



Contact

The members' newsletter of the Brisbane Theosophical Society

2014 Issue 2 May – August



Ring of Brodgar, Orkney Islands

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Brisbane Theosophical Society

355 Wickham Terrace, Brisbane (opp. top of Albert St)
Tel: (07) 3839 1453 (library times) Fax: (07) 3831 3692
Web: <http://www.theosophyqld.org.au>
Email: brisbanelodge@theosophyqld.org.au

BOOKSHOP & LIBRARY: (Closed on Public Holidays)

Monday and Wednesday10.30 am to 2.30 pm
Friday1.00 pm to 4.00 pm & 6.30 pm to 7.30 pm
Saturday9.00 am to 12 noon

The programme of Lodge meetings is enclosed and is also placed on the Lodge website which will always be the most up-to-date source of information. Whenever there are changes to the programme an email circular is sent to all people who have given us their email address.

The Theosophical Society has no official statements of belief. It encourages members to seek the truth by various avenues, but always subject to respect for others. All views expressed in these pages are entirely those of the authors – not of the Society.

PRESIDENT'S RAVINGS

Dear Friends

It was a real privilege to welcome to Brisbane Ed Abdill and his wife, Mary. Ed is Vice-President of the US Section and past President of the TS in New York. He is currently on a lecture tour of Australia and New Zealand will lead the 2014 School of Theosophy at Springbrook. I have just finished reading Ed's first book, *The Secret Gateway*, a presentation of Theosophical principles in a readable, modern style. I can recommend it to you all.

Several times during his Brisbane workshop on Saturday, 19th April, Ed referred to science and its increasing compatibility with Theosophical thought. Madame Blavatsky sometimes appears to be against modern science, but this is something of a misconception. HPB was, rather, against scientific attitudes of her day. Scientists at the end of the 19th century were over confident, even arrogant. Many well-known figures openly stated that there was little left to discover and they only had to dot the 'is' and cross the 'ts.' Of, course, today we know how wrong they were.

Blavatsky's teachers themselves regarded modern science as important to Theosophy. They wrote to A P Sinnett (*Letters from the Masters of Wisdom* vol I) as follows:

"The doctrine we promulgate ... must ... become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories ... with direct ... evidence furnished by modern exact science."

And again, in *The Mahatma Letters* (65), KH writes "Modern science is our best ally..."

It's generally said that Galileo was the first true scientist and, because of his experience with the Church, many think there were only two ways of thinking in the 17th century – you were either a scientist (more accurately, a Cartesian dualist) or you were a good and faithful member of the Church (which meant you adhered to the theology of Thomas Aquinas, which was Christianised Aristotelianism).

But there was a third stream of thought – what may be called Hermetic theosophy (small "t"). This became noticeable again in the so-called Hermetic Renaissance, among the key figures of which was Giordano Bruno. You can read his story in this issue of Contact which has a "science and theosophy" theme.

Concluding my ravings, I trust you all had a great Easter break, and are looking forward to our new program commencing 2nd May.

Yours



We have to learn to interpret the truths of physical Nature in a manner which constitutes them a mirror for viewing the many-aspected mystery of the Spirit.

N. Sri Ram

BRISBANE LODGE NEWS

Brisbane Theosophical Society Executive Committee for 2014

President: Brian Harding
Vice Presidents: Phillipa Rooke, John Harris
Secretary: Phoebe Williams
Treasurer: Patricia Ossenberg
Committee: Marie Bertelle, Aldo Donadel, Christine Gwin, Robyn Rizzo,

Sub-Committees for 2014

Library: Patricia, Phillipa, Phoebe, Robyn
Bookshop: Brian, Patricia, Phoebe
TOS representative: Robyn
Finance: Brian, John, Patricia, Phillipa, Phoebe
Program: Brian, Marie, Phillipa, Phoebe
Property & Equipment: Brian, Christine, John, Phoebe
Publicity: Brian, Christine, Robyn

Program Listing

The Lodge program continues to be in the form of a 3-fold A4 sheet that can be folded into a pocket sized leaflet like the various Theosophical Society brochures. The weekly groups are included in sequential context between the Friday night meetings, so that it is clearer what is on and when. The programme is enclosed with this newsletter. It can also be seen on the website, and the pocket document version can be downloaded as an Acrobat PDF file. If your printer can print double sided, set it to do so with landscape orientation and to flip on the left side.

Library News

Please Note:

Opening Times for the Bookshop and Library in 2014

Monday and Wednesday

10.30 am to 2.30 pm

Friday

1.00pm to 4.00 pm & 6.30 pm to 7.30 pm before the meeting

Saturday

9.00 am to 12 noon

Closed public holidays

Brisbane Lodge Members-only Library and Reference Library

The Members-only Library and the Reference Library are great resources for TS members looking for deeper theosophical insights. They are upstairs and hold a fine collection of old and new books. These collections are available for the use of members during library opening hours. Ask for the key at the Reception Desk, for access to these collections. They contain some very old and rare books.

OPAC on-line Theosophical Libraries index

The project to index all the libraries of the TS in Australia on the National Libraries on-line system, OPAC, is now nearly complete. If you find a wanted book is in another Lodge library, it can be obtained on loan for members. To access the on-line index, go to the National TS website <http://www.austheos.org.au> You will find it on the drop down menus.

The Campbell Theosophical Library

This is in the Head Office of the TS in Sydney. An index to its extensive collection of books and periodicals is maintained on the TS National website. You need to visit the library to read the material, but there is a service for providing photocopies.

New Additions to the Library

A Message from Arunachala by Paul Brunton
Awakening by Mary Rodwell
Becoming Vegan by Brenda Davis and Vesanto Melina
Classics of Modern Philosophy Edited by Steven M Cahn
Dramatic Prophecies of the Great Pyramid by Rodolfo Benavides
Foundations of Findhorn by Eileen Caddy
Gem Elixirs and Vibrational Healing by Gurudes
God Speaks by Meher Baba
How to See and Read the Human Aura by Judith Collins
Jung the Mystic by Gary Lachman
Lost Cities of North and Central America by David H Childress
Meditation and the Mind of Man by H Puryear and M Thurston
Mysteries of the Bridechamber by Victoria Le Page
Second Coming of Reb YHSHWH by Carlo Soares
The Age of Kali by W Dalrymple
The Art of Magnetic Healing by M T Santwani
The DNA of God by L A Garza-Valdes
The Magic of Healing by Richard Laurence
The Prophets Way by Thom Hartmann
The Spear of Destiny by Trevor Ravenscroft
The Zen Way to the Martial Arts by Taisen Deshimaru
Towards a Planetary Vision by David Spangler
Venture Inward by Hugh L Cayce
Who Wrote the New Testament by Burton L Mack

New Additions to the Bookshop

Christian Gnosis by C W Leadbeater.....\$24.00
Dark Nights of the Soul by Thomas Moore.....\$22.00
Jung's Thoughts on God by R Dyer Ph.D.....\$34.00
Readings in 'The Mother' by Sri Aurobindo edited by Santosh Krinsky.....\$12.00
Relationships: To Oneself, To Others, To the World by Krishnamurti.....\$22.00
Spiritual Ecology. The Cry of the Earth edited by Llewellyn Vaughan.....\$23.00
The Grid. Exploring the Hidden Infrastructure of Reality by Marie Jones & Larry Flaxman.....\$28.00
The Red Book. A Readers Edition by Sonu Shamdasani.....\$45.00
You Can Heal Your Heart by Louise Hay.....\$17.00
What Are You Doing With Your Life by Krishnamurti.....\$22.00



Thou shalt love the stars, the ocean, the forest, and reverence all living things, recognizing that the source of life is one.

– From the Note Book of Elbert Hubbard



Working Bee at the Springbrook Theosophical Education and Retreat Centre

The weekend was fine, the air pure and surroundings beautiful when on Saturday 5th April, 18 people assembled to give of their time and energy in making the Centre ready for the upcoming Australian School of Theosophy.

The Centre caretaker, Kay, had all the necessary equipment ready for the cleaning of fly screens and louvres, and the ironing and hanging of curtains in all the accommodation blocks, and cleaning of exhaust fans in shower blocks. Our two 9 year old helpers wiped over the basins in each room and generally added to the charm of the day. Some of the men did outside jobs which Kay wanted done as well.

The cheerful and co-operative group met to watch a film after dinner. I believe that there were still a few 'stayers' by the time it ended, the rest of us having fallen gratefully into bed.

Sunday saw 15 people up and ready for work, and the meeting hall screens and louvres were cleaned, as were the chairs on the hall veranda. Undergrowth was cleared from behind the hall.

When asked how she felt about the amount of work which had been done, caretaker Kay reported that she was 'ecstatic!' Many thanks go to the generous souls who made such a successful working bee possible. During the morning, the clouds had been building up, and shortly after most participants had left, the sky opened, and thunder roared for an hour or so. Very exciting!

Phillipa Rooke

Entangled Karma



By Joy Mills

Published in *Quest magazine*, Fall 2012 pp 136-138

I am not a scientist, but science, particularly quantum physics, intrigues me. Recently I came upon a book entitled *Entangled Minds* by Dean Radin, a senior scientist at the Institute of Noetic Sciences in Petaluma, California, which advances the thesis

that the concept of entanglement in quantum theory may explain psychic faculties and parapsychological phenomena. I have become sufficiently emboldened to suggest that this concept might well apply to a well-known and long accepted principle in numerous spiritual traditions – the law of karma. Radin does point out early in his book that there are “two flavours of stupidity: Just Plain Stupid and Mentally Deficient.” To avoid being categorised under one or other of those two “flavours,” I propose to tread cautiously on some unexplored aspects of karma, raising more questions than I intend to answer in any definitive manner.

First, what is entanglement? It appears that the word was first used by the noted physicist Erwin Schrödinger to describe the connection between separated particles that persists regardless of distance. Einstein’s famous remark that entanglement is “spooky action at a distance” perhaps encapsulates the phenomenon best. Could it be that connections persist not only over great expanses of space, but also over vast periods of time?

It is recognised that the concept of reincarnation calls for an understanding of the manner by which past existences influence the present. The Buddhist doctrine of the skandhas (or “aggregates”), for example, provides an explanation of the way by which the characteristics or attributes of one personality persist over time and space to influence or constitute the personality of the succeeding life. Beyond the need to offer explanations of how past “lives” might account for present personality traits, tendencies, or capacities, there are other questions that entanglement raises if we dare to apply the idea to such metaphysical notions as karma and rebirth.

First, however, let us put those two ideas—karma and rebirth or reincarnation—into a larger context. These concepts become meaningful when we conceive of the universe as a single organism composed of a vast number of lesser organisms, all interconnected in an immense variety of grades of consciousness and development. The universe is itself undergoing a great evolutionary process, an evolution of consciousness. This process is progressive, moving toward a desirable spiritual goal, which we might define as a “self-revelation (svabhavat) of the Absolute.” The individual human entity is to be an active (that is, self-conscious) part of this process, and the best human life is one that promotes the evolution of the whole toward its ultimate goal. The process is, moreover, orderly, purposeful, and in the truest sense lawful. Therefore H.P. Blavatsky defines karma as “the Ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer” (Blavatsky, *Key to Theosophy*, 121–22; emphasis here and in other quotes is in the original). Or as one of Blavatsky’s adept teachers

phrased it: “We recognise but one law in the Universe, the law of harmony, of perfect equilibrium” (Chin, 282).

Perhaps we should pause for a moment to consider the use of the term “law” in connection with karma. Usually we consider a law as a rule or edict external to ourselves, imposed by some authority, legislative or judicial. Karma, however, is the principle inherent in the very nature of the universe. As the Mahatma states in the letter quoted above: “Immutable laws...are eternal and uncreated, propelled in the Eternity” (Chin, 282). Or as one student once expressed the concept, “karma is the habit of universal and eternal nature.” It is the way the universe, and all that is within it, behaves.

If karma is simply inherent in the way the universe behaves, a mannerism, as it were, of universal nature (there may be other ways in which universes operate), and if the universe and all within it are involved in an evolutionary process toward a desired goal, the processes we call karma and rebirth present us with positive opportunities to achieve both growth and progressive development. In other words, when properly understood the process is not retributive, arising out of actions in the past, but educative, utilizing both past and present actions (at whatever level—physical, emotional, mental, etc.) as learnings for developing capacities and faculties for the future. Furthermore, both karma and rebirth are purposeful, the tools by which the evolution or unfoldment of consciousness is achieved. They are not to be viewed as burdens to be endured, as the price paid for past pains and pleasures. Nor are they deterministic, as there is a place for human choice in the process (although that place needs to be carefully delineated). Choice, in fact, is the unique quality which we, at the human stage, must bring to the evolutionary process, although to explore that topic here would take us far afield, involving as it necessarily would a complete review of the awakening of the mind, with its numerous potentials, at the appropriate stage of human evolution.

The doctrine of karma needs to be seen as crucial for the individual’s spiritual life: each individual will respond according to the level of spiritual development achieved over the course of successive incarnations. Karma, in such a view—as educational rather than retributive—must be understood as more than just acts, thoughts, deeds, feelings in any one life, but above all as the volition, the intention underlying whatever one does at any level of spiritual unfoldment. Here we may recall the statement in *The Mahatma Letters* that “the whole individuality is centred in the three middle or 3rd, 4th, and 5th principles. During earthly life it is all in the fourth, the centre of energy, volition—will” (Chin, 123). The fourth principle is kama or emotion, and here indeed, at that level, are some of our toughest problems or karmic lessons. If we recognise the importance of the volitional aspect of karma, the concept takes on a moral significance, even a providential force, which points to a creative and redemptive possibility in every situation. It is not a question of whether the situation is painful or pleasurable, but of what it teaches us, what lesson there is in it for our spiritual growth. Above all, we need to examine our intention as we respond to both painful and pleasurable conditions in our lives.

Now as we attempt to set the notions of karma and rebirth in the larger context of a worldview that posits One Life, One Consciousness, One Law, we may turn to the concept of entanglement as a useful key to unlocking some of the mysteries in those two great principles. If a connection continues to exist between two particles once fused together

but now separated, if connections exist between the fluttering of butterfly wings on one continent with tidal waves on the shores of far distant islands, then what of the effect of my thoughts, feelings, actions, intentions as these ripple out across time and space? If all things are interlinked and remain so despite seeming separations, then how do I distinguish causes from what I consider to be effects? Are not those causes themselves effects of previous causes? And is not this whole vast cosmic system simply the child of a previous such system and the parent of the next? What comes to mind are the words used by HPB in the opening stanza of that mysterious text, *The Stanzas of Dzyan*, on which she based *The Secret Doctrine*. Translating from an unknown tongue, she wrote that the universe was "once again" in a state of nonexistence (Blavatsky, *Secret Doctrine*, 1:27). According to HPB, we are in the "Fourth Round" of the present manifestation, whatever that may mean, although surely it must mean that we have all been through this before!

Perhaps one of HPB's most fascinating discussions about karma occurred in one of the last meetings of the Blavatsky Lodge in London of which we have a record. During a meeting on June 6, 1889, HPB is asked if there is such a thing as unmerited suffering, to which she responds: "Very often you have sufferings through causes generated by other persons, of which you are not guilty at all." Later she adds, "Very often you suffer for things you have never committed, but you simply happen to fall under this current... You suffer tremendously, and you suffer that which is not merited, and then you have to have an adequate bliss and reward for it" (Gomes, 597). During that session, HPB spoke further on the subject of free will as well as on other aspects of karma, including accidents, which she called the "commas and semicolons" of existence, adding that they are not "preordained."

A major question which naturally arises when we consider entangled karma is the extent to which there is such a thing as personal karma. We are all accustomed to speaking of my karma or your karma, as though I and you were so completely separate that no relationship existed between us. Yet if all that exists is rooted in the One, must there not exist some kind of relationship, so that whatever I do or think or feel must reverberate or resonate across time and space to affect all other sentient beings? On a very practical level, to what extent is it karmic that my small bank account is affected by the global financial crisis? Or, to take a more useful

example, if someone whom I may not even know is terminally ill (which is usually thought of as a karmic condition), to what extent are my thoughts of healing of any benefit whatsoever?

Many other questions arise as we consider the implications of entanglement. And if that concept provides at least a possible explanation for psychic and parapsychic events, why may it not be useful in considering such universal principles as periodicity and causality (or even acausal phenomena)? Since connections continue to exist between particles of matter however much those particles appear to be severed, what of the currents that flow, the connections that always exist, between what I consider to be myself as an independent entity and all other beings in this wondrously beautiful universe, however separate each of them may appear and whether they are viewed as beautiful or ugly?

Truly we live in an entangled universe, and all its modes of behaviour are subject to the same universal laws. Karma is but one expression of those laws, the singular expression that ever seeks harmony and equilibrium as we journey on the evolutionary path of ever-expanding consciousness, from the One home to the One. Welcome, all our fellow pilgrims, at whatever stage you may be, mineral, plant, animal, human, adept. We may appear to be separate notes in the great symphony of life, but sound any note and all other notes will respond. Yes, that is karma.

Sources

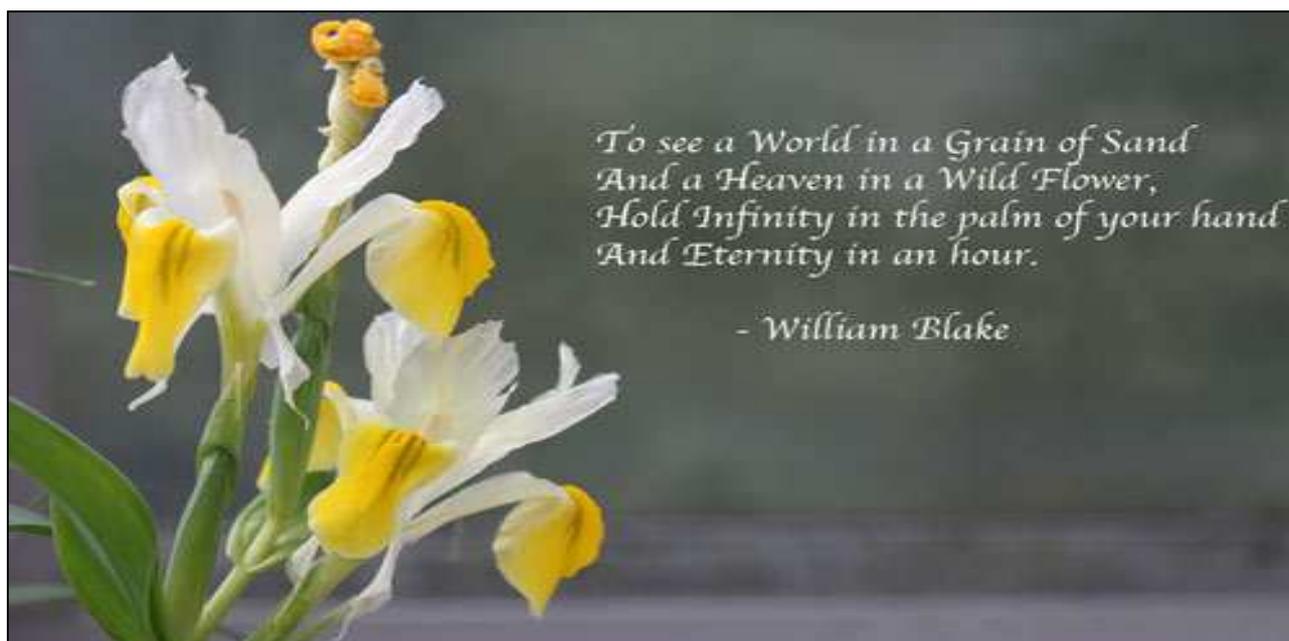
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Giordano Bruno, 1548 – 1600

By Brian Harding

Edited from a talk given in Brisbane, 4 April, 2014



Giordano Bruno was an Italian philosopher, priest, cosmologist, and occultist. He is known for his development of a mnemonic system based upon organised knowledge. He was also an early proponent of the idea

of an infinite and homogeneous universe. He was burnt at the stake in Rome on February 17, 1600. Why have I chosen to write about Bruno?

Well, I need to go back to Theosophy in Australia in the 1920s. Very briefly, prominent Theosophist Karel van Gelder had been experimenting with radio transmission at the Manor, Clifton Gardens, Sydney, from 1923 (Jill Roe, 1986). In 1925, a group of Theosophists formed the Theosophical Broadcasting Company. Their first choice of call-sign, 2AB, honouring Annie Besant, had already been registered, however. (Annie Besant was our second International President from 1907 to 1933). The Theosophical broadcasters then chose 2GB, in honour of Giordano Bruno. Bruno was believed to be a previous incarnation of Annie Besant and, furthermore, was regarded as a free-thought hero and “martyr to true science.” Annie Besant, in her early days, was part of the free-thought movement of the last half of the 19th century in England.

Early Years

Bruno was born in Nola (in Campania, then part of the Kingdom of Naples) in 1548. His father was Giovanni Bruno, a soldier. At the age of eleven he travelled to Naples to study the Trivium – that is, grammar, logic and rhetoric. At 15, Bruno entered the Dominican Order. Although he had been baptised Filippo, he changed his name to Giordano in honour of his metaphysics tutor. He completed his novitiate, and was ordained priest in 1572.

He was interested in philosophy, and was an expert on the art of memory. He wrote books on mnemonic technique, which Frances Yates (1964) contends may have been disguised Hermetic tracts, Hermetic writings having played an important role in the Renaissance Neo-platonic revival.

While the Hermetic tradition was a major influence on Bruno, he also absorbed and developed the heliocentric ideas of Copernicus, though he claimed that his own mystical understanding of helio-centrism was far more important than that of Copernicus, which Bruno considered merely mathematical. Other significant influences included the Renaissance Neoplatonist Marsilio Ficino, and Nicholas of Cusa's ideas on infinity and indeterminacy, particularly the idea of an infinite universe where the Earth is elevated to the divine status of a star. Remember that in the Hermetic tradition, the Sun itself was believed to be the manifestation of divinity. Bruno also believed that all things were living and conscious, and he developed a pantheistic system of thought, both ideas being incompatible with orthodox Christian Trinitarian beliefs.

Travels

In 1576, he commenced 15 years of travelling, leaving Italy to avoid the attention of the Inquisition. He spent this time in Switzerland, France, England and Germany, lecturing at various centres of learning.

While in Toulouse, in 1579, he tried to revert to mainstream Catholicism, but he was denied absolution by the Jesuit priest

he approached. In the summer of 1581, he moved to Paris, where he attracted the benevolent attention of the king, Henry III, who supported a middle-of-the-road policy between Catholic and Protestant extremism. As a result, Bruno enjoyed the protection of powerful patrons.

In April 1583, he went to England with letters of recommendation from Henry III, working for the French ambassador, Michel de Castelnau. There he became acquainted with the poet Philip Sidney and with the Hermetic circle around John Dee. He gave controversial lectures at Oxford and was therefore unsuccessful in obtaining a teaching position there. However, during this time Bruno published some of his most important works, including *On the Infinite Universe and Worlds*, and *The Ash Wednesday Supper*, both in 1584. The latter offended many of his friends.

In October 1585, he returned to Paris and, after a violent quarrel with the mathematician Fabrizio Mordente, moved on to Germany. However, with a change of intellectual climate, he found himself no longer welcome there either and in 1588, he moved on to Prague, where he obtained some financial support from Rudolf II. Bruno went on to serve briefly as a professor in Helmstedt, but had to flee again when he was excommunicated by the Lutherans.

Final Years

The year 1591 found him in Frankfurt. While there, he received an invitation to Venice from the aristocrat, Giovanni Mocenigo, who wished to be instructed in the art of memory. There was also a vacancy for a teacher in mathematics at the University of Padua, which was, in fact, given to Galileo a year later. Anyway, believing that the Inquisition might have lost some of its impetus, he returned to Italy, arriving in Venice in March 1592. It wasn't long before he fell out with Mocenigo, who denounced him to the Venetian Inquisition. Bruno was arrested on May 22, 1592.

Among the numerous charges of blasphemy and heresy brought against him was his belief in the plurality of worlds, the idea that there are many planets besides Earth that may be inhabited by intelligent beings. In February, 1593, the Roman Inquisition asked for his transfer to Rome, where he was imprisoned for seven years throughout a lengthy trial. The charges brought against Bruno, based on some of his books as well as on witness accounts, again included blasphemy, and heresy in matters of dogmatic theology, including some of the basic doctrines of his philosophy and cosmology.

His trial was overseen by the inquisitor, Cardinal Bellarmine, who demanded a full recantation, which Bruno eventually refused. Instead, he appealed in vain to Pope Clement VIII, hoping to save his life through a partial recantation. The Pope expressed himself in favour of a guilty verdict. Consequently, Bruno was declared a heretic and handed over to secular authorities on February 8 1600. He was brought to the Campo de' Fiori, a central Roman market square, his jaw clamped in an iron gag and an iron spike driven through his tongue. He was tied to a pole naked and burned at the stake, on February 17, 1600. All his works were placed on the Index of Prohibited Books in 1603.

In 1885, an international committee was formed desiring a monument to Bruno on the site of his execution. This

committee included such famous names as Victor Hugo, Herbert Spencer, Ernest Renan, Ernst Haeckel, Henrik Ibsen and Ferdinand Gregorovius. After some opposition from the Church, the monument was erected by the Rome Municipality and unveiled in 1889. Four hundred years after his execution, during the papacy of John Paul II, the Roman Church offered an official expression of "profound sorrow" and acknowledgement of error at Bruno's execution.

Conclusion

After his death Bruno gained considerable fame, particularly among 19th- and early 20th-century commentators who, focusing on his astronomical beliefs, regarded him as a martyr for modern scientific ideas. This seems to have been the view of early Theosophists. However, modern scholars, including Frances Yates (1964), emphasise that Bruno was persecuted as a heretic due to his pantheist theology of an

infinite God.

Bruno's case is still considered a landmark in the history of free thought and of the emerging sciences of the Enlightenment. He was ahead of his time, even going beyond Copernican cosmology at a time when even that could get you into trouble with the Church: a remarkable figure indeed in the history of theosophy.

References

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Four Basic Ideas from the Secret Doctrine

1. **The fundamental unity of all existence.** *This unity is a thing altogether different from the common notion of unity – as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is One Thing, not any collection of things linked together. Fundamentally there is One Being. The Being has two aspects, positive and negative. The negative is Substance, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute, there is nothing outside it. It is All Being. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of comparison between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental One Existence, or Absolute Being, must be the Reality in every form there is.*

The Atom, the Man, the God, are each separately, as well as all collectively, Absolute Being in their last analysis, that is their Real Individuality. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the Secret Doctrine. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of Separation supervenes, and the study loses its value.

2. *The second idea to hold fast is that **there is no dead matter**. Every last atom is alive. It cannot be otherwise, since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as "spaces" of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's a common idea. The true idea shows every atom of substance, no matter of what plane, to be in itself a Life.*
3. *The third basic idea to be held is that **Man is the Microcosm**. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but One Existence. Great and small are such only as viewed by a limited consciousness.*
4. *Fourth and last basic idea to be held is that expressed in the great Hermetic Axiom. It really sums up and synthesises all the others.*

*As is the Inner, so is the Outer; as is the Great, so is the Small; as it is above, so it is below; but **there is One Life and Law**; and he that worketh it is One. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.*

No matter what one takes as study in the Secret Doctrine, one must co-relate it with those basic ideas.

Foundations of Esoteric Philosophy

From the writings of H P Blavatsky

Arranged by Ianthe Hoskins

Mysticism and Modern Physics

By Gedaliah Shaffer

Published on the Kabbalah Online website,
http://www.chabad.org/kabbalah/article_cdo/aid/380606/jewish/Science.htm



us a holistic picture of ourselves as Jews participating in the greater universe.

Parallels of Mysticism and Science

The secularization of Western man's world viewed during the course of the 'scientific revolution' of the past three centuries has engendered a profound dichotomy between man's religious/mystical beliefs and his intellectual/scientific perspective. The dramatic discoveries in the physical sciences during this century have not as yet profoundly affected this aspect of modern man's basic *weltanschauung*. However, if one explores the philosophical ramifications of some of these discoveries, what emerges from this analysis is a scientific perception of the universe which has, to a great extent, converged on that of the traditional mystical viewpoint that is central to religious thought.

Matter-Energy Duality; Underlying Unity of Physical Reality

In classical mechanics, a basic distinction was maintained between matter and energy. The various manifestations of energy (electrical, chemical, thermal, gravitational, etc.) may be transformed into one another as may the various states of matter. However, the realms of matter and energy remain entirely disjointed – each realm retains its own integrity and is subject to its own conservation law. This kind of duality of the physical (matter) as separate from the analogue of the spiritual (energy) is central to classical physics. In contrast, a cardinal tenet of modern physics is the complete unity of the universe. Matter and energy are just different manifestations of the same underlying physical reality. As predicted by Einstein's Special Theory of Relativity, matter can be transformed into energy and vice versa. Matter and energy are both manifestations of the Divine Will and can be freely interchanged and transformed

This synthesis is even more dramatically demonstrated by the theory of Quantum Electrodynamics. The picture which Quantum Electrodynamics portrays of the underlying ground of reality – of the very nature of space itself – is profoundly different from the static conception of classical theory. The universe is seen as continuously involved in transformations in which matter and energy are spontaneously created and destroyed. Matter in the form of particle – antiparticle pairs instantaneously comes into being and disappears. Although this fundamental dialectic is not directly observable, its manifestations become apparent in such phenomena¹ as vacuum polarization, *Zitterbewegung* (extremely high frequency oscillations in the expected value of the velocity), and the Lamb Shift – phenomena which make Quantum Electrodynamics one of the most precisely verified theories in all of physics from an experimental standpoint.

Ratzo V'shov

This picture strikingly parallels the Torah perspective. In Jewish mysticism the ultimate dialectic of the physical universe is described as a continuous process of *Ratzo* and *Shov*.² The *Ratzo* signifies the mystical union of the finite with G-d – the loss of identity, sense of self and ultimately the voiding of the physical which accompanies a spontaneous

plunge into the Infinite Transcendent Source of the universe. *Shov* signifies the return to physical reality, the coming back down into the material universe as a differentiated entity brought into being by the dictates of the Divine Will. Although the Torah perspective provides a far deeper insight into the dynamics of the process described (Divine purpose as opposed to spontaneous inexplicable fluctuations), at the phenomenological level the descriptions of this ultimate dialectic are remarkably close.

Of course, the ultimate unity of all things as manifestations of Divine Will is the central image of Jewish mysticism. Just as the potential for the infinite, the abstract, the amorphous – the spiritual and its physical analogue – energy emanates from Him, so also does the potential for the finite, the limited, the categorized – the material. Thus the physical and spiritual, matter and energy, are both manifestations of the Divine Will underlying reality and hence can be freely interchanged and transformed. Here also, we have an almost exact parallel to the matter-energy duality of Special Relativity.

Subject-Object Duality

A further instance of duality which pervaded classical physics is the sharp differentiation made between the observing subject and the observed object. To classical mechanics, man – the subjective observer – can be idealised as being wholly apart from the object of his observation. His interactions with this object are incidental to the observing process. Man's internal, subjective life is disparate from the external, objective reality of the universe around him. This is in direct opposition to the Quantum Mechanical view. In this view such a duality no longer obtains. The observer (subject) and observed (object) can only be described as parts of a total all-encompassing system. The process of observation itself alters the state of the system – the conditions of the very thing to be observed. Internal life and the external universe, man and his environment constitute one indissoluble entity. Any idealized separation, any duality so distorts the actual situation as to make the resulting system meaningless. Internal life and the external universe, man and his environment, constitute one indissoluble entity

In Jewish Mystical Philosophy there is a similar profoundly holistic image of man as part of the plenum of reality. To some extent this is expressed by the microcosm-macrocosm apposition in which the universe – the macrocosm – is regarded as a reflection and manifestation of the archetype – man – while simultaneously man reflects and manifests the structure of the universe.³ The theory underlying this reciprocal relationship is that every aspect of the universe is a revelation of Divine creative energies. Hence at every level of the cosmogenic process there is expressed the pattern of the same primal Divine creative energies – a "homoeomorphism" – at the level of the individual, human society and the totality of the universe.

Outer and Inner Environment: A Reflexive Relationship

Another major way in which Jewish mysticism vitiates the artificial subject-object distinctions is in its representation of man as the one who internalises his environment.⁴ Man cannot remain a separate, objective observer. He internalises all external experiences to which he is exposed and incorporates them into his very being.

Man's actions profoundly affect, on a physical as well as metaphysical level, the very nature of the world around him

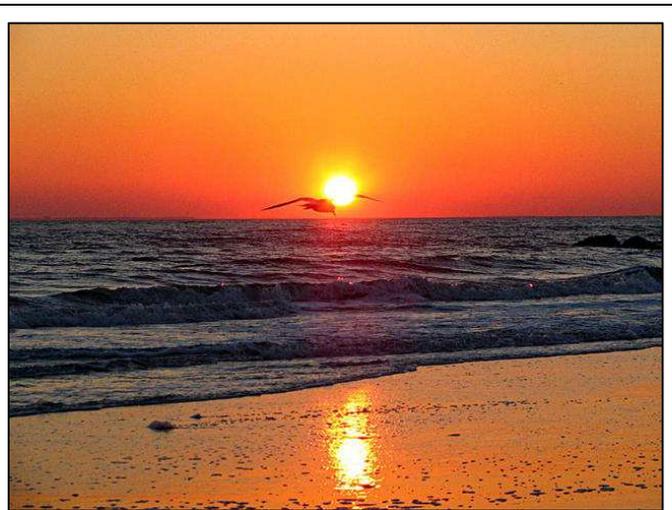
When exposed to the potential for evil in the world man does not remain aloof. He assimilates part of that evil within himself, thus making his efforts to overcome his grosser nature that much more difficult. The nature of the environment within which man lives profoundly affects his perception and understanding of the world around him. On the other hand, man's actions – the manner in which he comports himself in his world – profoundly affect, on a physical as well as metaphysical level, the very nature of the world around him.

In marked contrast to most mystical systems, Jewish mysticism is profoundly action oriented. The most exalted flights of metaphysical speculation, the most sublime states of ecstatic mystical union are a valueless perversion of man's purpose if they are not coupled with a *B'chein* – a constructive, practical consequence with respect to man's life and relationships in the here and now – the material world around him. Whether it is to sensitise him in his relationships with his fellow man or to re-inspire him to higher devotion to his Creator through his actions (*mitzvot*) on this world, some positive behavioural modification is of crucial importance. Man, the internal subject, and his universe, the external object, must become a synthesised whole.

Condensed from the original article and reprinted with kind permission from B'Or HaTorah vol. I (1982), pp. 35-40

Footnotes

1. Heitler, W. *The Quantum Theory of Radiation*, third edition, London; Oxford 1954, pp. 16-27. Schwinger (ed.). *Quantum Electrodynamics*, New York; Dover, 1958, pp. 209-224. Lamb & Rethreford, *Physical Review* 72, 241 (1947)
2. Rabbi Menachem Mendel of Lubavitch, *Derech Mitzvosecha*, New York: Kehot, p. 150; *Discourses for Shavuoth*, pp. 139-141
3. Midrash Tanchuma, "Pekudei"; *Avot de R. Nathan*, Ch. 1 *Zohar* 1; 8a, 140a, 250b, 11:20a, 48b, 75b, 111: 5b, 117a.
4. Rabbi Schneur Zalman of Liadi, *Torah Or*, New York: Kehot, 1972, pp. 10-11



The Golden Flute

*A sea of Peace and Joy and Light
Beyond my reach I know.
In me the storm-tossed weeping night
Finds room to rage and flow.*

*I cry aloud, but all in vain;
I helpless, the earth unkind
What soul of might can share my pain?
Death-dart alone I find.*

*A raft am I on the sea of Time,
My oars are washed away.
How can I hope to reach the clime
Of God's eternal Day?*

*But hark! I hear Thy Flute,
Its notes bring the Summit down.
Now safe am I, O Absolute!
Gone death, gone night's stark frown!*

Sri Chinmoy

...So where shall we start to understand the world about us and the world within us? The world within us is so enormously complex that we want to understand the world of nature first. Perhaps if we could start with ourselves, not to hurt, not to be violent, not to be nationalistic, but to feel for the whole of mankind, then perhaps we shall have a proper relationship between ourselves and nature. Now we are destroying the earth, the air, the sea, the things of the sea, because we are the greatest danger to the world, with our atomic bombs – you know, all that sort of thing.



J Krishnamurti, *On Nature and the Environment*

Brockwood Park, 1980

Ancient Magic in Modern Science



By H P Blavatsky

Ostende, July, 1886; Published in *Theosophist*, October, 1886

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world¹ – yet, he is right in his statement. It is Aryan metaphysics² that have led the mind to occult knowledge – the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism – the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter – that has been the primitive bond that has cemented into one cornerstone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does – to protect their palaeographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, historical Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Ninevah, or an ancient tile-cylinder – that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the "superstition" of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formula; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic – worse than that, SORCERY – in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere.

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the genus *canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus hysterical hypnosis, but that does not make it the less magic. The result and outcome of primitive Revelation to the earlier races by their "Divine Dynasties" the kings-instructors, became innate knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of "abnormal" genuine manifestations, mediumship. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present

generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and – to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The "witches" of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to sorcery, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light," to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *volens volens*, science has to take it in hand. Archaeology in its most interesting department – Egyptology and Assyriology – is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and nothing but the truth, there seems to be no help for it. If Archaeology counts discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F.R.S.'s" of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian rhombs, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations – the whole paraphernalia of that hateful "superstition" – stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the post-mortem passport furnished to the osirified soul³ of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant--a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the XIIIth year and the second month of Schomoo, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)⁴ for the High-priest Pion-ki-moan, and the scribe of the temple of Sosser-soo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for

eternity. When ready, the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the "lady singer," Nefrelit Nimutha, gone into eternity the year so and so – "some hundred years before!" The whole in hieroglyphics.

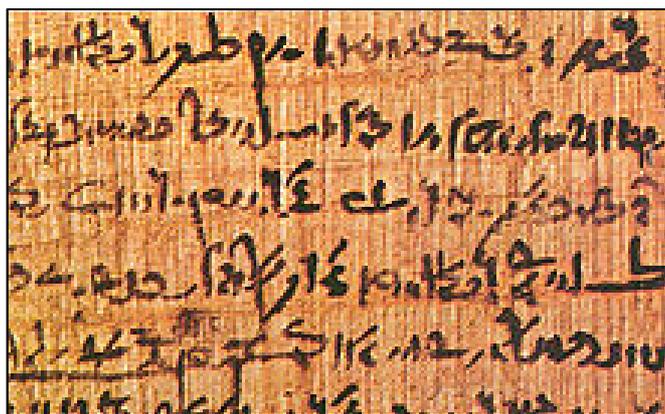
This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniathon and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings-manes, viz., of phantoms and ghosts. The same is found in the histories of other nations.

All claim for their first and earliest dynasties⁵ of rulers and kings, what the Greeks called Manes and the Egyptians Ourvagan, "gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word manes meaning urvagan," he says, "and that term in its literal sense signifying exterior image, we may suppose, if it were possible to bring down that dynasty within some historical period – that the word referred to some form of theocratic government, represented by the images of the gods and priests!"⁶

A dynasty of, to all appearance, living, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock and bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the divine Dynasty of Manes, the text of the "Secret Doctrine" will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archaeology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them Romances of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.



One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archaeological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately its most important fragments are missing. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the XVIth century B.C.,⁷ dating back to events that

took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVth (?) century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoar antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a magus during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and obedience. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh Senefru. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake nearby. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold"; but commanded that sacrifices should be made to the manes of those two magicians when they died. To this Prince Gardadathu remarked that the highest among such magicians never die, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the wisdom deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter."

"I can do so, great King," answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals," remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no

right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprises us of that which is evidently the chief subject of the archaic record – the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and with very long arms,⁸ were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings – the triplets.

A female slave having been punished once by the High priestess, the former ran away from the house, and spoke thus to the assembled crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.

Another magical feat is given by Mariette Bey (Mon. Dir. pl. 9, Persian epoch) from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the stele 114 which is an official statement about the election of Aspalout, shows how such events took place." (Gebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come," reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying, "Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be" Forthwith the whole army cried out, "But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ He will guide us, as the Ethiopian

kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the entire army saith: 'It is an excellent speech, in truth . . . a million of times'."

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

All the members of the Royal family pass in procession before the statue of Ammon-Râ – still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims, "This is your king! This is your Master who will make you live!": and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer." (Gebel-Barkal.)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs believed – as well as the masses – in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues had to be fabricated; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the divine (or infernal, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce its magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (manes) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article – on Magic.

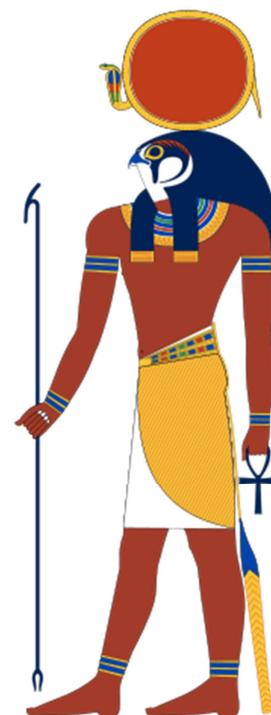
Footnotes

1 Essay preface by Colebrooke.

2 It is only through Mr. Barthelemy St. Hilaire that the world has learned that with regard to metaphysics, the Hindu genius has ever remained in a kind of infantile under-development"!!

3 The reader need not be told that every soul newly-born into its cycle of 8000 years after the death of the body it animated, became, in Egypt, an "Osiris," was osirified, viz., the personality became reduced to its higher principles, a spirit.

4 "Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "Sons" for purposes



of transmission of power and succession.

5 The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures," in reality, "gods," in their luminous astral bodies; the Sishta of preceding manvantaras.

6 Rossellius (vol. i, "Storia degli Monumenti dell Egitto," (p. 8). He adds that Manetho and the old Chronicles agree in translating the word manes by nekhues. In the Chronicles of Eusebius Pamphilius, discovered at Milan and annotated by Cardinal Mai, the word nekhues is also translated urvagan, "the exterior shadow" or "ethereal image of men"; in short, the astral body.

7 Suppositiously – during the XVIIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Caesarea.

8 Long arms in Egypt meant as now in India, a sign of mahatmaship, or adeptship.

9 This is the more to be regretted – says the translator of the papyrus – that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence." The data in the papyrus

are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers – and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their originality (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called "Contes de l'ancienne Egypte."



Endless Ages

Through endless ages, the mind has never changed

It has not lived or died, come or gone, gained or lost.

It isn't pure or tainted, good or bad, past or future, true or false, male or female.

It isn't reserved for monks or lay people, elders to youths, masters or idiots, the enlightened or unenlightened.

It isn't bound by cause and effect and doesn't struggle for liberation.

Like space, it has no form.

You can't own it and you can't lose it.

Mountains, rivers or walls can't impede it.

But this mind is ineffable and difficult to experience.

It is not the mind of the senses.

So many are looking for this mind, yet it already animates their bodies.

It is theirs, yet they don't realize it.

Bodhidharma

From *The Wisdom of the Zen Masters*

Edited by Timothy Freke





T.O.S. news

Brisbane Theosophical Order of Service, 355 Wickham Terrace, Brisbane Q 4000
Phone: (07) 3839 1453 FAX: (07) 3831 3692
Email: geoffrey.harrod@gmail.com
President: Geoff Harrod Vice-President: Dianne Manning

Dates for your diary

All interested people are invited to attend the planning meetings which are held quarterly from 10.00 to 11:30 am in the T.S. rooms. Meeting dates in 2014 are:

Saturday 3 May,
Saturday 9 August and
Saturday 6 December (AGM).

Concert to benefit the Home-schools in Pakistan
Sunday 8 June at 3:00 pm

Art Exhibition to benefit the mobility aids project in Assam, India Saturday 6 September & Sunday 7 September

You are invited to Music for Sunday Afternoon



With musicians:

Beth McBride - soprano

Robert Manley - piano and cello

Tim Marchmont - tenor

Emily Shepherd – violin

The program

will include arias, duets and beautiful pieces for violin and cello and violin and piano.

Devised and produced by Barbara Damska

Hosted by the Brisbane Theosophical Order of Service

When: Sunday 8 June at 3:00 pm

Where: The Theosophical Society Auditorium, 355 Wickham Tce., Brisbane

Cost: Adults: \$25, concession \$20 (afternoon tea included)

Tickets: available from Janet Harding (janetsharding@yahoo.com.au) and
Carolyn Harrod (cdharrod@gmail.com)

All proceeds are going to the Pakistan Qandeel home-schools



The Qandeel home-schools enable children, young girls and women who have no opportunity to pursue even a basic education, to attend classes. Reading, writing and arithmetic are taught by a teacher who holds classes at her own house which is in the same locality as the students. The TOS provides teaching materials, a fan, water cooler and sitting rugs as well as training, regular support and a small salary for the teacher.

In many cases, if not enrolled in the Qandeel schools, the boys would be playing in the streets or going to a religious school. The girls would be doomed to doing domestic chores and caring for their younger siblings. For these little girls there is no carefree childhood. The Qandeel schools are therefore a golden opportunity for these children and young women to start a new life.

The Theosophical Society

The Theosophical Society is a worldwide body whose primary object is to promote Universal Brotherhood. The Society imposes no beliefs upon its members, who are united by a common search for truth. Its constitution declares three objects:

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in the human being.

The Theosophical Society has no official doctrine. All philosophies, religions and methods of spiritual practice are within its scope of interest but not endorsed. Material published in this journal therefore does not carry any endorsement or represent any official viewpoint of the organisation.

The Motto of the Society is ***There is no religion higher than Truth.***

If undeliverable return to
Brisbane Theosophical Society
355 Wickham Terrace, Brisbane 4000

Contact

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