided, but these ancient Greek physicists believed that atoms were of infinite variety and divisibility and that the atoms were animated with intelligence which caused them to aggregate and form physical substances.

Greek Philosophers, as well as some modern physicists such as Werner Heisenberg, drew their inspiration from ancient Indian philosophies. In “The Positive Sciences of the Ancient Hindus,” Brajendranath Seal explains that the Sankya-Patanjali system of cosmology expresses the fundamental idea of conservation, transformation, and dissipation of energy. Every phenomena in the universe is based on the interaction of intelligence, energy and mass. This is modern physics in a nutshell — a world view that was born out of the ashes of the materialistic and mechanistic views of classical physics of the Eighteenth and Nineteenth Centuries.

The transition from classical to modern physics occurred as a result of three hundred years of research to determine whether light was a particle or a wave. Light appeared to act in both ways. The answer revolutionized physics. In December 1900, Max Planck published his “Quantum Mechanics,” in which he essentially proposed that light was both a particle and a wave. He was a conservative

physicist and did not intend to undermine the foundation of Newtonian Physics.

Planck was searching for an explanation of why bodies glow brighter as they get hotter and change color as the temperature is increased or decreased. The classical wave theory explained the phenomena of reflection, refraction, and diffraction of light, but it failed to explain variations observed in the absorption and emission of light. Planck discovered that after the electrons of an atom begin to “jiggle,” due to a temperature change, they radiate energy, but only in specific amounts—in spurts, rather than smoothly and uninterrupted. After each spurt the electrons stop oscillating.

It was Albert Einstein who actually named these energy packets “Quanta.” Quantum mechanics is the description of how these energy packets behave. This discovery rocked classical physics to its foundation. It marked the end of the “mechanical” age in physics. Sir James Jeans, a chemist, wrote that previously the theory of the universe was so mechanical that the mind of a Newton, Bach, or Michaelangelo differed only in its complexity from a printing press, a whistle, or a steam-saw. Thus it was believed that a machine could eventually be built to reproduce all the thoughts and emotions of any human being. Sir James proposed, however, that instead of viewing the universe as a great machine, maybe we should view it as a great mind.

Guy Murchie stated in his book *The Seven Mysteries of Life*, “it was Niels Bohr, the physicist, who obligingly brought the concept down to Earth by proposing that the newly discovered dual aspects (particle and wave) of the microcosm are analogous to the long-known dual aspects

of the macrocosm (matter and mind)... In fact it began to be realized that, from now on, all such parts right down to the level of single electrons must be looked upon as potentially, if not intrinsically, alive....”

H.P.B. showed in *The Secret Doctrine*, referring to the thought and work of several chemists of her day, that chemistry had opened the door to the “occult” world of the esoteric sciences at the end of the Nineteenth Century. In the Twentieth Century, physics has taken a few steps through that door. Many celebrated physicists now regard the universe as an expression of consciousness acting through form. Interestingly, it has been the absurd paradoxes emerging from dualities—that something can be continuous and discontinuous, destructible and indestructible, a particle and a wave that have pushed these physicists into the realm of the occultists. Intuition often perceives when sense and intellect fail.

Heisenberg recalls conversations with Niels Bohr regarding these paradoxes and the frustration caused by the failure of classical theory to explain the phenomena observed. Bohr believed that only with a “full mind” illuminated by experience and an abundance of concepts could one hope to understand quantum theory. Physicists had to “get into the spirit of the quantum theory” and develop a certain intuition as to when an electron would behave as a particle and when as a wave. H. P. Blavatsky wrote in 1888:

The “wave motion of living particles” becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as atomic energy only on *our* plane of consciousness. (*The Secret Doctrine* II, 672.)

In other words, what is observed as a phenomena on the physical plane is the effect of an inner intelligent cause. Final understanding can never be obtained by what can be measured on the physical plane. That understanding depends on one's state of consciousness. The underlying vital principle which is the cause of all objective physical manifestations in matter would be called the "field" by modern physicists. Einstein proposed that there is no place in the new physics for matter and the field. One or the other has to be the reality. He believed that the field was the reality. The field is the stable and underlying force behind the changing physical world.

In modern physics, all the different types of force, light, heat, magnetism, electricity, etc., can be accounted for by four fundamental forces. They are gravitation, electromagnetic, weak and strong nuclear fields. The current search in modern physics is to find that one "unified field" that binds together all forces in the universe. In Einstein's view all is motion. Motion is the essence of existence. One may wonder if he had this statement from *The Secret Doctrine* in mind:

The Occultists, who do not say—if they would express themselves correctly—that *matter*, but only the *substance* or *essence* of matter, is indestructible and eternal, (*i.e.*, the Root of all, *Mulaprakriti*): assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., far from being modes of motion of material particles, are *in esse*, *i.e.*, in their ultimate constitution, the differentiated aspects of that Universal Motion.... (I, 147.)

This universal motion is the eternal, ceaseless, abstract motion, identical with the One Life and the One Law. In *The Tao Of Physics*, Fritjof Capra points out the similarities

between modern field theory and ancient Eastern concepts of the divine source of all phenomena; the Brahman of the Hindus, the Dharmakaya of the Buddhists and the Tao of the Taoists represent the ultimate unified field.

Heisenberg's great contribution to modern quantum theory was the "uncertainty principle." Simply stated, the observer alters the observed by the mere act of observation. The "uncertainty principle" mathematically measures that degree to which he influences the outcome of an experiment. The outcome is effected because the observer is a participant in the event. Researchers affect observations and outcomes through the measurement devices they choose and how they use those devices. Quantum theory reveals the interdependence and relationship between the various parts and the whole of nature, between the observer and the observed, between the individual and the universe. Erwin Schroedinger wrote:

...inconceivable as it seems to ordinary reason, you—
and all other conscious beings as such—are all in all.
Hence this life of yours which you are living is not
merely a piece of the entire existence, but is, in a certain
sense, the whole...

Schroedinger's work forms the heart of modern quantum mechanics, and yet these words of his are the soul of the mystic vision. Modern physicists have made one more step over the borderland into Occultism for they have demonstrated that light is both waves that vibrate out from a source and a stream of tiny particles. Both do not occur at the same time. At different times and under different conditions light can behave in either way. The uniform white light observed is "jumbled" light. When the waves are bent, or diffracted, they separate into the seven colors

of light. At the sub-atomic level, the waves are darts of light, bright supersensuous states of matter. This occult world, hidden to the physical senses, is nevertheless objective to the spiritual eye of the Adept or Seer during the hours of trance.

The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration are that MOTION which keeps the wheels of Life perpetually going....

As described by Seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and as well as can be judged from the tremendous rapidity of their course, the motion is circular.... Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. (*The Secret Doctrine* I, 633.)

For the student of ancient and modern science, the mystic visions of the Seers, the metaphysical formulations of the ancient philosophers, and the theoretical conclusions drawn from experimental observations and measurements of modern physicists point to certain universal truths. In their entirety, these truths bind all living beings and things into one unified whole.



DNA: THE MICROCOSMIC CADUCEUS



DNA Molecule



ALIGNMENT WITH THE STARS

(from the series *Ancient & Modern Science*)

IF chemistry reveals that there is no such thing as “dead” matter; if physics demonstrates that the properties, correlations, and interactions of matter are related to consciousness; and if biology proves the interdependence and oneness of life; then in moving forward, modern scientists have rediscovered the same fundamental truths of nature that were known to ancient scientists. Having considered these basic earth sciences, we can now turn our gaze away from the atom to the infinitudes of space.

The study of ancient astronomy, in the light of Theosophy, corrects many misconceptions including the modern belief that the ancients were either ignorant or superstitious in everything regarding the sun, planets and stars. Indeed, there was much in ancient astronomy that anticipated the discoveries of modern astronomers. No less than the earth sciences, astronomy, in any age, records the operations of the laws of nature which are the physical manifestations of universal and metaphysical truths. In ancient times, astronomy was taught during the sacred initiations of the Mystery Schools and preserved in the allegorical myths and symbols of the sacred scriptures.

In this study of astronomy, the theories of the ancients and moderns will be placed side by side to give justice to past and present.

Astronomy is considered to be perhaps the most ancient of sciences. It begins as soon as we look up at night. As we look up, at first the starry sky seems motionless. But if we continue to make observations night after night, the sky appears to be moving in a regular and predictable fashion. The constellations shift a little bit westward each successive night. The moon drifts west to east, changing position in the sky relative to the stars. Five other shiny objects wander predictably through the sky. These are the planets.

All the ancients are held to believe that the earth was the center of the universe. True enough, in the scheme of Ptolemy, the earth was surrounded by successive shells upon which the Sun, Moon and five planets moved around the earth. Beyond these was the crystalline spherical vault of fixed stars attached to this sphere. The stars on their vault moved in unison around the earth. Indeed, this geocentric model of the universe was accepted by many astronomers for 1700 years, until Copernicus, Kepler, and Galileo finally proved that the earth and other planets moved around the Sun.

However, some of the ancients taught this heliocentric system. Among the Greek astronomers, Aristarchus presented evidence that the earth and planets moved around the Sun. As early as 700 B.C., the schools of Thales and Pythagoras taught the rotation of the earth and the heliocentric system. The Hindu Vishnu Purana, book II, refers to the central position of the Sun: "...people speak of the rising of the Sun where they see it; and where the Sun disappears, there, to them, is his setting. Of the Sun, which is always in one and the same place, there is neither setting nor rising."

Today's astronomers usually credit the apparent ignorance of the ancients to their lack of modern instruments. They also tend to underestimate the age of astronomy. Just how old is astronomy? To answer this question a little knowledge of astronomy is needed. The earth's axis is tilted $23\frac{1}{2}$ degrees from the vertical so that a line drawn from the south pole through the north pole points to the North Star—Polaris. The star positions, as we see them, change very slowly. Even the position of Polaris is changing. Several thousand years ago, according to the Egyptian astronomical records, the star Thuban, in the constellation Draco, was the north star. In other words, the imaginary line drawn through the earth pointed to Thuban; not Polaris.

As the ancients recorded such changes in the direction of the earth's axis over many ages, they observed that the relative position of the constellations repeats a cycle every 25,868 years. This cycle is called a sidereal year. The zodiacal records on the Zenderah Zodiac in Egypt record $31\frac{1}{2}$ sidereal years—or 87,000 years. The Hindu calendars record astronomical observations for 33 sidereal years—or 850,000 years. Their records suggest a great antiquity for astronomy.

How is it that some ancient astronomers seemed ignorant of the truth, while others possessed knowledge that anticipated the discoveries of modern astronomers with all their instruments? A partial answer is that astronomy remained for ages a secret science in the East. Great astronomical initiations took place in Egypt. The initiations in India were even more ancient. Not all the ancient astronomers were initiated, but the knowledge of the Initiates addressed mysteries still unsolvable, such as the origin of the Moon.

Contrary to popular conception, astronomers no longer accept the theory that the Moon broke off from the earth. Nor is it accepted that the Moon and Earth formed from the same swirl of cosmic dust and gas, or from two different swirls. Scientifically, the Moon should not be here at all. Since it is, there must be another explanation. The secret teachings on this mystery, as well as other aspects of astronomy, are discussed by H. P. Blavatsky in *The Secret Doctrine*, which was published in 1888.

The Initiates taught that there were millions of star systems with planets of their own. Yet, it was only a few years ago, that astronomers announced the possible discovery of a planet in a solar system different than our own. Ancient science acknowledged more than five planets in our solar system and knew of Uranus and Neptune, but by other names.

These Adepts taught that the visible Sun is a reflection, the glowing shell of the real Sun within. The real Sun was said to be a center of universal life or electricity; the physical Sun being the focus and reservoir of the Divine Radiance. This Divine Radiance or life becomes manifested on the physical plane as atomic energy. The visible Sun is a bundle of electromagnetic forces. The elements, known and unknown, were said to be in the "outer robes," or chromosphere. The sun spots, still observed in every eleven year cycle, were held to be due to the contraction of the "solar heart" which throws out life energy into the solar system.

Ancient teachings on the nature of the physical Sun are identical in essence with the theories of late 20th century astronomy. According to current astronomy, the Sun is powered by a practically inexhaustible supply of atomic energy. The Sun is now considered to be 75% hydrogen

and 23% helium. The hydrogen atoms fuse to form helium which generates energy. The powerful magnetic field of the Sun is now shown to repolarize every eleven years, throwing out increased amounts of charged particles and radiation. This throwing out of radiation is strongest during Sun Spot activity. The dark spots are now thought to relate to areas of solar contraction where there is less activity.

The study of ancient and modern astronomy demonstrates that both contain teachings which are expressions of the universal truths contained in the fundamental principles of Theosophy. The first fundamental principle of Theosophy refers to the absoluteness of the Causeless Cause of the manifested universe. Changeless, eternal, omnipresent space is a useful symbol to aid the mind in its attempt to grasp that which is truly unknowable—the One Absolute Reality—Deity. All that manifests from that one absolute principle has the twofold aspect of consciousness and matter. The homogeneous primordial substance eventually manifests as the complex heterogeneous physical matter known to the physicist. Scientists are still searching for that primordial substance they intuitively accept.

Modern astrophysicists believe that all the stars and planets evolved from a primordial substance. At a certain point that primordial substance condensed into whirling clouds of cosmic dust and luminous gases called nebulae. Instruments such as the spectroscope have been used to analyze the light of several nebulae. However, the idea of the origin of worlds, solar systems, and stars out of nebulae is a very ancient teaching. The theory of the existence of primordial matter, or “World Stuff” diffused throughout space in a nebulous condition is found in the most ancient scriptures.

On the basis of the ancient teaching that the Sun and planets developed from the same nebular condensation of primordial matter, H. P. Blavatsky rejected the nebular theory as it was originally advanced by Kant and Laplace in the 18th Century. The original theory taught that the planets were formed as they spun off from the Sun. The modified nebular theory of modern astronomy, formulated in 1944, states that the Sun and planets formed from different condensing nebulae of one large nebula. Besides the similarity in the ancient and modern teachings, they both point to the origin of the universe from a homogeneous substance-principle.

The second fundamental proposition of Theosophy states the universality of the law of periodicity or cycles. Today's astronomers have not only observed the cyclical orbits or rotations of the earth, moon, planets, and comets, but also teach that even solar systems, galaxies and clusters of galaxies revolve around a central point. Ancient astronomers taught that the star cluster, the Pleiades, was the center of the galaxy around which our sun and solar system revolve. Since 1914, astronomers have observed many star clusters in various constellations. One of these star clusters is the Pleiades. Astronomers now believe that the Sun and our solar system is revolving around a central point in the Pleiades and that this point is the center of the galaxy. It is not only interesting that the ancient and modern astronomers agree on this point, but that their independent investigations verify the doctrine of the universality of cycles.

Another aspect of this universal law is Karma—the unerring tendency in nature to restore equilibrium and balance where it has been disturbed. A fundamental ancient astronomical teaching is that all forms are the

resultant of the balance between centripetal and centrifugal forces. The equilibrium between these forces determines the rotation of the spheres. In modern astronomy, the three laws of astrophysics, which explain the formation, rotation and orbits of all worlds, solar systems, and galaxies, are expressions of the universal law of karma manifesting as the equilibrium of opposing forces. The first law of astrophysics is the Law of Gravity. The force of attraction of one object for another is related to its motion around that object. These laws of celestial mechanics were worked out by Kepler and Newton. The second law of astrophysics relates to the balance between centrifugal and centripetal forces. The third law, the conservation of angular momentum states that as a mass contracts it spins faster.

The doctrine of reincarnation is based on the law of cycles. On the physical plane, this process is called re-embodiment. It is the continuous re-embodiment of the same pre-existing substance in different forms. In the ancient teachings, the Sun was considered to be the storehouse of the elements from which stars, planets and other celestial bodies would be produced. Using the spectroscope, astronomers have analyzed the atmosphere of the Sun and have compared those findings with the chemical analysis of other stars and nebulae. The elements are essentially the same.

According to another ancient teaching, when a sun explodes, it throws out into space all these elements. These elements eventually settle down to form new stars and planets in a different solar system. According to modern astronomers, when a star explodes, forming a nova or supernova, it throws out into space its energy and substance which goes to form new worlds. They believe that our Sun is a second generation star. In other words, it

was formed from a star that exploded at an earlier time. Once again, it is note worthy that the ancient and modern teachings point to the principle of continuing re-embodiment.

The third fundamental proposition of Theosophy relates to the universal process of evolution. According to ancient teachings there is a natural progression in the evolution of a world. Briefly stated, a nucleus of primordial substance (nebula) is energized by the freed principles of a just deceased sidereal body. The nebula condenses into a comet that wanders through space aggregating more cosmic substance to its mass. In its course it will either continue accumulating matter from other masses or it will be drawn into them. Faster moving comets assume a parabolic path as they approach a large mass and are able to avoid destruction. A slowly moving comet assumes an elliptical orbit that results in its assimilation into the larger mass. The cometary mass eventually becomes a star if successful in its wanderings, if unsuccessful, absorbed. At a later stage, when that star completes its evolutionary cycle, it "explodes" sending into space fragments which wander, collect material, and eventually settle down to form planets. A planet completes its evolutionary cycle, dies, and forms a moon. The energy it throws off fires up a new nebular mass. Our moon at one time was a planet. When it died, having reached the end of its evolutionary cycle, the energies thrown into space resulted in the formation of our earth.

The growing agreement between the teachings of ancient and modern astronomy is truly remarkable. However, it is important to recognize that these astronomical observations are the physical expressions of universal philosophical principles. The Adepts recognized that the celestial phenomena were concrete symbolic expressions of eternal truths. They referred to astronomical observations

and used them to instruct disciples in these philosophical ideas and the code of ethics based on natural law and universal truths. Astronomical observations, now as in the past, can be used to demonstrate the harmony and interdependence of life, the law of cause and effect, and the cyclic rise and fall in the affairs of individuals, nations and races. Ultimately, the study of ancient and modern astronomy impresses one with the idea that as we look upward and without, we may also look below and within. In doing so, one may gain a greater understanding and conviction of these truths.



How is it we have walkd thro fires & yet are not consumd
 How is it that all things are changd even as in ancient times
 The Sun arises from his dewy bed & the fresh airs
 Play in his smiling beams giving the seeds of life to grow
 And the fresh Earth beams forth ten thousand thousand springs
 of life
 Urthona is arisen in his strength no longer now
 Divided from Enitharmon no longer the Spectre Los
 Where is the Spectre of Prophecy where the delusive Phantom
 Departed & Urthona rises from the ruinous walls
 In all his ancient strength to form the golden armour of science
 For intellectual War The war of swords departed now
 The dark Religions are departed & sweet Science reigns
 End of The Dream

—William Blake, *excerpt from the Four Zoas* (Chap. 9)



THE FIRE OF NATURE


From the *Secret Doctrine* (II, 113-115)

THAT which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; ...


Hence in the *Smaragdine Tablet*: —

... The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three elements is the Occult Solvent in the “Soul of the World,” the *Cosmic Soul* or Astral Light, at the other; and, on the material plane, it is *Hydrogen* in its relation to the other gases. ...

The first Race had three elements, but no *living* Fire. Why? Because: —

“We say *four* elements, my Son, but ought to say three,” says Hermes Trismegistus. “In the Primary Circle” (creation) that which is marked  reads “Root,” as in the Secondary likewise.

Thus in Alchemy or Western Hermetism (a variant on Eastern Esotericism) we find: —

X.  X.

Sulphur Flamma Spiritus

Hydrargyrum Natura Aqua

Sal Mater Sanguis

And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof—air, fluidic fire; *water*, liquid fire; *Earth*, solid fire. All is fire—*ignis*, in its ultimate constitution, ...

The four elements formed from divine substances and the Spirits of the Salts of Nature represented by —

ⲁⲓⲛ . . . St. Matthew. . Angel-Man . . Water . . (Jesus-
Christ, Angel-Man, *Mikael*)

A - ⲁⲓⲛ. St. Mark. . . . The Lion Fire

E - Y . . St. Luke. . . . The Bull Earth

I - O . . St. John. . . . The Eagle . . . Air*

* To those who would inquire “What has Hydrogen to do with air or oxygenation?” it is answered: “Study first the **ABC** of Occult Alchemy.” In their anxiety, however, to identify Pymander, “the mouth of Mystery,” with St. John the Baptist prophetically, they thus identified also the 7 *Kabeiri* and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three*—the latter being the *Fallen Angels*; and furthermore to avoid connecting these with the “Seven Spirits of the Face,” the Archangels, they unceremoniously threw out all they did not choose to recognise. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians, from whom Moses adopted the *Chroub* (Cherubs in their animal form), and the Ophites; with all these, the Angels, the Planets,

and the Elements, were symbolized mystically and alchemically by the *Lion* (Mikael); the *Bull* (Uriel); the *Dragon* (Raphael); the *Eagle* (Gabriel); the *Bear* (Thot-Sabaoth); the *Dog* (Erataoth); the *Mule* (Uriel or Thartharaoth). All these have a qualificative meaning.



© David M. Grossman

ON THE LOOKOUT

LAYING WASTE TO ANCIENT MAN

“THE BAMİYAN STATUES”

A LOOKOUT FEATURE

“The Blind Buddhas of Bamiyan” appeared as a feature story in the French weekly magazine L’Express of 1-7 August 1996, the second in a series of articles appealing to the world to preserve endangered World Heritage properties.

The ancient statues were carved in sandstone cliffs near the central city of Bamiyan. Since the autumn of 1998, the Bamiyan valley had been in the hands of the Taliban, a fundamentalist religious group, who disdain the statues as “idols” forbidden in Islam.

In spite of promises made by the Taliban to negotiators from SPACH, (Society for the preservation of Afghanistan’s Cultural Heritage), the head and part of the shoulders of the smaller Buddha were blown off, partly by a rocket, partly by explosives. The infamous Taliban commander who originally threatened to damage the Buddhas, had succeeded in drilling holes in the head of the bigger Buddha with the aim of inserting dynamite into the holes.

In spite of all efforts to save them truckloads of dynamite were brought in to complete their destruction. The local

militia drilled holes, planted the dynamite and shaved off layer after layer of rock by a series of explosions over 48 hours, and news sources reported. "They have planed back most of what had been the bodies of the Buddhas."

The United Nations Secretary-General, Mr. Kofi Annan, had flown to Islamabad with a plan to save the Buddhas. Mr. Annan met with the Taliban Foreign Minister, Mr. Wakil Ahmed Muttawakil who was quoted as stating that "external relations were secondary to religious interests. He said the statues' demolition had begun and all other "moveable statues" in the country had been destroyed.

Next a delegation from the 55-nation "Organization of Islamic Conference" (OIC) arrived in the southern Afghan town of Kandahar for talks with Taliban authorities. But by that time there was no longer anything to save.

All movable statues had been destroyed and the destruction of the two largest statues had begun. The destruction ordered by the Taliban leader Mullah Mohammad Omar was "totally an internal religious matter" and would not be halted. The edict called for the destruction of all statues and idols in Afghanistan, as they are "the gods of infidels" and all "false gods should be removed."

CULTURAL OUTRAGE

Today, worldwide expressions of dismay and outrage follow in the wake of the destruction of these "giant Buddhas" of Bamiyan by the Taliban.

Their violent intolerance backfired on the fanatics by galvanizing world opinion. The Taliban's decision to destroy the statues raised an international outcry of opposition to the destruction of Afghanistan's cultural heritage.

A promotion for a recent Fox Network special series “*Afghanistan Unveiled*” proclaimed: “They were world-renowned monuments, one taller than the Statue of Liberty. Then the Taliban waged a shocking campaign of destruction, turning these 1500-year-old icons into a pile of rubble.”

The BBC reported in April that a new organization to protect the world’s most important religious sites—The Commission for the Preservation of the World’s Sacred Sites—is being set up in Taiwan. It is the initiative of a Buddhist Monk and one of Taiwan’s most prominent spiritual leaders, Master Hsin Tao.

Organizers say the new body aims to bring together political, cultural and spiritual leaders around the world to prevent such acts.

Edward Girardet, who covers the Afghan war for the *Christian Science Monitor*, says “the attempted ruin of Afghanistan’s culture is nothing new.”

Neither the West nor the select Islamic nations voicing their condemnation should be surprised by the Taliban’s laying waste to Afghanistan’s cultural heritage. These Islamic fundamentalist “students of the Koran”—as impervious to their people’s needs as they are to international indignation—are completing a process that Muslim iconoclasts and wars of the past failed to do.

The colossal 1,700-year-old Bamiyan Buddhas were first defaced by the cannons of Mogul soldiers during the 18th century. Following the Soviet pullout from Afghanistan in 1989, bored and undisciplined mujahideen, or holy warriors, took potshots at the relics and covered the surrounding ancient wall paintings with graffiti. Refugee fires from the sandstone cliff caves that flank the statues also inflicted severe damage.

The past two decades of fighting have done much to wreck Afghanistan's patrimony. The Soviets, the mujahideen, and more recently, the Taliban have all contributed to the wanton vandalism of the Kabul Museum plus many of the country's rich archaeological locations, such as the ancient Buddhist site at Hadda outside Jalalabad, whose carvings have been chiseled away. Numerous, too, are the artifacts that have ended up in the bazaars of neighboring Pakistan.

But never before has there been any attempt to demolish systematically the pre-Islamic elements of Afghanistan's heritage. Even while traveling as a journalist in Afghanistan during the height of the war, I found a sense of pride among most Afghans in their country's diverse cultural past, even among Muslim extremists who are now members of the Taliban.

As a primarily Pashtun movement with strongholds in southern and eastern Afghanistan, the Taliban are characterized by ignorance and limited education. Most of the so-called "students" can't read or write.

Its leaders...have perpetrated socio-religious notions that have little to do with traditional Afghan culture. Despite the Taliban's assertions that it is Islamic to destroy the Buddhas, there has always been a strong tradition in much of the Muslim world to respect the ruins of the past and to accept the presence of other faiths.

MISTAKEN IDENTITY

What is the real age of the Bamiyan Statues? 1500 years? 1700? Or far older? Are the statues really images of Buddha at all, and if not, what are their true significance?

The Secret Doctrine, by H.P. Blavatsky answers these and other questions: (see below)

Of still standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archeology claims several such on this globe, though beyond wondering “what these may be”—it never made any serious attempt to solve the mystery. Besides the Easter Island statues mentioned already, to what epoch do the colossal statues, still erect and intact near Bamian, belong? Archeology assigns them to the first centuries of Christianity (as usual), and errs in this as it does in many other speculations.

But who cut the Bamian...statues, the tallest and the most gigantic in the whole world, for Bartholdi's “Statue of Liberty”...*is a dwarf* when compared with the largest of the five images...

The Archeologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins discovered one after the other in our day...are the work of the Cyclopes, the true and actual Giants of old. ...

When it is maintained that no larger statues exist on the whole globe, the fact is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the “Statue of Liberty” now at New York, as the latter is only 105 feet or 34 mètres high. The famous Colossus of Rhodes itself, between whose limbs passed easily the largest vessels of those days, measured only 120 to 130 feet in height. The second statue, cut out in the rock like the first one, is only 120 feet (15 feet taller than the said “Liberty”). The third statue is only 60 feet high—the two others still smaller, the last one being only a little larger than the average tall man of our present race (*S. D.* II, 336-341).

ESOTERIC ALLEGORY AND TRADITION

Who do these statues really represent? What is the meaning of their contrasted proportions? Are the curious long ears an esoteric allegory?

Again turning to *The Secret Doctrine*:

The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape.

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, like some other minor figures and rock-cut ornamentations.

But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never

have survived the Atlantean Deluge. The second—120 feet high—represents the sweat-born; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter.

These are, then, the “Giants” of antiquity, the ante- and post-diluvian *Gibborim* of the Bible. They lived and flourished one million rather than between three and four thousand years ago (*Ibid.*).

Readers with internet access might want to look at the following web site: <http://www.teosofiskompaniet.net/BamianTeosofiHPB2001.htm>.



FROM AROUND THE WORLD

(Translated from their original sources)

FROM ITALY...

THE THEATER AS A SOUL EXPRESSION

TABLEAUX OF THE SOUL

Two new plays recently reviewed by Franco Cordelli in the Italian newspaper *Il Corriere della Sera* use the stage to brilliantly enact the soul's involvement and unifying presence in the world.

The first play entitled "Hashirigaki," features three contrasting figures (actresses) who create a living world of fantasy bringing together music, color and sound. Music envelops the audience while a sequence of mystical images in color introduces an inviting scene. The music intermingled with penetrating colors punctuated with familiar sounds represent different states of consciousness through which the soul passes on its journey to self-discovery. The melody sets the mood, color provides patterns of perception and sound synthesizes the two. Franco Cordelli viewed what he called "this work of art" by Heine Goebbel in Berlin, Germany.

LIFTING THE SOUL'S BURDEN

The other play, a searching look at the world by Tullio Kezich called "Nest of Memories," was performed in Trieste, Italy. It takes place during and immediately following the Second World War. An engaging and fluent

dialogue weaves scenes from the past and present to build the material for a new and cleansed *world*. Promoted as a thought provoking comedy, “Nest of Memories” offers a cross-section of humanity. It depicts a “hero” and a “traitor” who encounter the “ambivalent,” the “indifferent,” and the “tolerant.” It ends by giving the characters involved in this mix a clear view of their current potential and responsibilities, artfully shorn of distorting images from the past.

THEOSOPHICAL COMMENT

Like the spider that emits and weaves its web from its own substance, we also surround ourselves with a web of circumstances that exist only because of the choices made out of the substance of our inner being. Thus, theater can, should and is a valuable tool along the path of self-discovery. In *The Secret Doctrine* we read: “Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour.” (S.D. II, 305.)

