

Science and spirituality in the new millennium

A research into integrative philosophy

Free ebook, first edition, 2006

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Preface

The book you are now reading is the result of many years of dedicated study and application of the *practical* Ancient teachings that are known under various names today: Gnosis, Theosophy, esotericism, and perennial philosophy, to name a few. The emphasis on the practicality of these teachings will appear again and again in this book. The background for this is that the goal of this book is not just to present the highlights of the Ancient philosophy in a modern form, but especially to show you **how to use this knowledge in your everyday life**.

Tools and techniques are described that will enable you to transform your vision on life and society and help you to gradually transform yourself, *be* your innermost self! Thus, this book is a do-it-yourself book in the category of self-improvement, but it is more than psychology alone that is being presented here. The essence of the holistic paradigm, the idea that the whole of nature is a tightly interconnected web of relations and interactions is elaborated and illustrated.

Elements of Buddhism, Vedanta, Kabbalah, Platonism, Pythagorean teachings, and Alchemy are also perceptible in this work. The author regards all these philosophies as aspects of one Truth that can be paraphrased as "the natural order process". To those that study the human being and his place in the macrocosm it is abundantly clear that there can be only one Truth, but many aspects ("truths"). I won't claim that I do describe ultimate Truth (nobody can do that), but I do claim to describe some aspects ("truths") of the natural order process.

To acquire some understanding of the overall cosmic structure, function and order means to experience a joy that transcends anything else.

It is my sincere hope that the reader will be able to pick up some of this joy and that he will find a way to express this joy in his or her everyday life.

This book is actually a collection of articles and essays of mine that have appeared on the worldwide web, during the period of 1994-1999, on the now defunct [spiritweb](#) (but see www.archive.org and on my own domain (1999-2006), now hosted on [Tripod](#)

You can still find these articles at these places, but for this book I have added an introduction and edited the complete text to make it more readable.

In the appendices and in the sections on Arthur Young and John Bennett you will find more on *holistic science* and *integrative philosophy*, including some attempts to clarify the relation between the Ancient esoteric teachings and science. This is an ongoing effort of mine, in order to bridge the gap that, for many, seems to exist between science and spirituality.

Finally, I would like to express my thanks to D.J.P. Kok, the deceased leader of the Dutch Point Loma Theosophical Society, whose work has been a continuous inspiration to me. His writings and lectures served as a template for part of the Theosophy Basics

series and to some degree for my article on the afterlife. Also, the School of the Natural Order has been so kind to give me permission to use the diagrams and graphics pertaining to Vitvan's writings in my articles.

Enjoy your study.

November, 2000.

June, 2006

Martin Euser

[Discussion & feedback boards](#)

Introduction to "*Science and spirituality in the new millennium*"

You have just started to read a book that has the potential to change your life forever. It contains excerpts of some of the most interesting books and lectures on the hidden side of human life as well as results from my own investigations into the realm of esotericism.

Esotericism (a Greek word) pertains to that knowledge that is meant for a limited circle, the ones initiated into the mysteries, only. Today, much of the formerly esoteric knowledge has become available to the public at large, especially that knowledge that was once taught as the "lesser mysteries" (preparatory instructions) in the ancient mystery-schools. It has become exoteric knowledge. The greater mysteries, however, pertain to the real experience of that what has been taught and is available on the *subjective* level, for those that make themselves ready to receive the Gnosis, the understanding by experience of all that is holy, i.e. *whole*. Engaging in such a process is a decision that you will have to make for yourself. None will do that for you. It is a decision that will bring pain and bliss, as the purificatory process you have to engage in will expurgate the impure elements in your nature.

The first steps, however, are study and meditation on the thoughts like those offered here and is less demanding, although involving a reorientation on this world and your place within it.

The goal of this book is to help you make this world a better place. How can we accomplish such an ambitious goal? Well, by offering you the tools and techniques necessary to transform *yourself*! This is the only way to effect permanent changes for the good, because it gets to the root of the matter: ignorance and selfishness. By ignorance you can hurt others and yourself inadvertently, so, it would be great if we could diminish it, isn't it?

One of the best ways to do this is by studying the principles of the creative process, the way nature works. Therefore, I have compiled material from two esoteric traditions in the West, namely Theosophy and Vitvan's Gnosis, that are essential to the understanding of the human being, its place in the natural order and the possibility of spiritual evolution. It is to be understood that both Theosophy and Vitvan's Gnosis can be classified as examples of esotericism and deal with the same topics, albeit in different ways as you will discover.

When you get understanding through practice of the techniques described in this book you will be able to transform yourself, bit by bit, and thus help to change this world since you are an integral part of this world.

The most powerful technique for self-transformation is that of *visualization* coupled with selfless service.

In Theosophy Basics, part two, I deal at great length with this technique. Study it carefully, practice it, and you will find it a very effective tool in accomplishing your (positive oriented) goals.

My article on the afterlife may shatter some beliefs. It generated and still generates a lot of response on the [spiritweb](#). (now defunct). Rightly so, because it offers a deep insight into the workings of nature and contains many valuable clues about what life is all about.

The "Vitvan Highlights" series gives you some additional tools to effect a reorientation on this world in your mind. The semantic devices developed stress the fact of our being integrated in a dynamic energy world - a very powerful concept that shatters crystallizations in the mind. It also helps you function better in the **here-now** and thus help you express the qualities thus far hidden in your being.

In the appendices and sections on Bennett and Young I pay attention to the emergence of a holistic science, based on an application of esoteric principles to the natural world. You will see that science and esoteric philosophy agree on many points. My approach here has been to connect the principles of esoteric science and esoteric philosophy to some of the well-known 'mechanisms' described in science. This is very much an ongoing effort.

Finally, I wish you many hours of fruitful study.

Martin Euser

Section 1: Theosophy

Theosophy basics, part one

Science & Religion: Bridging The Gap

The seven jewels of wisdom.

A concise intro to the main points of Theosophy

Did you ever wonder why there is such a big gap between science and religion? Did you ever see a possibility of bridging this gap? As a scientist and psychologist I can clearly see the narrow limits to which science has confined itself. As regards religions, most of them have big trouble to present a clear, consistent philosophy of life. Neither of them

can answer urgent ethical questions satisfactorily.

So we face the strange situation of science, claiming certain theories to be a fact of life, while religion claims other visions to be true.

Now, common-sense-logic demands that there is one truth; at least we cannot embrace two essentially different opinions about life and nature.

In fact there is an old philosophy called Wisdom-Religion that claims just to bridge this gap. Nowadays this philosophy is called Theosophy, brought to the West by H.P. Blavatsky under guidance and inspiration of her teachers (the Masters of Wisdom and Compassion). This will be the subject of this document. At this place it will be proper to state that this is not just a fancy philosophy, but, on the contrary, a grand system of truths based on the spiritual visions of thousands of wise men, prophets and great founders of religions through the ages. This philosophy can and should be tested by all serious searchers for truth. Theosophy gives some guidelines how this should be done. At the end of this document this will become clearer (if not, put your questions and I will discuss it). It is most certainly a practical philosophy of life, what will become apparent if you apply its principles to daily life.

The gap, spoken of above, has not always been there. It has grown gradually, as science split itself from theology. Nowadays science is completely materialistic in its views. Even consciousness is reduced to materialistic processes. But we can already notice the vague contours of a new, less materialistic science that incorporates the paradigm of wholeness or the essential connectedness of all beings. David Bohm was one of the pioneers in this area.

Paul Feyerabend, a philosopher of science, has shown that scientific models are comparable to the models of nature, pictured in the old myths of humanity. See his work "Against method", 1975. This should make the scientists think again about their paradigm. It is totally outdated and they find themselves stuck in their attempts at understanding nature in greater depth (mind that I'm not talking about technology here – that is only derived from scientific knowledge).

Plato would say that materialistic science can never arrive at truth, because it wholly depends on what our senses tell us about the world. Instead we should develop our inner sense of understanding to such a degree that we can perceive the causes behind all visible phenomena. Our outer senses are just a help for living on this outer plane of life.

Theosophy closes the gap between science and religion by providing the knowledge of the principles of nature which can be recognized by both religion and science, if properly investigated. In essence, Theosophy is the core of all great religions and grand philosophies (such as from Plato and Pythagoras). In its religious aspect it tells us what the goal of all life is; in its philosophical aspect why things are as they are. In its scientific aspect it tells us how nature works. These three aspects are all interconnected and should never be separated, because separation causes a real loss of understanding. Separation also causes science to lose its ethical basis, which is just what has happened during the last centuries.

Knowledge of (esoteric) science gives tremendous responsibilities. Abuse by selfish

minds can cause severe disasters. That's why this kind of knowledge is severely restricted from being given to humanity. Of course, sometimes dangerous knowledge is discovered by scientists themselves, like the secrets of nuclear energy. It has created a real threat to the safety of mankind.

Well, you might ask, what knowledge *is* given to this world? This is the subject of the next section.

THE SEVEN JEWELS OF WISDOM

Theosophy gives an outline of universal principles, the operations of which can be recognized by everybody with an open mind. Recognition of these principles is possible through gradual development of the faculty of understanding (by unselfish service to mankind combined with esoteric study). All these principles can be found in the literature of many religions, especially the mystical sections, e.g. Sufism, Gnosis, ancient Kabbalah, certain parts of Buddhism, Hinduism, etc, as well in old myths.

The most important principles or truths are called:

"The seven jewels of wisdom".

Together, these jewels give a sublime, practical system of ethics, incorporating the idea of Universal Brotherhood (the essential connectedness of all beings). These jewels can be used to build a system of science, which is based on consciousness as a primary factor. Those that want to know more about the jewels than is said in this essay are referred to the bibliography at the end of this article (the books mentioned there are now on the web!)

First Jewel

The first jewel concerns the doctrine of reincarnation or *reimbodiment*.

Theosophy proceeds from a spiritual point of view. It says that consciousness is prior to form or manifestation. Consciousness imbodyes itself periodically in a suitable form. Socrates talks about this in [Plato's Phaedo](#).

This doctrine really is the about the **law of cycles**. All processes in nature are of a cyclic nature. There are literally hundreds of examples in nature that substantiate this law. Some more examples:

- the seasons in nature
- growth of seeds, fruition, decay, death and rebirth of new seeds
- fever

- revolution of planets around the sun
- civilizations
- valencies in the periodic system of chemical elements
- thought-processes (a thought is born, can grow and can die..)
This particular example will be explained more fully in theosophy basics, part 2, because of its special importance in getting control of your life.

What looks like an unconnected bunch of examples, is in reality related to each other by a process called: the analogous workings of nature.

Second Jewel

The second jewel is the old doctrine of **karma** (*law of cause and effect*) which is about the restoration of harmony (equilibrium) after disturbances.

This law states that every action produces a reaction that is in accord with the action. This law is active on all planes of being: physical, psychologically and spiritually. The Christian bible has the proverb: 'As you sow, so you shall reap', which is exactly the same idea.

Karma is the universal law of justice, perceptible to the mind's eye (cf. Plato). There is no other logical consistent explanation for the very great differences between people than provided by this jewel of wisdom and the twin doctrine of reincarnation. It also is one of the most difficult principles to grasp, because of its endless ramifications and applications to all aspects of life.

Those who believe in blind chance may do so, but they are really incapable of explaining many phenomena like telepathy, clairvoyance, etc. Also it is downright amazing to me that relatively few people observe the intelligence working through nature, configurating a single cell into a human body, and, maybe even more striking, the intelligence that is unfolding right under their noses in their children growing up. There are very marked stages visible in the above mentioned processes and I don't think that materialistic science will ever be able to explain these stages and processes.

Theosophy gives at least some hints about the forces, energies, that play a role in these processes. It says, for example, that the principle of conservation of energy extends to all planes of nature, including the mental plane. That makes sense, don't you think? Thought-energy is a powerful energy that certainly has its effects on the mind of oneself and of others. It is being conserved, though the *forms* it is being expressed through are being subject to change and transformation.

Third Jewel

The third jewel concerns the *doctrine of hierarchies*.

This principle of nature is not well-known. Yet Plato and Pythagoras taught it in their academies. They stated the hierarchical structure of nature to be a fact. Indeed, we can observe some remarkable examples in nature and elsewhere that point clearly in this direction:

- Our body is organized in a most hierarchical fashion. It is composed of organs, which are itself composed of tissues, which are composed of cells, which are in its turn composed of certain structures, etc.
- The many kingdoms of nature have a certain hierarchical relationship that can only be mentioned briefly here. The mineral kingdom can said to have a relation to the human body. (think only of the bones in the human body) The plant kingdom uses minerals in its chemical, physiological processes. The animal kingdom uses the mineral and plant kingdoms The human kingdom uses (or maybe better: misuses) all kingdoms below it. (an example of a remnant of the plant kingdom in the human body is: hair)

There are other kingdoms which cannot be elaborated upon now, but may be briefly mentioned. Above the human kingdom there are divine kingdoms (why would the human race be the most evolved species in the universe? It isn't.)

- In man himself there is most certainly a hierarchy of beings

For simplicity I only mention some:

- the mineral and plant parts in man (bones, respectively hairs)
- the animal part in man
- the thinking part in man
- the inspirative part in man

This will probably raise some questions. In theosophy basics, part 2, I say a bit more about these parts. Mark that these ideas were well known among many of the ancient peoples. On Hawaii we can find the Huna religion which just treats of the same ideas as found in this example. Of course, Plato, Pythagoras, Confucianism, the Kabbalah and also Christianity (body, soul, and spirit) refer to the fact of the composite human nature.

Societies have inherently such a structure. There is a government (which does a good or bad job..), there are states, counties, towns, families and individuals.

Because intellectual knowledge is higher valued than real wisdom, we see the deplorable picture of governments that are not able to really help their people. The accumulated wisdom of all ages *is* available to those who want to listen and think it over.. In lit. 1 one can find more about this jewel, which is also called the doctrine of emanations, because hierarchies are a result of emanations from the Spirit (Self) configuring Itself in matter in various degrees or states.

Fourth Jewel

The fourth jewel is *the principle of the unique characteristic of every being* and class of beings. This is a rather abstract principle to grasp.

The idea behind this principle is that every being, consciousness, manifests itself in just that form that is in accordance with the developed qualities of the re embodying consciousness. Human consciousness takes a human form (body), animal consciousness re embodies into an animal, etc. More specifically stated, a horse-consciousness becomes a horse; a rose-consciousness becomes a rose, etc.

This brings up the question of heredity. Materialistic science tells us that the cause for a rose-seed developing into a rose lies in its genes. Well, to be sure, heredity exists, but it is only a secondary phenomenon. We can ask a question: what are the causes for a certain pattern of genes to exist? This question can never be answered by science as it is now. Theosophy gives some general clues when we combine the seven jewels together. At this point I should point out that there are many questions on the level of detail that require a life-long study and research. At the end of this document I will provide some keys to be used in this kind of research.

It should be clear by now that this principle reverses the point of vision regarding heredity: heredity is not a cause for our character, but just the *result* of our character that we built during ages and ages. Heredity confines itself mainly to the physical aspect of man.

Fifth Jewel

The fifth jewel of wisdom concerns the *principle of progressive evolution*.

Now, evolution, as understood by [Darwin and his followers](#), concerns itself with the transformation of forms and the survival of the fittest.

Theosophy regards these processes as secondary processes and states clearly that *consciousness* is the primary factor in evolution. It doesn't deny a struggle between beings, but points out that there is actually a lot of cooperation in nature. Indeed, we begin to understand a little more of the intricate ecosystems, symbiosis, mimicry, etc.

Evolution means literally, to e-volve, to manifest certain qualities (of consciousness in matter!). No phenomenon is possible without an active, intelligent force. Each phenomenon is evolved from Universal Life-Matter in a long line of differentiations. At the same time it is Life, involved in Matter. So, we have two concurrent processes, instead of just an empty transformation of forms as the Darwinists will have us believe.

Now, regarding the term *progressive evolution*, it is stated that there is a gradual

development of qualities of consciousness, as can be seen in the different kingdoms of life. Plants are more evolved than minerals. Animals are more evolved than plants, men are more evolved than animals (some people may think differently..). Of course, we seem often to behave like animals (this *is* a part of our nature) but there are also many examples of unselfish people who sacrifice their own life for others.

Man has evolved the thinking faculty to some degree, animals have this faculty in a latent condition.

The doctrine of progressive evolution states that beings in a certain kingdom develop their consciousness by experience in this world, they reincarnate in the same kingdom until they have reached the limit of possible experience in this kingdom. Then these beings can enter the next higher kingdom, after a certain period. In this new kingdom they can evolve higher aspects of consciousness. This fifth jewel is clearly connected with the third one, hierarchies, and the first one, reincarnation.

In fact all these jewels are indissolubly connected. Those who wish to pursue the subject of evolution, as theosophy describes it, further are referred to lit. 2. (available on the web)

For men, it is taught, there are still a lot of aspects of consciousness that can be developed. To give two important examples: the faculty of understanding (discernment) and the faculty of inspiration (consciousness of the essential unity of all beings). This is our great task. Nowadays we mostly let control our lives by our lower desires and impulses. Instead, we can use the faculties of Imagination and Will to create a powerful image of Brotherhood, cooperation and peace. This fascinating subject is elaborated in part 2 of theosophy basics. It is really a most effective way of changing the mental atmosphere (Teilhard Chardin's noösphere) on this planet. Plato says: 'Ideas rule the world', and he is right. Of course, we should also perform the necessary actions to help realize our ideals.

All the great Teachers of humanity point out the way out of human misery. This is further elucidated in the next two jewels.

Sixth Jewel

The sixth jewel of wisdom states that: *duality is the basis for all manifestations*

Krishna speaks about the 'pairs of opposites' in the Bhagavad Gita. *1) Mind and Matter are the two poles of manifestation. The interaction of these two poles causes all progress and regress. This, again, is a most profound subject with profound philosophical implications.

We can choose between selfish action and selfless service for the benefit of the whole. Those who act selfishly confine their consciousness to a very narrow area of existence and experience.

Those who work for the benefit of the world extend their consciousness to higher planes of consciousness. Of course, this is a gradual process. In Buddhism, there is a teaching about the Path of Compassion. Those who work for the benefit of others, who have no feelings of separateness from others (the greatest heresy in Buddhism) tread this Path (not for themselves, but for others). They refuse Liberation or Nirvana when faced with the possibility of acquiring this, because they do not want it as long as others suffer in misery. They do not desert the poor orphan humanity. This is the most sublime ethics ever conceived in the entire history of mankind!

Seventh Jewel

The seventh jewel is about *knowing the essence of all life*.

What is the origin of all things? How does the One Essence become the manifold? These questions are really most fundamental in philosophy. It refers to the Source of all manifestation.

Is it possible to know the origin of life? Yes, Theosophy answers. In the heart or core of each being Universal Life is to be found. 'Thou Art That', the Upanishads say. Every human being can discover this Divine Spark inside by gradually evolving higher aspects of his/her consciousness. This will result in a realization of the connectedness of all beings. This realization can be called 'enlightenment' and is really a stepwise, gradual process.

Mark that evolution is the expression of inner faculties of consciousness. It has nothing to do with color of skin, etc. By treading the Path of Compassion, not for one self, but for the whole, one is bound to discover the core or essence of things.

To be realistic, this will take many reincarnations. Of course, this doesn't matter, because there is no end to evolution.

The only thing that matters is the right application of the right understanding of the ancient wisdom to daily life by using your commonsense.

Some keys for the scientist-philosopher.

The main purpose of all that has been said is to demonstrate the existence of a coherent, consistent philosophy of life, which shows us the rationale for ethical behaviour. Who would be so stupid to hurt his fellowmen when he understands that by doing so he is really hurting himself? The essential connectedness of all beings is a central theme in this philosophy.

The second purpose of this document is to provide some stimulating thoughts for those scientists (or people who are really interested in science) who understand that a

synthesis between old religious truths and science *is* a possibility. Now, I cannot provide a finished, complete system of deductive methods of esoteric science. A lot of building blocks are already provided, however, by Theosophy. A combination of inductive and deductive methods may be in place for the diverse sciences.

An important principle can be found in the statement:

"Nature works along analogous lines". Macrocosmic processes are analogous to microcosmic processes.

The application of the seven jewels of wisdom is possible by using this masterkey of analogy.

The Hermetic axiom: "As above, so below" is to be applied in every direction conceivable. A deep study of the third jewel, along with the other jewels of course, will yield surprising results, I think.

Also a study of old myths and sacred literature will furnish food for deep contemplation. H.P. Blavatsky tells us, in her book "The Secret Doctrine", that seven keys of interpretation must be applied to each symbol and allegory to fully understand what is meant.

As far as I have been able to establish, these seven keys are: geometrical, numerical (e.g., Ancient Kabbalah), physiological (& anthropological), physical-chemical, metaphysical, astronomical (& Ancient astrology, now hardly available), and psychological (in the sense of: "Man, know thyself" and thus know nature). Geoffrey Baborka (author of "The Divine Plan") seems to have researched this question about what these keys are thoroughly and I may write about his findings in a next update of this article.

This is really a master-project, which none can undertake alone. Nevertheless, I hope that some daring minds *will* take up the challenge of synthesizing religion, science and philosophy into one system along the lines sketched. The broad outline of this system is already given to us by Theosophy. I recently discovered (June, 1996) that Vitvan has done some valuable work in this direction - see further chapters in this book.

Update (2006): John Godolphin Bennett has developed a discipline called

[Systematics](#);

this is a very relevant method of connecting fact and value. You will find more about it in my [my blog on systematics](#) and in section 4 of this book.

Scientists will need to incorporate consciousness as a basic factor into their system, otherwise they will fail to fulfil their real task: helping people to understand how nature really works, thus motivating them to act and think according to the principles of the timeless wisdom hidden in the book of nature; principles which are, to some extent, revealed by *Theosophy*.

Note

Krishna is conceived of as the Logos by the famous Brahmin Subba Row, in his "Notes on the Bhagavad Gita", Theosophical University Press. Subba Row also analyzes the fundamental misunderstandings that have crept into Hinduism and Buddhism. Mme Blavatsky and G. de Purucker have done this too in their writings to some extent, including information about the misunderstandings that plague Christianity, and other monotheistic religions.

[Gerald Massey and Alvin Boyd Kuhn](#) have devoted a lifetime of research pertaining to this matter (especially in connection to the restoration of the original ideas behind the Christian Bible).

Bibliography

[see also a fuller bibliography in theosophy basics, part 2]

[Fundamentals of the esoteric philosophy, G. de Purucker.](#)

This file is in Adobe Acrobat 3.0 format. Be sure to download an Acrobat 3.0 reader at Adobe's site or a suitable Netscape plug-in at Netscape's site.

[Man in evolution, G. de Purucker.](#)

New paradigm regarding evolution

[More online theosophical books](#)

4. [Katherine Tingley manuals on theosophy](#)

A series on some of the main tenets of theosophy

Theosophy Basics, part two.

The Psychological Key to Man: Theosophy

This article will be dedicated to a thorough analysis of the thinking faculty of man. It will also include some practical, safe, exercises for analyzing your own stream of thoughts. On the whole, it will be seen to provide the psychological masterkey to spiritual growth for the individual as well as the collective, because it provides a testable model of facts of life. By applying the practical methods given, everybody can recognize or verify the stated ideas about man, life and cosmos.

Philosophers in the West have spent much time thinking about many topics. Rarely, however, did they analyze thinking itself. Now, obviously, it is a most remarkable fact that we as humans can reflect upon ourselves, ask ethical questions and make conscious decisions about our acts. So, it would seem only natural that we would ask ourselves the question: 'What is the thinking faculty?' or 'How does this faculty work and what are its attributes or aspects?' Fact is that we rarely do so. Theosophy explains why this is so, by stating that we are so to speak only beginners regarding the use of the thinking faculty. This will become apparent later on in this article.

For clarity I will divide this article in five sections:

Section 1: The composite constitution of man.
A grand scheme of what man essentially is.

Section 2: The seven aspects of thinking according to Theosophy.
A brief description of these aspects is provided.

Section 3: Thoughts and the process of thinking.
This section and the next two contain the psychological key for changing your life.

Section 4: Controlling the flow of thoughts.
Changing the thought-pattern.

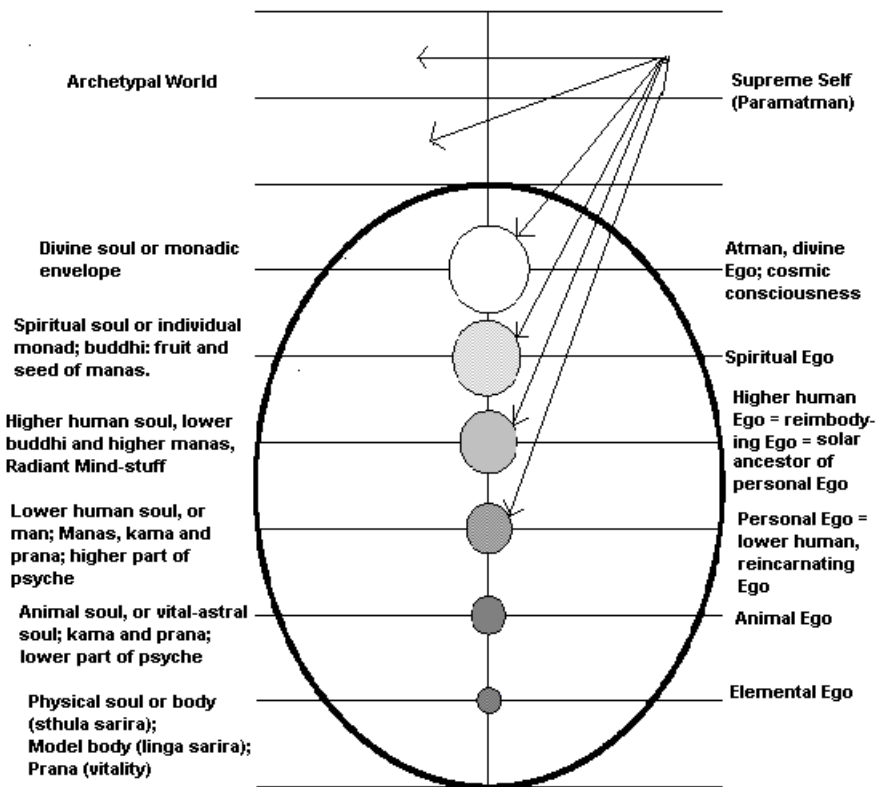
Section 5: Socratic thinking: a question of mentality.
What is lacking in our world?

Section 1. The composite constitution of man.

The purpose of this section is to present in shorthand a 'model' of man, which can greatly enlarge our understanding about the relationship between 'us' and the Universe. If we get a feeling for this, it is easier to grasp what follows in the next sections, because 'what is above, is below' (the Hermetic axiom).

Theosophy presents a kind of spiritual-material model of man. Matter, in Theosophy, is viewed as crystallized spirit and spirit as rarefied matter. Spirit and matter are ultimately states (manifestations) of One Principle that is the One Life-force. Science recognizes the fact that matter and force are convertible into one another. The perennial wisdom adds that this fact also applies to the psychic and spiritual realm. Old forms of thought can be dissolved and the frozen energy can be liberated and used in new forms. More on this topic in a later section.

The model below is sometimes called: the egg-scheme. See figure.



The circles within the egg-scheme symbolize so-called 'monads': sparks of the universal life-force. These are pure Spirit. The monads act as foci or knots for the stream of consciousness, that flows from the Supreme Spirit or Logos (the "Word") at the top of our hierarchy (= most spiritual level in our hierarchy) down to the 'grosser' states of consciousness-matter.

We all have a ray of the Supreme Spirit in us, and this provides a way to find the path within, a way to place one's consciousness in more subtle states of matter within our hierarchy (sphere of life). See lit #1, where the topic of the Supreme Spirit or Supreme Self or Silent Watcher is treated in the context of the egg-scheme, the seven jewels of wisdom, and, initiations.

Let me add here, that all this stuff has nothing to do with escaping reality since the spiritual planes or spheres are already present in us here and now, and it is only a matter of recognition of this fact that will help us to open our mind to these spheres, influences, within ourselves and learn to give expression to these energies!

In order to manifest themselves, these monads need to make use of a dual pair of organized consciousness-matter. This dual pair is split up in the egg-scheme at the left-hand side (vehicular aspect = 'soul', carrier of consciousness) and at the right-hand side (Ego or center of consciousness).

Each ego in this scheme expresses the evolved faculties of the corresponding ego-emanating monad. The divine ego expresses far more faculties than the personal ego. Likewise, we as persons have evolved more qualities of consciousness than the animal

monad, which forms a necessary part of our constitution. We need it and, of course, our body in order to express ourselves in this world. The arrows pointing to the various monadic centers indicate the fact that these centers have developed self-consciousness. The animal soul has not yet done that. It follows blindly the impulses and suggestions given to it by the personality.

One's personal consciousness is centered in one's personal ego. The following table shows in a nutshell some of the developed qualities of consciousness of the diverse monads. See also lit. (1,2)

Divine Monad: Inspiration, Unity-consciousness

Together with the spiritual monad: our inner god or Higher Self. The range of consciousness of this monad is said to encompass all the planes (inner and outer) of our galaxy, the Milky Way. Sanskrit corresponding name: atma(n).

Spiritual monad: Enlightenment-principle (understanding, intuition; Sanskrit term: buddhi). Also known as the (holy) Guardian Angel. Range of consciousness: entire solar system.

This monad is the vehicle for the divine monad. It partakes in the heavenly world and to some extent in the world or sphere of the human being. It seems to warn us in times of danger, but its voice is not easily heard because we are not used to listen to the voice within, totally absorbed as we are by affairs of the world. These two monads are part of the *spiritual* line of evolution of a human being.

(Higher) human monad:

Vitality, emotion, desire; also higher aspects of thinking, and part of the understanding faculty.

It is the parent of the personal monad. Range of consciousness: all the planes pertaining to the earth (far more than the physical earth alone).

The higher human ego and the higher human soul together can be called a 'son of Mind', in Sanskrit: manasaputra (manas is mind, putra means son), because of the fact that this being has developed noetic mind (higher manas) to a large degree. This being is the one that enkindled the human thinking faculty by projecting a ray of its manas (some of its *fiery* essence) into the embryonic thinking organ of the human being, generations ago. Keep in mind that the Element of Fire is something quite different from ordinary, terrestrial fire, though in that fire too there is the subtle essence of Fire at work.

This event in human prehistory has brought a strange condition to bear on the human race. The Prometheus myth of the ancient Greeks is reminiscent of this event. He stole the sacred Fire from the Gods at the Olympus, gave it to humanity and was severely punished for this. This is a clever parable that is full of hidden meanings! You will have to study it thoroughly, together with the theosophical teachings, in order to extract the

carefully veiled meanings.

A few symbols explained: (see also further on in this section about the higher human monad for explanations of terms)

-The sacred fire: the faculty and power of thinking, of the nature of Fire

-Epimetheus, his 'stupid' brother: the infant humanity, with its thinking faculty in an unevolved state

-Prometheus: symbol for the inner Manasaputra (the higher human ego)

-Prometheus being chained to a rock: the manasaputra is karmically connected to the earth sphere, though working in its own sphere, of course. It is an intermediary between the Gods and the human kingdom. In a sense, it is the crucified Christ between the criminals on the cross next to him (Calvary). The one criminal that says to Christ that he will be with him in Paradise is the one that recognizes his Father in Heaven (the Manasaputra is a Christos, baptized with the spiritual light of the spiritual monad) as his parent monad and intermediary to the divine spheres of being.

Plenty of symbolism here, especially since the crucifixion story is a literalization of the event of a Fourth-degree initiation, symbolized in the form of drama-play in the Ancient Mystery-Schools of Greece according to Theosophy. But I can't go into that further here. Interested readers are referred to Gottfried de Purucker's booklet about the Four Sacred Seasons (online at: [TUP online](#)) and his booklet "Clothed with the Sun"

-Prometheus' liver being picked out by an eagle (this gets really esoteric): the liver has to do with the passions, the eagle with the activated, thinking faculty, active in the Element of Air (the element of communication in alchemical symbolism). Thus, the symbolism expressed here has to do with the transformation of the passions (kama-manas or desire-thinking) to spiritualized forms of expression (buddhi-manas or enlightened thinking). In other words, the symbolism pertains to the evolving of noetic mind, not cortical intellect (which is but its servant - beware of arrogance, cynicism and scepticism: the characteristics of one-dimensionally evolved intellect).

In case you wonder why it is Prometheus' liver that is being picked out instead of his brother Epimetheus: I think that, in a sense, Epimetheus has changed his character, since he shares a bit of the Fire of Prometheus. So, in a sense, Epimetheus may now be called a (beginning) Prometheus on his own. My guess is that *this* Prometheus (chained to the rock) may be the changed Epimetheus, the 'manasaputrized' (i.e., with enkindled thinking faculty) Epimetheus. Keep in mind that there is often a change of role to play by mythical figures in ancient myths.

In another sense, the Manasaputra ("Prometheus") may be said to suffer from his connection with the particular human being in which he has projected a part of his consciousness, since the human being, the personality, is so immersed in gross passions in the psychic world. Something of this might affect this being of Light, like a parent suffers when his or her child makes a mess of its life.

-The Prometheus myth is a symbol for the *second* line of evolution of the human being: the evolution of the manas (the thinking faculty)

Greek myths are very hard to understand, but I have provided a few clues here for you

to ponder about.

Think about this and you may begin to understand the reality of this event. After all, there is a great mystery in that the human being can think (and be self-conscious), a thing that cannot be said of an animal. A wide gap exists between the animal and the human being (although their physical bodies have many features in common). No biologist will ever be able to explain this fact of self-consciousness along a materialistic line of thinking. The Neo-Darwinian theory of evolution is incorrect in many respects as is known by all true spiritual teachers since they know that evolution starts by the impulse of spirit given unto matter.

The beings of spirit and matter work together in order for the first to get experience in the relatively denser worlds of matter (and develop faculties of the mind) and the latter for being gradually spiritualized or etherialized (see theosophy-basics part 1 and lit. 10 where you can also find some biological facts that to my knowledge are in flat contradiction to current mainstream evolution theories).

Noetic mind is a state of mind far above cortical thinking and it is transpersonal, of course. It can be equated with the Christos-energy, the 'Father in heaven', a lofty state of consciousness, characterized by impersonal, transpersonal, love.

I added the label 'Radiant Mind-stuff' as a descriptor for the higher human soul, because to us ordinary human beings this level or state of mind is seen as luminous (when one happens to see, or temporarily be united with, one's higher soul - this last event being an example of epiphany: result of exertions for the well-being of the human race), due to the fact that the Manasaputra has developed *buddhi*: spiritual discrimination, love, empathy, etc., to a considerable degree. The radiance of buddhi (the spiritual soul) makes the mind radiant because of its union with buddhi. This union is designated as: "buddhi-manas" and it is a state of enlightenment (a goal of the natural order process, but not the end of spiritual evolution or unfoldment).

I have added the label 'solar ancestor of the human being' as a description for this ego because it is the ancestor of the human being: the manasaputra was a human being - not necessarily with a body as we have now - in a previous cycle of development and the human being was then an animal forming part of the constitution of the manasaputra that was a human being then.

The adjective 'solar' pertains to the fact that the manasaputra has evolved the spirit (the elements of atma-buddhi) in combination with manas. Briefly: spirit is associated with the (spiritual) sun, psyche is associated with the moon in esoteric philosophy, alchemy, etc. The moon *reflects* the light of the sun (derives its light from the sun) and this reflective quality is characteristic of the psyche (which is integrated in the earth's astral light - this light itself being a reflection of the light of the Logos). Sounds complicated, huh? Yet this is only one example of the analogy between a microcosm (the human being) and the macrocosm.

Personal, or lower human Monad

Developed aspects: vitality [prana], emotion, desire [kama], lower aspects of thought [lower manas]. This is the monad that reincarnates. The personality is like a mask that is

put on during an incarnation. It is not the personality that reincarnates but the 'personal' monad that sends out a ray, forming a new vehicle in the composite stream of life-energy-substance-consciousness. It is the parent of the animal monad as the higher human monad is the parent of the lower human monad.

I added the description : 'higher part of psyche' at this position in the egg-scheme because aspects as cortical thinking and aspirations are usually attributed to the (higher) psyche by philosophers like Plato, Pythagoras and also Vitvan. The personality, or little ego, thinks: I am I, separated from others. The Manasaputra knows: I am, unique, yet an integral part of the whole that is the Supreme Self. The Manasaputra shares some of the psychological characteristics with his ray or emanation (the lower human monad). It shares to some extent in the karma of his emanation, so when his child-monad in incarnation suffers, it suffers too. A mystery indeed, but easier to understand when you draw the analogy with a child and its parents on the physical plane.

Animal monad: Vitality, Emotion, Desire

Part of the third line of evolution of the human being: physical/emotional/desire-mind
The soul (kind of psycho-electromagnetic 'field') which is associated with this monad is called: the vital-astral soul. This is the field or state of being in which our consciousness is active most of the time. I labeled this soul 'the lower (aspect of the) psyche'. A further clarification is this: this soul or field of awareness is centered in the lower chakras, beneath the diaphragm. Typically under the influence of the phase of the life-force that is called the libido - the drive for sex, etc.

Part of the process of spiritualizing lies in bringing (part of) the life-energy (the libido) to the higher centers (chakras) by focussing on spiritual-creative work. Don't force this too much - strike the golden mean as Pythagoras is said to have advised. Freud talked about the 'sublimation of the libido', which phrase expresses the same idea.

Keep in mind, however, that we need the impulse of our desires in order to evolve. We can't do without emotions or desires, but as is often stated in our literature, use the energy of emotion, desire, thinking, etc., in a constructive way.

The development of consciousness by the spiritual seeker and worker will bring him/her ultimately into contact with the 'baptizing fire [or light]' of the Christos, the inner manasaputra, which will open a new field of awareness ("noetic or spiritual octaves of consciousness"). Some interesting information concerning the development of consciousness can be found in the article 'The elixir of life' (in "Five years of theosophy", Theosophy Company - see also subsequent article in this book) and William Quan Judge's booklet "culture of concentration". See also the reference to Vitvan below.

This 'baptizing' (better: an absorption of spiritual energy-light) must or will be followed by an integration-process of this energy in the sphere of action on this earth, in order to bring more light to one's fellow beings. Cooperation for establishing a healthier world becomes a strong urge after this baptism (a kind of initiation). In this regard I can add that no extra-terrestrial or master, etc., can or will save humanity from its follies. We ourselves have to clean the house [the body]! How else can we learn the necessary lesson of compassion, love, cooperation and respect for nature and one's fellow brother/sister?

Physical Soul: The physical soul consists of the model-body (a template), also called 'linga-sharira' in Sanskrit. Sharira means envelope or body; Linga can be translated as 'model' and has also a connotation of creative energy. It is the carrier of the pranas or vital forces that express themselves in the physical body through the chakras. It is also the formative cause of the physical body (sthula-sharira) and it contains the astral senses, the necessary intermediaries between the outer senses and the mind. These astral senses are also involved with telepathy, clairvoyance, etc.

Important Sanskrit names in the egg-scheme are:

kama: desire (a neutral force, which can be used in a selfish or selfless way - see the section on the seven aspects of thinking)

prana: vital energy

manas: faculty of thinking; in the personality it is mixed with desire (kama) and typically active in the chasing to fulfill 'dream pictures' of possessions, position, power, 'romantic' relationships, etc., etc. which are all soap-bubbles of course, bound to vanish into thin air sooner or later.

buddhi: spiritual soul. Light-substance (not ordinary light, which is but a modification of the primordial Light)

atma(n): universal spirit. Also: the divine monad, a ray of the supreme Self.

The connection between the Human Monad and the Personal Monad will become clearer in sections 2,3 and 4.

Note that we have in the recesses of our constitution a divine core that is sometimes called: our 'Higher Self' (=Inner God). This makes the notion of theurgy in the Gnostic literature a bit more understandable. Iamblichus ("De Mysteriis") writes interesting stuff about this. The working of the Divine in man (= theurgy) is possible, just because there is a Divine element in man's constitution.

This requires a highly pure and selfless life as will be easily understood.

Our responsibilities towards the animal ego and the body are great but are completely unknown to our world. Yet, we can imagine that we have a great influence on this ego within our constitution whether we think negatively or positively. This influence is 'stamped' into the fabric of consciousness of the animal ego. Further elaboration of this and kindred subjects can be found in lit. 1, 2 and 7, 8, 9.

Deeper study of this scheme and related ones will reveal many facts, like the connection of the more evolved monads with the seven sacred planets, the solar system and Milky Way.

Gnostics speak of the Aeons (Angels, Archangels, etc.), Kabbalists of the (Sephirothic) tree of life, Indian Purana's of the Prajapati's. These are all names for the same hierarchical emanations from the One Principle and are all involved in the formation of our Cosmos. Remember, the third jewel of wisdom is concerned with hierarchies (see

my first article) or emanations.

Also, the subject of cycles (second jewel) is heavily involved with the relation between the several monads in our constitution (so are the other jewels!). See lit.6 and the following paragraph.

If one progresses in consciousness by one's own [and collective] effort, then one will transform oneself from being a personal soul-ego-monad to a real human soul-ego-monad, taking along the animal ego towards the stage of personal ego! This example shows the karmic interconnectedness of the monads. See lit. (1,2) for further development of these thoughts. The student of the Kabbalah may be able to map the tree of life on the egg-scheme. Vitvan has given an interesting interpretation of the tree of life (see URL further on in this article) which also closely matches the ideas expressed in the egg-scheme.

We will not concern ourselves further with these often very metaphysical (though important) subjects and confine ourselves to something more tangible: our personality (= lower human ego) and its relation to the (higher) human ego.

This will be the subject of all the following sections, which are based on certain of D.J.P. Kok's writings - see preface - for his students. He died in 1986 and I decided, in 1994, to paraphrase and translate pieces of his work that I find at times very insightful. I have elaborated upon those pieces and added some material of my own. Where I am very close to the original I will indicate this with a reference to him.

Section 2

The seven aspects of thinking according to Theosophy

Theosophy proceeds from a spiritual point of view. It states that consciousness is primary to form or manifestation. Everything in the universe has or better is life-consciousness that embodies itself in a suitable form according to the inherent characteristic (this is the fourth jewel of wisdom; see theosophy-basics part 1).

Thinking is a special mode of consciousness, certainly not the highest form there is, and is typical of humans. The word 'man' is derived from the Sanskrit word 'manas', meaning: thinker. So, we are unique beings in having developed the faculty of thinking, at least to some degree.

Now, we can distinguish several mental activities and qualities. To give some examples of these:

1. We can direct our mental attention to our body and outside affairs.
2. We can pay mental attention to our emotions.

3. We can plan actions.
4. We can desire to have some nice friends.
5. We can calculate our due taxes.
6. We can try to understand how nature works or why others act as they do.
7. We can have some inspiration to compose beautiful music, etc.

This diverse palette of activities involves the use of thought-energies, often converted into action of some kind.

Theosophy presents in this respect a practical, sevenfold, division of thinking: (thanks goes to D.J.P. Kok for developing this division)

1. The physical aspect of thinking
2. The emotional aspect of thinking
3. The vital aspect of thinking
4. The desire-aspect of thinking
5. The intellectual aspect of thinking
6. The understanding aspect of thinking
7. The inspirational aspect of thinking

A short description of these aspects will clarify their meaning. Also, we will see that each of these aspects has a lower and higher form. This can be understood as an example of the application of the sixth jewel of wisdom (the duality of all that is manifested). All these aspects or qualities of thinking are forces that are related to the diverse monads and layers in the egg-scheme. The hierarchies of our Cosmos reflect themselves in our constitution and also in our thinking faculty. See lit. (1,2,8,9).

These aspects can hardly be separated in our thinking, though usually one or two aspects are dominating. They work together comparable to a piece of music where we can hardly separate the individual notes from the whole, though key-chords can be recognized. Whether this music sounds harmonious or dissonant is up to us!

Special emphasis will be laid on the development of the sixth aspect of thinking (understanding). This will be described later.

Description of aspects

1. The physical aspect of thinking.

This aspect is well known to us all. We all say from time to time: "I'm hungry", "I'm tired", etc. Of course, we mean to express something as:

"My body is in a state of needing food", etc. This seems trivial, but it is not. It indicates that we often identify ourselves with our body. Our thoughts are very much involved with our body.

Interestingly enough, we can experience the opposite state of consciousness when we are absorbed in doing something that really interests us, causing us temporarily to forget about the needs of the body.

Of course, we have to take care of our bodily needs. A proper question arises in this respect: how much attention and time should we spend to bodily needs and how much to other affairs? This pertinent question can only be answered when we are conscious of the position our body takes in the totality of life, i.e. when we are conscious of the proper position of this aspect of thinking in relation to the other aspects. We will come back to this question later on.

The higher form of this aspect can be found in dedication to the well-being of others and oneself. Some examples: medical care, care for bodily health for oneself and one's children, doing our duties regarding the world, etc. [In fact, we see that we can hardly separate the several aspect of thinking. Vitality, emotion, aspiration, understanding, use of our body, all these aspects/forces work together.]

The lower form of this aspect finds expression in thoughts of separateness (the greatest heresy in Buddhism!). We often think that we have nothing to do with others ('mind your own business'), but this is not in accord with the spiritual point of view.

2. The emotional aspect of thinking.

This aspect of thinking is related to the reaction on sensory impressions on our mind. If we don't use our conscious thinking before reacting, then it can be said that we react instinctively, comparable to what animals do. In fact the animal ego, and our body of course, is closely involved with the lower aspects of thinking.

The emotional aspect is an important part of ourselves, as we all know.

The higher form of this aspect can be seen in emotional involvement with issues in society, e.g. when we are committed to ameliorate bad conditions in slums, stimulating others to give their best, etc.

The lower form of this aspect can be observed if someone feels hurt if a critical remark is rightly made or when a good advice is construed as a negative remark. More

examples: false romance; strongly fluctuating feelings of sympathy and antipathy; egocentric feelings of 'how bad this world is' without any real concern for suffering of others and no active participation in efforts to try to change things.

3. The vital aspect of thinking.

In (Western) societies we often see that people want to organize or fix about everything you can think of. We can observe that a great deal of energy or vitality is spent in these actions. It often turns out that we didn't think properly before we acted. We didn't foresee the consequences of our actions. Also, we are lacking in understanding that we can often leave things to the wise mind of nature herself.

A positive example is using your vitality for positive ends. A negative example is the destructive use of vitality for selfish purpose. This can be literally destroying things, but also building up business by manipulation, violence, and intimidation ("mafia-practices").

4. The desire-aspect of thinking.

The desire-aspect or force plays a major role in human thinking. The greater part of our actions stem from a **desire towards something in this world**. This can be anything: work, money, social status, etc. but also an aspiration towards the realization of ideals. Theosophy looks at this force as a neutral force, like electricity that flows through a wire ('the body').

Kok points out that the notion of 'sin' often is associated with 'desire'. This is a very limited point of view and likely to cripple one's mind when one sticks with the 'I-poor-sinner' syndrome.

Understanding the motive for our actions is of fundamental importance in the process of acquiring self-knowledge. This motive can be selfish or selfless. Rather than talking about 'good' or 'bad', which are relative terms, different in each culture and historical period, we can better use the terms "selfish" or "selfless" ("trans-personal") as a criterion for judging our own acts and thoughts. We can deceive ourselves, however, by subtle motives, e.g. ambition that may be altruistic, or, on the other hand may involve quite a bit of egoism, pride, etc.

It takes a lot of sincerity to see our motives clearly for what they are. According to the degree of developed discrimination (discernment) or understanding we will recognize these subtle motives.

Are we slaves of our passions or do we control our mind's activities? This important subject is part of the discussion Krishna has with Arjuna in the Bhagavad Gita.

Example of higher form: Lofty aspirations .

Example of lower form: Gross passions.

5. The intellectual aspect of thinking.

While most of us equate intellectuality with thinking, Theosophy states that this is only one aspect of thinking, and not the highest. Intellect works mostly with isolating problems out of their context. It gives fragmented, partial, knowledge. It has a limited ability to get to the core or essence of things, unless coupled with real understanding. It often leads to fighting against symptoms, solving nothing.

Higher form: use of intellect to work out practical solutions in the context of really understanding what the core of a problem is or what a situation is really about.

Lower form: blindly relying on models in science or wherever, without the necessary understanding of their inherent limits and shortcomings.

6. The understanding part of thinking.

Some people might equate understanding with intellectuality. That this can not be correct, will be clear by now. Understanding is sometimes called: 'intuition'. Kok clarifies that sometimes we 'see' at once a solution to a complicated problem. We see this with the 'mental eye', so to speak. It can take considerable time after this flash of insight occurred to us to work this out in a systematic fashion by use of one's intellectual aspect.

Understanding is involved with grasping the relationship between parts and the whole. One sees the relationship between science, spirituality and philosophy. One appreciates the fact that you cannot really separate the individual from the collective, etc. One recognizes the built-in harmony and order in man, nature, and, in the cosmos in general.

Theosophy calls this aspect of thinking: the *enlightenment* aspect. If one has fully developed this aspect, not only on the thinking level, but above that, one is technically called: a Buddha.

Example of higher form:

Using one's understanding of things to help others, to improve conditions of humanity, etc.

Example of lower form:

Using one's understanding of the character of others to manipulate them.

7. The inspirational part of thinking.

The influence of inspiration can be seen in great works of art. Also, mystics of all ages have witnessed great visions in a state of unity consciousness, an experience of the actual wholeness of all life. Sometimes we ourselves feel connected to all beings (to life in general), absorbed into a feeling of unity, while walking in a forest, etc.

In general terms, we can develop (identify ourselves with) this aspect only through developing our understanding or intuitive faculty.

Example of higher form:

Creating masterpieces of art; bringing new concepts into science (based on genuine intuition)

Example of lower (lowest) form:

Inspiring others to evil acts and thoughts. Often in charming disguise: a wolf in sheep's clothes.

If all seven aspects of thinking are completely developed, we can speak of a truly complete, harmonious, wholesome man. We have transformed ourselves from a personal ego to a human ego! Remember, the human ego type has developed all the aspects of thinking already. We, as persons, have just started to evolve some of the higher aspects a little bit.

Section 3. Thoughts and the process of thinking.

The contemporary world with all its science and technology doesn't know much about the faculty of thinking, thoughts, etc. Sure, scientists can register activities of the brain. A simple question remains, however: what lies beyond these activities? What is the cause or, maybe, are the causes, beyond idea's, thoughts, etc. Recall the experiences of telepathy many people have had. And what about mystical experiences?

These last ones certainly point in the direction of the possibility of spiritual communion with Higher, or better, Inner worlds of silence (to most of us), worlds full of life to others.

The Old Wisdom-Religion (nowadays called Theosophy) clearly states that One Life is at the foundation of all manifestations. Theosophy denies the existence of so called dead-matter (minerals are not dead, but in a 'sleeping' state so to speak). **Everything has some mode of consciousness**, is consciousness, enwrapped in some form, consisting in its turn of minor "consciousnesses". We see here once again an example of the principle of hierarchies. Each human being is like a cell in a body, a constituent of what the poet Emerson calls 'The Oversoul'. If cells start to grow wild, then the whole body is afflicted. See here the responsibility we all have for each other's well-being and for the environment in general!

Kok draws the *conclusion* that "**thoughts are living beings.**"

"Besides having a vibrational aspect they have life in themselves."

We will present strong arguments for this assertion shortly.

Follows Kok's argument that the stream of thoughts that pass through our minds consists of hosts of living beings. He adds that our faculty of thinking is so to speak the *capability of perceiving thought-forms or images*. We will soon see that we do not have to passively undergo the influences of these beings.

Kok continues: "The concept of the stream of thoughts as a host of LIVING beings provides an important key to changing our lives! By applying this knowledge (see also subsequent sections) we can open new vistas of perception and experience. Of course, we have to experience the correctness of this point of view in our own thinking, before we can apply this key."

Let's have a look at the characteristics of living beings. What is required for something to be called alive? (according to D.J.P. Kok)

1. Living beings are subject to the processes of birth and death.
2. Living beings require food of some kind.
3. Living beings have a character of their own.
4. Living beings can procreate in some way.
5. Living beings do have some consciousness of their own.

Analysis of thoughts will learn, that they conform to all of these points:

1. Regarding history, one often talks about the 'birth of an idea' in a certain era. Many examples can be given. Not only such dramatic events as the French Revolution but many other gradually unfolding episodes like the Renaissance, the industrial revolution, the computer-era, the information super-highway, etc., can be seen in this way. After the birth of an idea, it will grow, evolve to some extent and finally die, to be replaced by another idea (thought).
2. We all know that we often have some desires, maybe to buy something or so. If we fulfill this desire, the associated thought often quickly dies. If we can't fulfill it, one of two things can happen: we either forget about it or this desire becomes really strong, up to the point that we have to fulfill this desire. We almost drive ourselves crazy until we have got this wish fulfilled. We are constantly feeding this thought with our desire-energy (the fourth aspect of thinking), making this thought really strong and big. Many examples can be found of this process, showing that we can lose control of ourselves and get entangled in some acts resulting in a really messy situation. Oh, how do we desire that we never had done these things..

Thoughts take form and last longer corresponding to the degree to which they are sustained. They will die sooner when we spend little attention to them.

3. Thoughts having a character of their own can be understood as follows (my paraphrase of Kok's line of thought):
when we recall the fact that we are sometimes confronted with strange or incomprehensible thoughts, which we soon forget, then we can understand this to be due to the deviant character of these thoughts from our own character. These thoughts simply cannot find a proper soil in us to root and sprout.
Inversely, a thought or idea will strike a note in our consciousness much easier if the character of this idea conforms to the character of our personality.
Racist ideas will easier resonate in one's mind if one has an element of or a tendency towards racism already in oneself. Art will be more appreciated if we have a sense of beauty or harmony developed in ourselves.
4. The procreation of thought might seem a little odd at first sight. Yet, we all know about this. If a teacher tells us about something, and we 'buy' it, then these thoughts find a fertile soil in our minds, enabling them to grow, flower and come to fruition. On our turn we can transfer these ideas to others ('sow these thought-seeds'), where they can find a new life, etc.
5. A thought has its own consciousness. We all know, that we can be quite 'obsessed' by thoughts sometimes. We have great difficulty to break out of some strong thought-influence. The thought has grown to gigantic proportions, blocking other thoughts out of our consciousness. How to deal with such a situation? We must concentrate with all our efforts on other thoughts; especially we must get into **action**, to break out of this iron hold. A constructive approach is given in the next section.
A positive example of this own consciousness is when we are caught by some grand, inspirational thought, leading us into unselfish acts we normally would not do.

The following part up to the elaboration is a loose paraphrase and translation of a non-public document from D.J.P. Kok I have in my possession.

In order to investigate the nature of thoughts as living beings, it is advised to *see oneself more as a witness of thoughts than as a creator of thoughts*. Think of yourself as part of the One Life that is the essence of all. That will make it easier to get in the state of witnessing thoughts.

A good **exercise** to learn to recognize in what 'track' your thoughts naturally flow, is to *observe your thought-flow on the moments before you fall asleep*. Just observe as a witness (in this exercise). You can learn to recognize the quality or *character* of these thoughts, and, to recognize the several aspects of thinking. This will be helpful in the

process of getting to understand yourself better. You can also do this exercise on a quiet moment of the day. If you don't like what you see, then you can apply the methods in the next sections for changing your thought-pattern.

The process of thinking

Theosophy makes a division between **conscious thinking** and *unconscious thinking*. This has to be clarified.

Unconscious thinking is what we all do too often. We uncritically accept the dogma's of science, commercial slogans, technological innovations (are these ever being discussed seriously worldwide or even nationwide on their ethical implications?), political propaganda, etc., etc. It's quite easy for strong personalities to force idea's into the minds of people, as long as these last ones don't know anything about the effects of thoughts on themselves and the situation in the world. Yet, we should know better. We all know how war propaganda can drive people crazy. Propaganda, slogans, etc. can easily influence people when they are not conscious of the effects of these things.

This ignorance about the process of thinking and the effects of thoughts on others and selves has brought many disasters to mankind. We are in the *illusion* that we think consciously, that we control our thoughts, while the **facts** point in another direction. Fact is that we are drifting on the waves of thoughts projected and amplified by strong personalities who have clear reasons to do so (for personal gain, political power, commercial reasons, etc.). Mind, that this is all cleverly done. We are made to believe to have so many rights (what about our duties?), are made to believe that we need this or that latest object of technology (do we need it really?), made to believe almost anything. It's a scary situation.

How can we break out of this passive kind of thinking? By *conscious thinking*.

The recognition of thoughts as living beings is an important step towards conscious thinking, because it leaves no room for doubt respecting the responsibility one has for one's thoughts. Thoughts are simple, elemental beings that follow *slavishly* the impulse that is given to them. They mostly express their own consciousness when the process of thinking gets out of control... Many psychological disturbances could possibly be prevented if these facts were known and the knowledge of these things would be correctly applied.

In order to illustrate the process of thinking, one can think of the technique of transmitting radio or television waves. A receiver can pick up certain frequencies and by attuning to one of the channels messages are made visible and can be understood. Likewise, a person picks up thought-waves that lie within his bandwidth of thought-frequencies. In the case of the human thinking faculty it is clear that this can function both as a transmitter and receiver of thoughts.

When we look at a child, we can observe that it has its own character already at birth. Gradually it starts expressing its character during the first years of its life. This character forms so to speak the bandwidth within which thoughts can be received or perceived.

Nurture, education, and all kind of other factors influence the child and limit this bandwidth further by offering a narrow perspective on life. Not that the child doesn't resist tradition and prejudice, e.g. in puberty, but the environment's influences are usually too strong to resist. And so another 'decent' citizen is born, neatly adapted to the utilitarian way of life.

This explains why new, refreshing ideas have so much trouble to enter into the human mind. Our minds are just too **crystallized in traditional concepts** and notions of life. The receiving brain-mind can only pick up thoughts of certain frequencies and retransmit them. This fact is unconsciously or even consciously misused for commercial and political ends.

How to change all this? First of all, the process of change should *begin with the individual himself*, because he must realize in which mental situation or state he is in. Then only he can decide to change his way of thinking. He can tune in to other frequencies of thought, i.e. the higher aspects of thinking we have spoken of before, finer qualities of thought. Where I write 'he' you can substitute 'she', of course.

Now, we won't book any success if we try to combat our character-faults. Why not? This is because by combat we **feed** our thoughts, which are living beings. So they will grow *stronger* instead of starve to death. Instead of combat, we should forget about the unwanted thoughts, let them die. For this we need recognition of these thoughts and give them a positive impulse by simply thinking an opposite, positive thought. By thinking and acting according to this positive thought we outweigh, out-balance the effects of the negative thought. By persisting in this practice we can change the quality of thoughts and also make our thinking faculty function on other frequencies, more altruistic, spiritual, positive, etc. After some practice we will even no longer receive these negative thoughts (we may notice them but do not allow them to upset us). I'm addressing myself to reasonably healthy people here. Others may need psychotherapy to effect an integration and positive orientation towards life.

A short elaboration regarding this example.

The above given practice of changing one's way of thinking gives me an excellent opportunity to relate this practice to the workings of the seven jewels of wisdom. Now, obviously, when one succeeds in replacing a negative thought by a positive one, one has succeeded in establishing a new psychological equilibrium, however small the change may be. In other words, one has used the balancing force of karma in this process (second jewel). One has succeeded in changing part of the characteristic of one's thinking (fourth jewel is involved here) and one has made a little progress in spiritual respect (the fifth jewel).

When one, for example, succeeds to transform a feeling of anger into one of patience and withholding judgment (in the case that anger is arising out of a personal motive) one has certainly made an important step in rebuilding one's character along constructive lines. The other jewels are also involved in this practice:

-Hierarchies, because one acts from within the spirit on the psychic part of one's constitution

-Duality, because one uses psychic-spiritual energy in an opposite state of polarization, so to speak, and is able to neutralize the negative thought. It looks analogous to two beams of light that quench each other because being in opposite phase when interacting. A bit of a crude analogy, but it may hold.

-Cycles are also involved. When one carefully observes one's stream of thoughts one will notice the recurrence of negative thoughts [maybe in a different situation, in a different guise] and these thoughts will weaken over time when a constructive attitude of mind is being maintained. They will gradually phase out after returning on a cyclical basis.

The seventh jewel is involved, because one evolves a deeper understanding of the wholeness of life and the inter-relatedness of all beings. One becomes a better channel of expression for spiritual forces in this world. From a collective point of view one could say that one adds to the collective pool of knowledge that each human can tap (unconsciously). This pool may be more or less equated with Carl Gustav Jung's '*collective unconscious*'.

From a more mystical point of view we could say that the Oversoul (common to all) is experiencing manifestation through its vehicles (the kingdoms of nature) and as we evolve It evolves too and vice versa.

The human kingdom is positioned between the animal kingdom and the higher kingdoms of demi-gods (the Greeks called beings in that kingdom *heroes*, like the mythological figures of Hercules, Atlas, Prometheus) , gods, etc. In Theosophy the existence of an anthropomorphic (personal) God is denied as this concept is self-contradictory and philosophically speaking impossible. A manifest being can by definition not have the attributes of omnipotence, omniscience, etc.

The kingdoms of nature act as channels for transmuting matter into higher states (more refined, more spiritual). By the word 'matter' I mean all the substances (known and unknown) that pertain to the various kingdoms. Remember that matter is never devoid of consciousness in the theosophical concept of nature. The inherent tendency of nature is to gradually manifest latent potentialities of consciousness, building new faculties of perception. This process integrates different levels of consciousness. *The idea is to work with nature, along the lines of the natural order process*, becoming aware of the fact that there is such a thing as a natural order process!

See my articles on "Highlights of Vitvan's teachings" further on in this book.

So, all of the seven jewels - working principles in nature - are always involved in nature's processes. The jewels are like different, yet inseparable, aspects of the Life force working in and through manifestation.

-end of elaboration-

By using this information about thoughts and the process of thinking, we can make a big step towards selfless thinking, enhancing our understanding of things and open up the road to inspirational thinking! This is a practical, feasible, testable procedure, which every sincere person can apply to his or her own life!

Section 4. Controlling the flow of thoughts.

Changing our pattern of thinking (habits of thinking).

The following three paragraphs are based on D.J.P. Kok's internal writings (my translation and paraphrase).

The reason for the necessity of getting control over one's thought-life will be clear by now: by controlling the kind of thoughts that enter into one's mind, one can exert a powerful, positive, harmonious influence on this world and also avoid being carried away by harmful desires.

We can use the force of thoughts without any danger if we *concentrate our minds on a high ideal*, that aims at the well-being of humanity in general, e.g. the ideal of human brotherhood (siblinghood). Think about this ideal in detail and eliminate all elements in your thinking that are in conflict with this, by replacing these with positive building stones (thoughts).

These thoughts will **touch many minds** and *create a driving-force for changing conditions in this world*. Persistent and purposeful thinking is necessary to achieve this. By the practice of selflessness and self-forgetfulness one will also see effective ways to *help others to help themselves*. Many people, but not enough, are doing this kind of things already for a long time. Do you want to join them?

Let me add a couple of practical remarks to the above procedure. To make it more effective, visualize concrete, practical steps to establish parts of this image and DO what you need to do. To give just some examples: did you ever think of helping change the flows of money in this world? Why don't invest in projects that educate people to make a living for themselves and their families (or put your savings on banks that support projects like these)?

What about consumer power: buying products that conform to certain standards of production, labor conditions, environmental conditions, etc.? What can you do for your neighbors, elderly people, homeless people, etc.? Most important of course, is to set a good example for others by living a life of love, compassion, using your talents, keeping the welfare of others in mind. Organizing groups, partaking in groups, spreading information about the reality of the spiritual world, about spirituality in daily life, writing letters to organizations and influential people (opinion-makers); a thousand possibilities exist to do useful spiritual work. Personally I like to participate in LETS-systems (Local Exchange Trading Systems). These are systems that work with local currencies and have banned the practice of charging interest. Social contacts are stimulated by participating in such a system and you can gain many new friends.

One thing is sure: it is ACTS which are important, guided by wisdom and discrimination. Use of imagination is the preparatory work, the evolving of the right mental patterns, the 'preparation of the soil'.

Mental patterns are not abstractions. They are really existing as patterns of subtle matter, consisting of living beings, vibrating with life and light (In Buddhism the term "skandhas" is sometimes used).

They tend to materialize if only you use your spiritual will. 'Will (energy) follows desire', says William Quan Judge in his comments on the Bhagavad Gita. In other words: if one directs one's attention, desire (in the form of one's spiritual aspirations) to the inner planes then you can receive spiritual energy from within - establishing a new circuit for one's energy to move in!

The human psyche will certainly respond to images, dynamically hold in the mind, no doubt about that. It is a practice that is known to quite a number of people today. It takes some resoluteness of mind and some effort of concentration at first, but will soon become a habit! Real thought-currents are set in motion when you practice imagination (not your fantasy). Your ACTS will amplify the influence of these currents a thousand-fold. It will bring a healing influence into this world that so sorely needs it. Love (compassion) is the greatest healing power in the world! A true divine magic for the benefit of all, brought into manifestation by YOU and others. You can make a difference, if you WANT!

I'd like to give two references here:

Roberto Assagioli, "The Act of Will", Wildwood House, London, 1974.

This is a worthwhile book written by the developer of psychosynthesis, Dr. Assagioli. This includes the concept of skillful will and Transpersonal Will.

School of the Natural Order:

Gnosis (Wisdom tradition) in a modern form.

In this context especially see the material on the psychic nature of man and the article on the Christos. Also, Vitvan's book "Tree of life" is pertinent as is his "Functional activities". This latter book/lecture gives an interesting parallel to the division of thinking I have sketched in this article.

Changing the pattern of thinking. A further investigation

We have seen already how we can change our thought-pattern. To elucidate this process further we will look at some important issues of character (again based upon a paraphrase and translation of D.J.P. Kok's work, but expanded with notes of my own)

Marcus Aurelius says in his 'Meditations' that:

"Your life is what your thoughts make of it".

Kok explains: "This truth is based upon the fact that behind each act there stands a corresponding thought and the fact that *a repeated act becomes a habit*. Habits form our character, i.e. our **pattern of life**. A critical investigation of our own thought-life will render an understanding of these facts. From this follows the conclusion that *changing*

our habits of thinking will lead to changes in our character! Of course, we will have to exercise this practice of changing our habits of thinking."

He adds that "The direction of change should be towards impersonal, selfless thoughts. There are great examples in history of men and women who practiced self-forgetfulness, worked for the benefit of all, fought against dogmatism, group-interests and injustice, created great pieces of art, etc. *These were the real founders of civilizations!* They can be our **examples.**"

Everybody can become a purveyor of culture and help build a society in which every human being has the opportunity to evolve and express the best qualities that are within him or her.

Kok writes: "The only thing you have to do is to use the *creative* powers that are within you. The technique is simple: use the **power** of your **imagination** by *creating an image of how you want to be!* "

You will discover the enormous power of creative imagination (a formative power of the human soul). I'm not talking of fantasy here (that is only a relatively weak power operative in the lower astral light), but about the powers of the higher aspects of thinking on the spiritual-mental plane.

On the one hand you know what your character is now. On the other hand you know how you want to be (and potentially **are**, deep inside: the true human ego which forms a part of your constitution and which already has such a high level of awareness and spiritual development).

You can make your personality transparent to the inner qualities of the human ego (a separate, but closely connected entity within your constitution), allowing these energies to flow through your personality. This can be called "attuning to the spiritual worlds", "building the bridge to the inner worlds", "setting up spiritual vibrations". **This will greatly influence the world for the better.**

These forces all work through the astral light (higher parts thereof, in the above case), the connecting sphere or spheres for inner and outer planes of being. The astral light is a key-factor in the explanation of (for example) how a thought-impulse leads to a movement of the body, how telepathy works, etc. The astral light is especially involved in psychism, but a detailed explanation of that is beyond the scope and purpose of this article (see lit. 3,4,5,6,7,11 for more information about the astral light). Swedenborg and Boehme classify among the most famous mystics who were more or less able to reliably see pictures in the astral light.

By this process (see above) you will *transform yourself* gradually into a more **complete** human being. The higher aspects of thinking will be able to express themselves in and through you.

The personality is connected with the (higher) human ego. Our thinking faculty has been enkindled by this ego. Concrete thinking is from one perspective a kind of 'reflection' of the pure ray of thought, emanating from the higher human ego, onto the turbulent mirror of the brain-mind. You can clear this mirror and reflect this pure ray on a crystal-clear mind. More information can be found in lit. (3).

The technique that Kok gives is the following: "You will have to *form an image of*

yourself of how you want to be and **perfect this image**. This ideal picture will grow and refine in proportion to the growth of your understanding of life. You will encounter difficulties, no doubt about that, as you will experience relapses in old modes of thinking and acting. This should be a stimulus to **persist** in changing your habits of thinking."

A helpful exercise, sometimes ascribed to Pythagoras, consists of looking back at, evaluate, the events of the day when you go to bed. Ask yourself: "What did I do this day?", "Did I do as I planned to do?", "What did I learn from this day?", "What things can I do better?", "Did I hurt somebody" (If so, "How can I correct that?"), etc. This is very useful for coping with the world's affairs and will help you to profit more from deep sleep since you already 'processed' some stresses and strains from the day. Of course, this exercise should be done with a sincere attitude of mind.

Also, you will understand your weaknesses more clearly as your consciousness is raised. This is only to be expected because a clearer light comes literally to shine through your mind. These weaknesses should not be combated but forgotten by dynamically working for the benefit of humanity, so that you gain inner strength and your consciousness becomes more centered in your spiritual core.

One becomes what one thinks. Ponder on the fact that *energy describes a circuit* and thoughts that are sent out will come back to you after some time. So, be careful in what you send out into the world. A negative projection will get back to you like a boomerang and catch you unexpectedly, if not in this life then surely in another reincarnation. A positive impulse sent out will be reinforced and stimulate others (and yourself too). Ponder about the statement that a force once spent is not lost but continues to exist on subtler planes until it is brought in balance again by another force.

Kok says "*One is that with what one identifies oneself with*. Think about yourself as a man or woman who is capable of understanding the background of life and who is capable of **realizing high ideals in practical life**. Be a creator of uplifting ideas and you will become a living embodiment of these!"

Section 5. Socratic thinking: a question of mentality.

[Plato](#) differentiates between Wisdom and knowledge. In his dialogues, Socrates proceeds from the point of view that he knows nothing with certainty. This enabled him to question people about their opinions, showing that their opinions were based on ignorance of the real causes of life's manifestations. It enabled him also to avoid dogmatism, as his thinking was not cloaked or veiled with personal opinions or concepts.

Thus, he was able to put himself mentally in the position of others and understand what the other meant. Seen from the perspective of the different aspects of thinking one can say that Socrates tried to use the higher aspects of his thinking, avoiding prejudice and crystallized tradition. This is *a practice of the faculty of understanding and discrimination!*

A careful analysis of these dialogues, e.g: the Symposium and Apology, will render much food for thought as to how the Socratic method works. You will see that Socrates acts as a "midwife" to the youngsters in the sense of helping them to give birth to some germs of understanding that dwell in their souls.

What is lacking in our world.

When we apply the Socratic method of thinking to the belief-systems of people about life and to human life in this world in general, we will discover that there is quite some dogmatism involved, in religious, philosophic as well as in scientific sense. Often, the cherished visions are in conflict with observable facts. Not to mention the fact that there are great differences of opinion between and within such radically different belief-systems as religion and science (yes, science too! - see Paul Feyerabend's "Against method"). If we think critically about this, and don't pay any attention to authorities then we end up with the question: "who is right?"

Now, obviously, this is not a question of: 'what does the majority of people believe', because truth can only be found by those who have developed *the type of consciousness to perceive this truth*. Plato speaks about the existence of an organ or instrument of knowledge that can be purified and kindled afresh (by esoteric study and living the right life). See Republic, 527d.

This is a real organ indeed, according to Theosophy: the thinking faculty enlightened by the spirit within.

To answer the above question: we need a philosophy of life that can answer all pertinent questions about life, death, suffering, morality, etc. This philosophy should not conflict with the basic facts of science (but will conflict with many current mainstream theories) and should conform to the universal ideas common to all the great religions and philosophies (often clothed in allegories and symbols). This philosophy should be the natural synthesis of science, religion and philosophy. It must point the way to a society in which each individual can realize his best abilities, express his higher aspects of thinking and lead to peace and understanding. Finally, it should give safe guidelines for our actions and thinking, not in a dogmatic way but as pointers to how to live a more spiritual life without falling into certain traps.

As I pointed out in my first article and corroborated in this one, Theosophy *is* such a synthesis.

Email-lists

**A discussion list on Theosophy (through E-mail) is available (theos-l).
Look it up with Google.**

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What happens to us after death?

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Bibliography

Section 1.

Introduction

The subject of this article is the discussion of death and the process of dying. Invaluable information will be given about life and death, from Theosophical sources, and a way will be shown how to verify the given information. This verification is possible because sleep and death are virtually identical processes, a subject about which you can read more in section 7.

The connecting thread throughout this article will be the concept of man as a stream of life-consciousness, using various vehicles ('souls') for manifestation of this stream. For an extensive discussion about this concept I kindly refer the reader to my article 'The psychological key to man', also available at this server site.

Section 2.

Traditional views of death don't encourage us to think about it

In Western culture death is largely a taboo subject. Most of us don't like to think about the fact that one day we will die. Many people hold to the point of view that we live only once, and that after death there is either an eternal 'heaven' or 'hell' or there is 'nothing' at all.

Both these points of view are something of 'an easy solution'. If we have some fixed prospect then there is no need anymore to think about it.

Philosophically speaking, the concept of 'heaven' and 'hell' as static states is a bit childish. Nature herself shows that everything is in a constant change (flux, motion). Change is the essence of life.

Plato provides some interesting food for thought in his [Phaedo](#).

Socrates argues in that dialogue that everywhere in nature we can observe the play of opposites: day and night, sleeping and waking, life and death, etc. Regarding the pairs of opposites he notes that everything has the possibility to pass into its opposite state. Every pair of opposites has transitional forms, e.g. good and bad have as transitions: getting better and getting worse. Night comes forth out of day via twilight, and day comes forth out of night via dawn.

Sleep comes forth out of being awake and being awake out of sleep. With each of these pairs of opposites one can find transitional states or forms. Moreover, one can understand that these opposites and transitional forms are always a state of something

and that the appearance of this something is only a transition from one state to another.

If this applies to all pairs of opposites then the question arises whether life and death are also such a pair of opposites. If so, then it would be logical that there are transitional states for life and death too. Death is certainly opposite to manifest life, so let's start searching for transitional states. One gets into life through birth. One gets into the state of death by dying. One can only die because one lives now. Analogous, one can only get into life because one has been dead before.

Conclusion: life and death come forth out of each other and pass into each other via transitional states. A very plausible reasoning indeed! One has only to observe the processes of nature to see endless cycles going on and on.

The key question is what is it exactly that is going through these changing states?
Answer: it is CONSCIOUSNESS.

Man is consciousness, and specifically gifted with the power of reflection, thinking. The personality (persona = mask) is a temporary vehicle builded by the real human monad in order to express itself on the outer planes of life. The higher aspects of thinking can be brought into expression on this outer planes too, thereby providing the means of verifying the truth of reincarnation, or, as some prefer to call it: palingenesis. See section 7.

Section 3.

Why knowledge of the processes of death is useful

The conclusion of the foregoing section is that any real knowledge of the process of dying and the after-death states, in fact of LIFE ITSELF, is lacking in this world. Yet, we can find certain clues in some religions as to what happens when we die (see section 6). After the old Wisdom-Religion has been reframed into Theosophy by H.P. Blavatsky, we have been given a lot of valuable knowledge about death and the processes involved. Now, having said that this information is available to this world, this doesn't imply blind belief! Rather, Theosophy encourages everybody to investigate the processes of nature and the structure of the universe him/herself. How this can be done is briefly outlined in section 7.

Besides satisfying our curiosity, knowledge of the processes of death is really knowledge about the processes of life itself and about the structure of the universe. Why is this so? Because life and death are, contrary to how we ordinarily see them, two phases of an ever recurring *type of cycle* in nature: the cycle of manifestation of consciousness on the outer planes of life, preceded and followed by the withdrawal of consciousness from the outer into the inner planes of life.

This cycle can be described as:

Birth, outer life, death, inner life, reincarnation.

Now, if we proceed from the viewpoint of reincarnation, then naturally the question rises what/how/who will we be in our next life. In what circumstances will we be born? These may seem interesting questions - indeed they are to a certain extent - but the most important question is: what will be my character in my next life? Why is this such an important issue? Because character is a decisive factor, not only regarding which family we will feel attracted to, but also how our entire look upon life will be and how we will live our lives. I tried to explain questions of character and how to refine it by developing one's higher faculties in a previous article (theosophy basics, part 2).

The point is that we ourselves decide NOW what our character will be in our next life! By necessity, our character in its main aspects cannot differ very much from the character we have built during this lifetime. So we have to work *now* at ourselves, get some feeling for what we really are, deep inside and bring some spiritual light into our character and express it in our life. No one else will do that for us. You can't buy a wholesome character. The only way to develop it is through selfless service and trying to understand the deep meaning of life and death.

One of the 'tricks' is starting to live in the NOW, to just be yourself, dynamically doing what we feel and understand is necessary to do and go on. Don't expect too much fruits of your labor. Your mind will get trapped in expectations (a form of attachment!). If you get a feeling for this, your life will gradually change into a more holistic one. You will feel more connected to the whole, the supreme spirit, including mankind. Your appreciation of nature and her wondrous works might increase considerably.

So, knowledge of the processes of death is really knowledge about the processes of Life and is important for one's everyday life.

As your understanding of the inner states of life and consciousness, and how these connect to daily life expands, verification of the information that is provided here, and in my other articles, becomes possible. See also section 7.

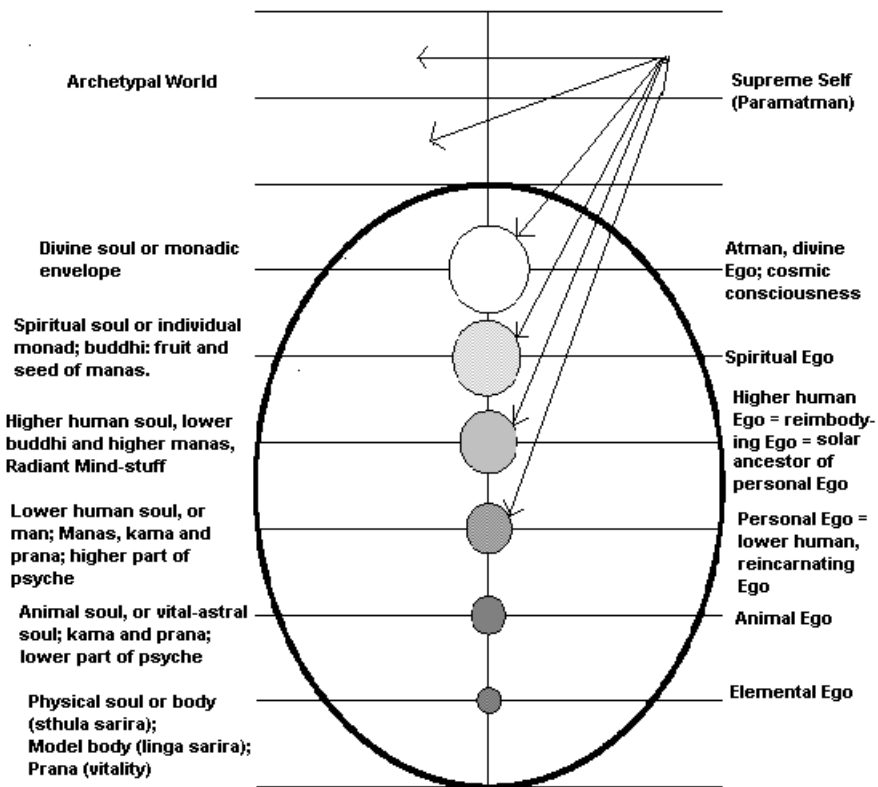
Section 4.

Man: a stream of consciousness.

The composite constitution of the human being.

For reference purposes I repeat the egg-scheme from my second article about Theosophy, titled: 'the psychological key to man'.

Some short comments will be added here.



A short clarification:

The circles within the egg-scheme symbolize so-called 'monads': sparks of the universal life-force. These are pure Spirit. The stream of consciousness, that flows from the Supreme Spirit (Logos) at the top of our hierarchy (= most spiritual level in our hierarchy) down to the 'grosser' states of consciousness-matter manifests itself through pairs of souls/ego's.

A soul is a 'carrier' of consciousness, and can be conceived of as a psycho-spiritual-electromagnetic field, consisting of units that are called 'life-atoms'. The lowest class of life-atoms has the chemical atoms as their physical embodiment.

An ego is a center of consciousness, a facet of the stream of consciousness, using an appropriate soul to express itself on or in the corresponding plane of life, psychic, mental, spiritual and physical. The soul/ego pairs arise out of the interfacing of spirit and matter.

One's personal consciousness is centered in the personal ego. The reincarnating, personal, ego emanated by the personal, human, monad, contains a ray of consciousness emanated from this higher, or true human monad. This is one of the mysteries of the human being: his thinking faculty is *dual* in character. Man can concentrate his thinking on almost exclusively personal affairs, but on the other hand s/he can direct his/her attention on high ideals, giving expression to spiritual energies.

The higher human monad has evolved the thinking faculty to an almost perfect degree and the faculty of understanding, the enlightenment principle, to a reasonable degree.

Death occurs as the link between the personal soul/ego and the parent soul/ego, the

higher human ego/soul, is broken. The reason for this break is simple: the old 'vehicles' are no longer useful, nay, they become an impediment for the parent ego to manifest its qualities. Time to change clothes!

Somewhat rephrased: the 'voltage' has become too high for the lower vehicles to bear. Remember, the stream of consciousness is a mighty vital, psycho-magnetic stream, the 'voltage' of which must be stepped down all along from the divine planes or states to the grosser states.

One point is exceedingly important to keep in mind when we study schemes such as the above: we should not separate all the planes, states of consciousness, ego's, etc. in any *absolute* sense. In reality, all these seven states interpenetrate each other, giving rise for example, to the sevenfold division of thinking I discussed at length in my previous article. In other words: the small mirrors the large in some respect. The small contains elements of the whole! As above, so below. The old Hermetic axiom (a master key to understanding!).

Because one IS the seven principles of manifestation (see table in my previous article), one does not have to look somewhere else (outside of oneself) for 'enlightenment', etc. One is also what/how one thinks (compare the writings of Marcus Aurelius). Realize your potential and just BE yourself, not forcing yourself into a cramped mental state. Use the faculty, power, of Imagination to form detailed images of Siblinghood, Brotherhood, Sisterhood, cooperation, etc, and these images will concretize into a living reality, touching the minds of those who are spiritual seekers. You will have to act on these ideas too, of course. A persistent effort and discipline is required for holding this pattern of cooperation steady in your mind. Remember also: thoughts are living beings!

As to the name 'egg-scheme' I could add that it is derived from the concept (and reality) of the auric egg, which was a secret teaching among the Brahmans. The auric egg is the basis for the commonly known human aura, which last one is only its grossest form! More info about this mysterious subject can be found in the esoteric instructions of Gottfried the Purucker (see lit. #3b).

Section 5.

Death is a gradual process

What happens near the end of our life?

To answer this question we should first of all recognize the fact that we feel a certain attraction to outer life. We want to play our role on the stage of this world. The stream of consciousness manifests itself because there is a certain characteristic within this stream that is attracted to the outer planes of life. If one is honest with oneself then he can easily be aware of this fact.

In the course of life this attraction gets a bit less strong. We have witnessed many events and see a repetition of the same old patterns over and over again, wherever we look. The attraction to the inner planes or states in the stream of consciousness gets stronger for us. Bit by bit we loose the interest in outer life. We start having periods of

absentmindedness. The stream of consciousness flashes up and down, so to speak, between the outer and inner planes or states of consciousness. The 'turning point' has been reached for our personal soul.

This period of the lessening of our attraction to outer life usually takes a couple of months, varying with each individual of course. One more word about the stream of consciousness: this stream is a strong psycho-magnetic vital current that is being transformed by each of the vehicles (souls) it uses to manifest itself. Each vehicle or sheath is similar to a resistance or fuse in an electrical circuit. When the body, the outer vehicle, wears, it will breakdown in the end. The fuse melts.. The stream is interrupted. Compare an ordinary light-bulb. A similar process is going on there (a crude analogy).

This break occurs between the personal human soul and the higher human soul (see egg-scheme). Now that the lower or more outward vehicles are not longer fed by the energy of the stream of life-consciousness, these vehicles start disintegrating. The 'overlord' (the higher human soul) doesn't hold the composing cells any longer together.

This leads us to the consideration of after-death states.

Section 6.

After-death states according to Theosophy

The following info about the processes of death will be a bit sketchy. A mere outline will be given here. I refer the interested reader to the esoteric instructions of Dr. Gottfried de Purucker (lit. #3a) where one can find more details. One thing that I don't discuss here is the presence of spiritual guides for the just deceased. Let's just say that I know there are such guides on the subtle planes to help the confused dead, whether it is in times of disaster or not. Of course there are invisible helpers, also helping people where possible while they are still alive on this planet.

The last couple of hours before brain-death are spent on the so-called 'panoramic vision', a process that involves the review of the life about to be ended. This review is like an extremely accelerated movie of all the events of life, seen in the light of the CAUSES behind these events.

This ego will see how others have experienced his actions, thoughts, etc., brought about by the state of consciousness it is then in for the moment. Normally, we are not very perceptive to the causes behind events, and it is at this transition period from physical life to after-death states that the 'personal' ego finds itself in this altered state of consciousness.

The personal human ego sees the justice of all that has happened and is able to understand its past life in the light of karma or the correlation of cause and effect. (But see also my remark about collective karma later on in this section) You could call this panoramic vision a teaching or instruction for the personal human ego.

After physical death of a person there's the following situation:

1. There is the physical body that is decomposing. The model body, sometimes called: 'etheric' body or *linga-sharira* is decomposing as well.
2. The personal (lower human) soul and animal soul are separated from the physical and model body. They are clothed in a kind of astral body. Together this complex is called: 'kama rupa' (kama=desire, rupa=body or form; hence: body of desire). The lower human soul 'floats' in the kama-rupa, so to speak. More discussion about this complex will follow shortly.
3. The two highest monads that were connected to the personal egoic center of consciousness (through their radiance or rays) follow their own pathways along what is called the circulations of the cosmos: the divine monad withdraws, flashes back to its parent-star from which it is a ray; the spiritual monad starts its travel through the solar system (this monad is a ray from the sun). Many mysteries are connected with these circulations and it is safe to say that we know very little about it, except what has been stated about it in the writings of Gottfried de Purucker.

The higher human monad is withdrawn in the 'bosom' of the spiritual monad.

Let's pay some more attention to the kama-rupa complex. It is held together by the force of desires that we collected during our earthly life. The lower human ego/monad is still connected to this complex, working to free itself from the influence of the magnetic earthly desires/energies. The kama-rupa exists also during earth-life, but then it is more fluid, constantly changing since our desires, passions and aspirations, change and evolve during our life-time and consequently the kama-rupa does so too since it consists just of these desires in one's psyche (on the astral plane). The kama-rupa, during life, is the personality pattern, the persona or mask, the lower qualities or merely personal qualities of the human Ego.

Now, where is this kama-rupa to be found, after death has occurred? Obviously not in the material world. Theosophy teaches that it remains in a quasi-material world, called: kama-loka (loka means "place" or "state", hence: place of desire). This is a familiar notion in many religions. Roman Catholics call this place the purgatory, the Greeks called it Hades, the ancient Egyptians called it Amenti (see [Egyptian book of the Dead](#)), Tibetans call this the Bardo (actually a subdivision of the Bardo; see [Tibetan book of the Dead](#) and lit. #3a). The kama-loka exists on the astral plane (lower parts thereof - there are several degrees of density of matter in the astral world).

Regarding the Egyptian book of the Dead we could add that it describes esoterically the process of Initiation, a thing which is related to the process of death and dying. Death, sleep and initiation are similar processes, varying in degree only.

We ourselves determine the duration of the kama-rupa state (in which the personal ego is in an unconscious state, thanks heaven!) by the way we live our life *now*. If we lead a spiritual life, serving our community, our personal ego-soul will have a short stay in

kama-loka varying, say, from a couple of days to a couple of weeks.

If we live otherwise, paying a lot of attention to our personal status, filled with selfish ambitions, paying little attention to the needs of others, then we will have a much longer stay in the kama-loka varying, say, from a couple of years to a much longer period. In some cases (of really vile people) there's a possibility of loss of soul - a mysterious teaching, but important to know - a thing that is clarified by H.P. Blavatsky (see: Blavatsky Collected Writings, Vol. XII, Theos. Publishing House, Wheaton, Ill.)

Well, you could say, what does it matter if my soul stays long in the kama-loka or not? One answer to this lies in the dangers for the kama-rupa to be attracted to seances. Theosophy teaches that necromantic practices are unhealthy and dangerous, both to the medium and participants as for the deceased. For the latter especially if the deceased's soul is still in the kama-loka as in cases of accidental death. It may very well be impressed with the unclean vibrations of the medium and of other forces, attracted to the seance.

H.P. Blavatsky and others have repeatedly warned against these practices (see lit. #3a, #7 and #8).

Leave the dead undisturbed! If you have deep love for a deceased what better respect could you pay to him/her than to live according to the highest ideals of that person? By identifying with these ideals and the highest qualities/characteristics of the deceased one you will actually incorporate these qualities in your own character!

Speaking about the dying person, esoteric teachings state that one should not disturb this person by being overly emotional. I realise that this may sound harsh towards the relatives, etc., but in truth it is a sound advice. The dying one has other concerns; (s)he prepares for the panoramic vision and needs quietness, peace, around him/her.

Coming back to the issue of the kama-rupa: when the human monad of the deceased one has released itself from the lower desires then the SECOND DEATH occurs.

This implies the absorption of the higher aspirations (higher desires), all the noble qualities developed during earth-life, into the higher human ego-soul-monad. This marks the end of the kama-loka state of the personal ego. Better phrased: these spiritual and intellectual qualities, higher aspirations, are precisely what remains of the personal ego and this is the best part, the truly human being, sometimes called the 'spiritual aroma' and that part enters into a new state of consciousness: the devachan (deva=god, chan=world or place; hence: 'world of the gods' or 'heaven-world'), not so much a 'world' but a STATE OF CONSCIOUSNESS.

It is an exalted, dreamy, state of spiritual fulfillment of all the ideals the personal ego cherished during lifetime and can also be seen as a kind of reward for undeserved miseries on earth. These miseries are a consequence of collective deeds and thoughts of the human race, so from the point of view of the personality these miseries are not deserved. Yet, being part of humanity, it cannot escape all the stupidities and violence in this world. Of course this includes its own follies as well.

It is not only that. It is also a state of weaving the spiritual elements in the character of

the reincarnating ego - a ray of the parent monad: the higher human monad. The personal egoity is now dreaming-sleeping 'in the bosom of the higher human monad into which it is drawn up' - a sleep which can endure for many centuries. The higher human monad has its own activities, of course, in its own respective spheres of manifestation. Esoteric teachings state that this monad travels or moves in/trough the 'higher' planes or worlds connected to the earth-system and after that travels through the solar system in the bosom of the spiritual monad, visiting the seven sacred planets.

In it's next earthly life the personal ego will commence with an improved character. So you see why it is important to know these things. You sow the seeds NOW for your next life. We determine the character of our next life partly by what we do now, by how we live now. How just this all is! How can we be different from what we make of ourselves? We can't. Of course, collective karma plays an important role during our lifetime and will do so during our next life. This can be no excuse however for not exercising one's own powers of the mind. Nor should this lead to indifference to the lot of others.

All the ancient peoples of the world believed in the reality of reincarnation and a majority in this world still does. Buddhists, Hindus, Druids, Celts, Britons, Gallicans, Platonists, Pythagoreans, many Gnostic Christians, are only some of the peoples and individuals that hold to this doctrine. Add the Inca and Maya civilizations, the old Egyptians, the Roman poets Vergil, Lucretius, Horatio, the Stoics, and the list is still not complete! Also the Jewish Sohar, the famous Kabbalistic book, contains references to reincarnation.

The Christian Bible contains some implicit references to this doctrine (see gospel of John (9, verse 1) and Matthew 11, verses 14 and 15). The famous church father Origen was very familiar with this doctrine. Eusebius and other church fathers helped to eliminate the doctrine of reincarnation, or maybe more correctly: the pre-existence of the soul, from the Christian faith (which was more a sort of collection of sects). Needless to say that Nature doesn't go along with this decision..

Reincarnation is the 'lost thread' in our society. Understanding this key to life, together with that of Karma, would change fundamentally the way we live. It would bring some order into this chaotic world.

One question about reincarnation, namely: 'why don't we remember our past lives?' can be shortly answered here. The point is that we get a new brain in our new life. This new brain doesn't hold the memories of the past lives. Well, you could ask, where *are* these memories kept? Answer: in a certain part of the human constitution called the 'auric egg', and also in the astral light of our earth.

There seem to be exceptions to this not remembering one's past life, especially in the case of little children. The reason that these sometimes remember past life episodes may be that they still live closer to the spiritual world - they have not yet fully incarnated. If their previous life has been rather short then the recollection of images of their past lives may be still vivid because of the rather short period between that life and the current one.

In some cases adults seem to have had flashes of a previous life when they were in a

kind of a spontaneous psychic trance-state, but I doubt whether many claims of such remembrances are valid - too many people imagine that they once have been Napoleon/ Cleopatra/ Julius Caesar/etc. Yet it is quite possible that such flashes, and also previsions seep through to the brain-mind, although more often than not the human being can hardly tell the difference between fantasies and real visions that come to the mind.

Regarding the astral light: this is the all pervading 'fluid' which was known among many mystics (Boehme, Swedenborg, etc.) and even to some of the scientists in former centuries, and of course to sensitive people in our era. It is the 'magical agents', correlating all the forces of nature, carrier of our thought currents, elementals of nature and much more. The human will can exert a powerful influence on and through this light (see lit. #8, chapter V). The auric egg is composed of Akasha (Cosmic Aether - 'invisible' Light - a relatively conscious substance!)

The more spiritual parts of the auric egg are composed of celestial light which is the building substance of our spirit; the less spiritual parts are composed of astral light, formative substance of our psyche. The auric egg is fundamental life. It also contains the karmic records of all our thoughts and deeds. This will undoubtedly lead to many more questions and the best I can do is to refer the reader to the books of Blavatsky, Judge and De Purucker (lit. #3a,3b,7,8,9).

Another question about memories from previous lives is whether reincarnation-therapy or hypnosis can help us to get these memories back. From what I gathered from esoteric teachings the answer is: this will probably not be the case.

As to the 'memories' people experience during reincarnation therapy, these are probably impressions from the astral light, or, to some extent, impressions from the therapist himself unconsciously projected into the aura of the client and unconsciously perceived by the client whilst in a state of regression.

There have been court cases in which the therapist has been accused of projecting/imprinting his thoughts into the client's mind. One of these cases has been won by a client (who was an alleged incest victim according to the therapist). Well, see my remark below.

Regarding hypnosis, it is stated in esoteric literature (lit. #7) that it can be dangerous to a person. Hypnosis brings about a temporary separation or paralysis of the higher principles in our constitution (notably the higher aspects of the thinking faculty) and the lower principles. This is an unhealthy situation. Many people have suffered from participating as a volunteer in hypnotic shows.

Needless to say, a very pure motive and wisdom are necessary attributes for the would-be therapist to exercise his/her mesmeric powers on others, in order that no impure thoughts enter the aura of the client!

Why don't we study the structure of the universe and especially man first, before we engage in such activities?

The same advice applies to euthanasia. Are we wiser than nature? No! Using pain-

killers (often shortening the period of dying) is o.k. -. But to actively end one's life by lethal injection or pill is quite another thing.

The last ten years or so there has been a rising interest in so-called 'near-death-experiences'. Since I'm dealing with the topic of death and dying it seems pertinent to say a little bit on NDE.

Some people who had a NDE think they have seen deceased relatives. From what I know from the esoteric philosophy I gather that these people have been experiencing their own images, pictures, of these deceased ones. Unaccustomed to the psychic (astral) world and its inhabitants it is easy to mistake thought-forms for live human beings. The deceased ones, however, do not remain in the kama-lokic sphere, which is after all but the dregs of the earth-sphere. They have long passed into devachan, normally speaking (i.e within a couple of months after physical death), which is more spiritual in nature. Their kama-rupa or astral remains may last for some time, maybe this is seen during NDE sometimes.

To end this section, we can ask ourselves what happens with the kama-rupa, the astral corpse, after the second death has taken place. Little is left of this corpse after second death. The lower desires are slowly being dissipated, somewhat analogous to the afterglow of an electric stove when the electricity is switched off.

It disintegrates and the life-atoms composing it return to their own realms; these elements just cycle back to the realms where they belong (earth to earth, water to water, air to air, fire to fire). These elements are not so much the earth, water, etc. we are accustomed to, but rather the root-substances that are used by nature to build the complex matter we call earth, water, air, etc. But that's an entirely other story.

The lower desires are destroyed in their form-aspect. There remain, however, impressions, karmic consequences , 'germs', in or on the astral light. Some of those germs are activated when the reincarnating ego manifests itself again in this world. Parallel with this the energies (working through these lower desires and astral forms) re-enter the auric egg of the personal ego that has entered devachan. See lit. #9 on the subject of skandhas and lit #3a, chapter on kama-loka and the second death.

Section 7.

How can one verify the given information for oneself?

A pertinent question to ask is: 'How do you know all this?' or 'How do you know this information is correct?' Is it only from books or teachers?

Well, sure we have information from the great Teachers of mankind, but this is not enough. Everybody can experience the value and truth of these teachings for themselves! Remember, we ARE the stream of consciousness. We can shift our center of consciousness from personal to more spiritual. We can use our faculty of thinking in such a way as to become more transparent to the inner light that is called *understanding*

(the Enlightenment-principle or buddhi).

Dr. Gottfried de Purucker gives the clue to this in the section on meditation in volume 2 of the twelve-part series "esoteric teachings".

He says: "Meditation is the holding of a thought steady in the mind, and allowing the consciousness to work interiorly upon this thought, and the doing of it easily and with delight. "

"The way to meditate properly is to have a *noble thought*, a beautiful thought, a helpful thought, one taken from our own Order [note: the hierarchy of compassion - the Light side or spiritual side of our solar system, and beyond - Martin Euser] and to *hold it in the mind and make a delight out of it*. Love this thought. Keep it in your mind. Let it dwell there. Let the spirit brood over it as a motherhen will brood over her eggs and chicks."

"There is no need to put the physical or psychical will on to it. If you do you won't succeed, because such exercise of the will means effort, it shows strain; and that is no way to meditate. Love a beautiful thought and keep thinking of it, keep it in the mind; this is meditation, and if you practice this simple rule of Jnana-Yoga, after a while it will become natural to you. It will become part of your daily consciousness."

"At times you will hardly realize that you are thinking it. It will be there all the time at the back of your mind. That is meditation. And concentration is simply at certain times, when you have the leisure for it, taking this thought as it were into your consciousness more clearly, and centering all your attention upon it, not with the will, but with ease."

Dr. De Purucker continues to say that this type of meditation is the fundamental secret of yoga - union of the mind or thinking organ with the ineffable peace, wisdom and love of the god or divinity within. It is a very valuable advice! One-pointed-ness of mind is necessary in this practice. This means "the holding of the mind with fixity on and to a point of noble thought, and a brooding upon it, pondering it, *meditating* upon it".

The suggested meditation of pondering about brotherhood in theosophy basics, part 2 is an example of this type of meditation. Remember that the mind "becomes or takes the form, or flows into the form, of the object contemplated or perceived, whether good, bad, or indifferent; and thus the mind molds itself into the objects of thought; so that if the object or mental picture is spiritual or divine, the mind becomes similar to it because it flows into the divine and loses itself therein, or molds itself according to it; and similarly, when the mind is fastened in the lower things, it becomes assimilated to the lower things or flows into their form and appearance. This great occult secret has thus a good and high, as well as a low and bad, aspect"

Let me add here that the word "occult" stems from Latin and means "that which is hidden to the common senses".

Real Occultism, the study and practice of esoteric teachings, has nothing to do with practices for selfish gain. It is all about self-improvement and altruism.

The next chapter of this booklet deals with spiritual and psychic powers and with spiritual illumination versus psychic illusions. I sometimes wonder whether spiritual seekers realize fully that there is an abundance of psychical teachings being offered in this world, which are often misleading the aspirant for spiritual knowledge, focussing

on non-essential things.

While everybody is entitled to his or her path to illumination it certainly is advisable to learn to discriminate between psycho-physiological exercises and those of the spirit. The first type may help to gain powers over others (powers to psychologize others), learn how to make money quickly, etc. which are in the final analysis powers that perish when one dies and powers tainted with selfishness [and will thus backfire ultimately on the dabbler with psychic powers]. Thus, it has nothing to do with the spiritual path!

The second type, spiritual exercises will have permanent effects for good. Just a word of warning!

This does not mean that psychical faculties or powers are evil per se or useless. This is not the case. They can be (and will be) dangerous "without the spiritual light and power of the intellect and spiritual will to guide and to control the psychical nature in which these psychical faculties and powers inhere." (p. 71 of esoteric teachings, vol.2).

To summarize: theosophy encourages practice of Jnana, Raja, and, Karma Yoga, (devotion to the cause of mankind being an essential ingredient too- this can be described as a form of Bhakti yoga), but not Hatha Yoga, ceremonial religion (too much concentration on form) and ceremonial magic(k) (when done for selfish purposes), etc. The problem with Hatha Yoga exercises (including pranayama) is that these can disturb the delicate equilibrium of the pranas (subtle energies circulating through the body).

As an afterthought, I would like to add that ceremonies themselves are not so much wrong or so, but may focus people's attention too much on the 'outer' aspects of religion. Of course, ceremonies may serve as some kind of 'rituals' that give people a feeling of belonging to a group. However it may be, many theosophists prefer to do without ceremony, except for the celebration of the equinoxes, solstices, and commemoration of H. P. Blavatsky's death.

As regards ceremonial magic(k), I would like to add that certain practices like burning incense to cleanse the atmosphere can be actually helpful in meditative practice.

Invoking elementals or whispering the names of Gods/Goddesses without exactly knowing what you are doing doesn't seem very wise to me, but let everybody follow his/her own path and discover these things, benefit or harm, for him/herself. The same applies to so-called 'astral-projection' techniques. In Theosophy *manasic* projection (creating a temporary thought-body) is encouraged, but that is entirely a different matter. It requires a steady will and concentrated mind, plus the ability to use one's faculty of Imagination. We're talking about the ability to project a part of one's mind into a sphere we need to enter in order to perform certain work. Often this is done unconscious, while asleep for example. It requires an adept to do this consciously.

To conclude: in the first and last analysis it is the motive of the seeker that will define the nature of the path that s/he is treading!

We also have to **practice** brotherhood/sisterhood, try to realize at least a bit of our highest ideals. That will change the characteristics of one's consciousness. Brotherhood/Sisterhood/Siblinghood is not so much about being nice to each other. Rather it has to

do with respect for the uniqueness of other beings and trying to learn something from each other. Learning to cooperate for the greater good of society is also part of that!

One can learn something from another when one tries to identify oneself with the essence of the other, using one's empathic faculty to mentally put oneself into the position of the other, to put oneself into accord with or in sympathetic resonance with the other (a power of the faculty of understanding!)

So, our relationships with others are deeply involved here. While spiritual growth processes can be painful sometimes, one reason being the immense resistance we encounter in ourselves (and in others), it is beautiful too! We will experience more depth, warmth, feel more humane, and experience less automaticity in our relationships with others. Of course, sometimes we will have inner struggles, and who knows, outer struggles too. All worthwhile things must be conquered!

When one starts expressing one's higher aspects of thinking, such as understanding, inspiration, etc. this is accompanied (expressed in 'instrumental terms') by one's inner nature building a 'bridge', a conscious connection between the personal soul and the higher human soul. This bridge is called the 'antaskarana' in the 'Voice of the Silence' - a beautiful book from H.P. Blavatsky for true students on the Path.

This means that one opens one's mind for an enhanced influx of spiritual energy from within. This has an effect on one's consciousness *also during sleep*. One's body sleeps, while one keeps the continuity of one's (thinking) consciousness instead of plunging into an oblivious state of unconsciousness.

One could say that the correlation of the waking state, dreaming state and deep sleep state becomes stronger, in a sense, because the connecting element of these states seeps more and more through one's consciousness. One becomes more and more sensitive to inner states of consciousness, so to speak, but rather through active participation in spiritual work than through a passive attitude! The mind, during sleep, goes through certain states of consciousness similar to what happens during and after death. This means that the mind experiences a kama-loka state (desires living in one's mind are being experienced), then a state of some bliss, probably cycling from state to state a couple of times.

This is a phenomena we may well be acquainted with: sometimes we wake up feeling deeply refreshed and content with life, maybe even feeling some happiness or bliss- whatever our brain-consciousness can retain from this state of consciousness we experienced during deep sleep. Similar, we sometimes wake up in a bad mood. We probably didn't get a lot of this deep sleep!

Sleep research confirms this changing of states we experience during sleep. REM-sleep and deep sleep. I gather from this fact and from the esoteric teaching that sleep and death are similar processes (the Greeks said: sleep and death are twin brothers) that in the processes of death and after-death states a similar (maybe recurrent) change of states of consciousness ('unconsciousness' may be a better term!) will take place.

Little information about exact details concerning these processes is given in esoteric literature (mostly in lit. #3a), as far as I know, so we have to find these out for ourselves

using analogy and direct experience of the process of sleep.

A critical investigation and verification is always necessary regarding esoteric teachings. I myself would never just accept teachings from others without applying my best powers of philosophical scrutiny and without testing these teachings in my own life, which testing involves the becoming familiar with one's own composite constitution and it's relation with nature, the world.

BTW, no drugs will ever provide higher states of consciousness as use of drugs will only break open the doors of perception of certain parts of the astral realms (not the noetic realms). Lower elementals may very well enter into your aura and influence your psyche in an unhealthy way.

The old Wisdom-Religion provides pointers on the spiritual path. It is for the self-chosen, self-elected, to start their journey along the path, a path that is defined, characterized, by the motive of the seeker.

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11. Fundamentals of the esoteric philosophy.

G. de Purucker
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See [TUP Online](http://www.theosociety.org/pasadena/tup-onl.htm) (<http://www.theosociety.org/pasadena/tup-onl.htm>)

See also reference in previous article.

12. Dialogues of G. de P. (See [TUP Online](#).)

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Towards a modernization of theosophy

Misconceptions cleared - about H.P. Blavatsky - introduction of a new, more up to date terminology

In this note I will deal with some common misunderstandings about theosophy. Also, I will describe my vision as to how theosophy could be gradually reformulated in modern terms, without sacrificing the essence of its teachings.

Now, while Theosophy is in essence a beautiful system of teachings about the human being, its faculties and potencies, and its place in the natural order process (see Vitvan's work for a further description of this term) things have happened in the past that make this philosophy suspect in the eyes of many intellectuals and others.

What has happened and what caused this suspicion about Theosophy? While this is not the place to enter into a full scale discussion about the history of Theosophical organizations or the perversion of ancient symbols and ideas by the nazis and contemporary extreme right wing groups, I can give some salient points to clarify issues a bit.

To begin with, the teachings on the root-races has been completely misunderstood by many intellectuals, pseudo-intellectuals, etc.

One has to keep in mind that Theosophy is in essence a **philosophy of consciousness**, not of forms, bodies, etc.

From the viewpoint of development of *aspects of consciousness* the world looks quite different than from the standpoint of evolution of **form**!

The biggest mistake people can make when they study/read H .P. Blavatsky [HPB] is taking her words entirely literal. She warns explicitly against this in the Secret Doctrine, yet people continue to reify her teachings, take it all literal, etc.

Those who are still in 'objective identification' - who think that the world as appearing to the outer senses is all there is- will never understand anything of theosophy since this philosophy of life is rather transcendental in nature, although it is more than that alone.

Some people quote her out of context, which is the last thing one should do with esoteric teachings because it mostly destroys the meaning of passages and perverts them. Instead of that one should try to connect various passages with each other and let one's intuition work them out. A habit of superficial reading is a dangerous thing because the reader will form pictures in his/her mind that will very likely not be conform the intended message (often hidden between the lines). Study means pondering about things, trying to relate aspects of teachings to each other. In the traditional Eastern method of spiritual (esoteric) teaching there is a gradual giving out of information, leaving much to the intuition to ponder about.

The idea behind the teachings about the root-races is foremost one of development of aspects of consciousness, '**octaves of consciousness**' in the spectrum of consciousness. The term 'octaves' refers to the energy-frequency nature of our universe. Those who would like to know more about that do well to study Vitvan's book "The first crossing" (see bibliography for URL)

You have to keep in mind that every individual on earth goes through a process of development of consciousness, in whatever race this individual happens to be incarnated. When Blavatsky writes about so-called 'fifth root-race people' she is describing the **state of consciousness** humanity has currently developed. Some individuals have developed some more octaves of consciousness than on the average and there may be some that are just starting to develop, to experience, to give expression to some octaves that others have already developed. In addition, the process of development of consciousness is cyclic rather than linear and comparing states of consciousness is a tricky thing to do.

In other words: there is some variety in the degree that (octaves of) consciousness has been developed (*expression* is given to what is already there - in **everybody**) and this is not something strange and has nothing to do with 'political (in)correctness'.

Furthermore, if people crystallize in their state of consciousness, others can catch up with them and bypass them in development.

It's all a **dynamic process** and it's the way nature works. Another way of putting things in perspective is to consider that on the scale of development of consciousness there are infinite possibilities.

So, differences between human beings are very relative indeed and from the viewpoint of multiple reincarnations differences are rather insignificant and temporary.

Blavatsky gives the key to an understanding of the term 'root-races' when she says that:

"In Occultism every qualitative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego [not merely the personality - Martin Euser], it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another

state"

Q. It is just that which it is so difficult to understand.

A. It seems to me very easy, on the contrary, once that you have seized the main idea, *i.e.*, that man acts on this or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective *body*; the thinking principle in him - which is only a little higher than the *instinctual* element in the animal - or the vital conscious soul; and that which places him so immeasurably beyond and higher than the animal-*i.e.* his *reasoning* soul or "spirit."

This quote from "The key to theosophy" is clear enough.

You can find it in the section: "On the Various Principles in Man" where it is elaborated.

Now, some terrible things have happened in the first half of the 20th century that have put theosophy in a false light in the eyes of some people. I'm thinking especially about the insane work of nazi-writers like Jörg Lanz von Liebenfels who degraded and perverted the meaning of ancient symbols and scriptures.

He was one of the developers of ariosophy, a debased version of theosophy.

As an aside, the nazis abused Friedrich Nietzsche's term "Uebermensch" as well. Their psychical craze led them to abuse many old religious symbols.

The term 'Aryan' has a special sinister history, since the nazis used it for their idea of the 'chosen' people, being the German race.

Originally, the term 'Aryan' is mentioned in the Indian sacred books, the Vedas.

It referred to the wise men, the rishis or seers of Northern India- see Theosophical Glossary by H.P. Blavatsky (Publisher: Theosophy Company, LA). The term 'Aryan' was redefined by the Orientalists who have made 'Aryans' of all Europeans. Later this term was narrowed down by nazi writers to mean the German race (and closely related ones, I think).

There are extreme right-wing groups nowadays who use the term 'Aryan' to mean 'white race'. You can see the confusion that arises in the minds of people when they encounter the term 'Aryan race' in Blavatsky's writings. These people don't realize that with Blavatsky it means 'type of consciousness', 'principle of consciousness to be developed', etc., and this has nothing to do with skin-color! In India the term 'Aryan' has not such an emotional value loaded connotation as in the West since it is part of the ancient Vedic terminology.

As a side note, the extreme right wing group 'the national alliance' has now appropriated the term 'natural order' to indicate their idea of the position of the white race. Vitvan would have been disgusted to see that (I wonder whether his School of the Natural Order will get plagued by the same misunderstandings as theosophical organizations have been and are - history seems to repeat itself!)

Let me state here clearly and unambiguously that every human being is **equivalent (all**

are of equal intrinsic worth) to every other human being.

This does not mean, however, that everybody is equal. That's an entirely different thing. Simple fact is that human beings can be observed to function at different 'levels', psychologically speaking.

If you doubt this fact, then it may be instructive to study Abraham Maslov's studies on human nature, the hierarchy of needs, self-actualization, etc.

Ken Wilber's writings on the spectrum of consciousness is also instructive.

Let me add that every human being has multiple needs and is probably motivated by different factors concurrently in his/her life. The dominating factors vary greatly, however, between members of the human family as is very easy to observe. One person may be obsessed with power-games, another with helping the poor, etc. So many people, so many differences in motivation.

Let me continue to clear some misunderstandings about Theosophy.

H.P. Blavatsky talked a lot about races, root-races, Atlantis, Lemuria, etc., and you might wonder what this is all about and whether it has any scientific basis at all. As to the latter point, Atlantis has not yet been found to exist according to current scientific research, although there seem to have been observed some pyramid-like structures at the bottom of the ocean near Japan. Recently I heard that indeed remnants of tall human beings have been discovered in the past (there has been a story in the newspapers about that some years ago), but no further research seems to have been performed on this matter. It would probably destroy some hypotheses in mainstream biology. So, I get a bit suspicious about the so-called 'objectivity' of our scientists. Truth of the matter is that for centuries all evidence against Darwinistic evolution theories is being ignored. The famous biologist Haeckel even made up a 'missing link' that was accepted in his time for a while without scientists even bothering to verify his claim. Fantasy is surely an ingredient in science, that is certain, as can be observed in fantasy drawings of human ancestors of whom of course only skeletons have been found.

On the other hand, terms like Atlanteans, Lemurians, etc. may only refer to the type of consciousness developed in certain periods of human evolution. We will certainly need to reconsider a literal interpretation of descriptions of these old people when paleontologists, archeologists, etc., have found large skeletons that clearly belonged to human beings. Future will show whether there is any basis for a speculation on the once physical existence of Atlanteans, etc.

As I said above, I have heard (from a theosopher) that there has been a newspaper report about such a finding, but it seems that this hasn't been followed by serious research. I wonder why. There was a story in a respectable Dutch magazine about paleontologists having discovered fossils in layers of earth that contradicted mainstream evolution theories. Instead of showing their findings to the world they choose to abandon their excavation and keep silent about their discovery. I wonder how much valuable findings, results, etc., are kept away from the public!

In this regard I would like to point out that the diverse sciences work within so-called paradigms, and that fact alone narrows down the type of experiments done, the range or scope of interpretations of results, etc. Thomas Kuhn's book on "The structure of scientific revolutions" and Paul Feyerabend's book "Against Method" elucidate these points. I sometimes wonder when main-stream scientists will get the obvious points that

are made in these works.

In addition, science 'popularizers' often present scientific theories as facts, doing a disservice to the public (misleading it).

In addition, evolution biologists have been known to change their hypotheses very frequently and there are varieties of hypotheses within the (Neo-)Darwinian framework. One problematic feature of evolution biologists is that they often ignore problematic features of alleged transformations of species, genera and families, etc. that don't fit their hypotheses about macro-evolution. I wonder whether they've ever paid attention to the facts and critical points De Purucker mentioned in his "Man in evolution".

Also, Douglas Dewar's book "The transformist illusion" (see science archive at m_euser.tripod.com) seems to have been ignored largely by the community of biologists. Why is that? There certainly are top biologists who are of the opinion that Darwinism/Neodarwinism is all a hoax (except for some minor details), pure speculation presented as a fact! I guess these thinkers are right. How can anyone with some common sense left in his brain think that a mass of atoms will group themselves by chance into a DNA-molecule and on top of that organize a complex structure like a cell, let alone a human being. Expect as well a violin to arise spontaneously from a pile of wood and metal! No, our universe is built by consciousness-matter, governed by consciousness and changed by consciousness. See my article on holistic science.

Meanwhile the public is falsely informed and knows little of the problematic character of evolution theories. Micro-evolution may be a different story - that theory might be closer to natural facts.

The most obvious riddle that biologists and philosophers seem not to be able to solve is the enigma of human self-consciousness, thinking faculty, etc. Seers of the past have solved that riddle for ages! The reality of the so-called 'manasaputra' (son of mind) in the composite human constitution as a radiant field of light-consciousness has been known to all founders of religions as far as I know. See also my article on the psychological key to man.

The so-called 'body-mind' problem is no problem at all. The point is, that the body is an energy- structure or pattern that is only *perceived* as a solid structure by the way our sense-organs and brain work. These organs are adapted to register some frequencies only out of the infinite range of frequencies that make up the universe. The same applies to the 'mind': it is an energy structure. Both body and mind have (or are) a consciousness-aspect, which can be equated with a kind of energy (mystically: modifications of the Light of the Logos - be it planetary or solar Logos or Logos on a still grander scale).

At least the fundamental equality of matter and energy has been established in science. Note that this notion is also present in the wisdom-tradition that taught this fact before scientists had discovered it. See also lit.2 where De Purucker mentions some agreements between theosophy and modern science.

Theosophy is not about believing anything, but about investigating things (spiritual and psychic) and relating them to each other, trying to get to know oneself better and helping to make this world a better place. A study of religions, philosophies, and

science is also encouraged. This is all part of the second and third object of the original theosophical society (the first object being to form a nucleus of human beings which serves as a practical example of harmonious cooperation without any distinction being made regarding sex, race, skin color, etc.- [my paraphrase])

Indeed, my own preference is to study several formulations of the perennial philosophy varying from such writings as from Plato, Plotinus, Upanishads & Vedanta, Boehme, Kabbalah, modern Gnosis, etc.

Such a study can lead one to refine and enlarge one's understanding of spiritual teachings. *Experience*, of course, is the test by which ideas fall or stand.

Some words about the use of the word 'races'. To my best knowledge H.P. Blavatsky mostly used the word 'race' as an indication of a **period or cycle of evolution of consciousness** for humanity, hardly ever in the strict anthropological sense.

Of course, today we use it only in the latter sense. See the confusion? I think she also sometimes used the word root-races and races as synonyms and hasn't clearly defined all the terms she used.[Late twentieth century people may have great trouble in understanding nineteenth century writings such as those from H.P. Blavatsky (whose writings cover such a large field of religion, science and philosophy) since the scope of education (for those who were privileged enough to have an education) was then broader than it is now. It often included Greek, Latin, ancient history, etc. Today there's a lot of specialization and specialists have great difficulty in understanding developments in fields not directly related to their own.

My personal opinion is that it is better to describe the terms that are used in esoteric philosophies such as theosophy as elaborate as possible since such a description will minimize the possibility of confusion.

As a side note, exact science doesn't define anything at all. It gives **prescripts** for measurements of forces, energies, etc., but won't tell you for example what gravity *is*. The use of analogies will be often necessary in these descriptions since many terms deal with things that cannot be seen by the ordinary senses.

Traditionally, theosophy was taught by the Oriental method that stimulates the intuition of the student. In this method the teacher starts with a general sketch on a topic and subsequently fills in the sketch. Much is left to ponder about, however, since the idea is to prevent any crystallization of thought in the student.

While I've no problem with that method per se I realize that Western students are traditionally only trained (on school and universities) in the use of the brain-mind, a very limited method indeed.

It may be necessary to put the teachings in a more concrete form without sacrificing too much of depth. Vitvan has made a good start with that. As a side note, let me mention that Gottfried de Purucker gives a more systematic account of theosophy than HPB has done. It makes it a little bit easier to understand this philosophy.

A little more on Helena Petrovna Blavatsky:

I'm aware of her sometimes exaggerated and over-generalized comments on the Judaeo-Christian tradition and peoples. That was part of her sometimes polarizing style of writing. She also bashed many scientists that she found too materialistic in their thinking.

She called the Darwinist Haeckel an intellectual and moral murderer of the coming generations (rightly so, from a spiritual viewpoint!). She called the Jewish people grossly materialistic and didn't like the orthodox Jewish religion because of its materialistic precepts and phallic worship - yet this is not to mean that she was anti-Semitic. She preferred more transcendental religions and philosophies, like Buddhism, Vedanta, and Kabbalah (the *Jewish theosophy*) as a study of her works will clearly show.

The Christian religion is shown by her to have deviated very much from what Jesus, the Christ, originally meant to say.

The bible is a collection of scriptures that have been tampered with. Wrong translations from the Hebrew and Greek still prevail as anyone with a fair amount of knowledge of those languages can tell you if they take the trouble of looking at the original versions of the manuscripts.

See lit. 2-6 and her writings on the esoteric nature of the gospels.

Of course, nowadays the Nag Hammadi library is available, which contains scriptures (e.g. gospel of Thomas) that are older than the canonical gospels.

The translation of the Dead Sea scrolls was greatly retarded (by the Vatican as far as I know) to keep the people ignorant of the early history of Christianity.

This is not to say that I agree with all her [over-generalized] statements on people, Christian, Jewish or otherwise.

She was not infallible, perfect, etc. And she certainly didn't want people to blindly believe her!

Study her writings and you will see this latter statement confirmed. It was never her intention that her "Secret Doctrine" would be made into a new bible!

Always remember that she was on a *mission to cause a crack in the materialistic way of thinking* that prevailed in her days

(I mean materialism as a way of viewing consciousness as a by-product of matter).

She would attack in her writings almost every religion/philosophy/science (and their proponents) that prevented the human race to empower itself (like those religions that emphasize human sin and guilt and dependency on others for salvation). She promoted the idea that humans can develop their inner Christ-, Krishna- or Buddha- nature, which is indeed a possibility (and goal) in the natural order process! See references.

She has succeeded to a certain degree, but there is certainly a lot of unfinished business as even today many people haven't got the vaguest clue of what it means to be human. Of course, on such a mission one makes a lot of enemies, as always happens when the vested powers and interests are threatened. The Jesuits in her time seem to have plotted against many esoteric organizations. Even today there are many people who take their resort to slander, insinuations, etc. to make honest people look suspect in the eyes of the public. Take Vitvan's advice: measure these people in 'the frequencies' (inwardly register the quality of their opinions) and you will see them for what they are!

Introduction of a new terminology and a first correlation of theosophical terms with Vitvan's new cycle Gnosis.

As you will have understood by now, I am of the opinion that a clearer definition of

terms in theosophy is necessary.

I have to credit Vitvan with his beautiful rephrasing of ancient teachings about human nature, human's place in the scheme of things, esoteric human psychology, etc. One of his achievements is the introduction of general semantics (gs) into the field of the wisdom-tradition.

It makes things easier to understand, although I've seen misuse of gs by materialistic thinkers. Especially in the realm of ethics and morality one should take care in applying gs ideas. Vitvan's application of gs is based on a spiritual approach and use of Korzybski's general semantics (Korzybski was the developer of general semantics as a science).

Vitvan also correlated his Gnosis with terms and ideas that are found in the Christian Bible, which is of course a good thing to do. Note that Blavatsky has done that too for Theosophy and the Bible. She also correlated terms from many other religions with each other and with the wisdom-tradition concepts, terms, etc., which is an unparalleled achievement in this field!

My considered opinion is that Theosophical Societies (it's members, prominent or not) should give great attention to the issue of describing the theosophical terms, words, concepts, etc. in an as clear and unambiguous manner as possible. This is not an easy task, as I fully realize. Developers of a philosophy of consciousness, such as theosophy, may have to invent new words or compounds of words in order to describe the intended meaning of a term pertaining to consciousness. A reformulation of teachings will be appropriate at times, to correlate them more clearly with new scientific discoveries.

The word 'consciousness' itself is almost impossible to define.

I prefer to think of it as a manifestation of the One Life-force. The latter force or principle is an axiom in theosophy (see Secret Doctrine, proem).

One might also describe it by giving examples of acts-of-awareness, awareness of pain, love, joy, hatred, etc. or experience of an insight ,perception of thoughts, etc.

Some suggestions for new terms

The following terms are based upon writings of Vitvan, De Purucker and Blavatsky.

Theosophical: 'root-races' - proposed: **octaves of consciousness** being developed by the human family (in the frequency-energy world that **is** our world - see lit. 1)

Or: **principle of consciousness being mastered** by human beings (conform Blavatsky)

Theosophical: 'races'- proposed: **periods of evolution** for the human family

Theosophical: 'round' - proposed: **grand cycle of development of consciousness** (individual and/or collective)

Theosophical: 'globe' - proposed: **set of octaves of consciousness in the frequency-**

energy world

This includes all forms and states of matter pertaining to that globe.

The term 'matter' is not to be understood as being solely restricted to what we commonly think it is. It includes far more than that. Honest scientists will admit that they (and we) don't understand everything about 'matter', what it really is, all its possible states, etc. In order to understand what I'm saying here study Vitvan's teachings and especially his mention of the World-Mother and the Light-Mother. Mother is in Latin: Mater, which also equals Matter [Mater-ia] in the ancient symbology.

As a finishing touch let me put some more correspondences between terms in theosophy and Vitvan's Gnosis (and Kabbalah) in a table:

Theosophy	Vitvan	Kabbalah
astral, kama-manas	Psychic (emotional-desire-mental); images in the psyche appearing substantive	lower part of Yetzirah
higher human soul (and 'up' in eggscheme)	Light's regions	Higher part of Yetzirah Briah; Atziluth
conscious thinking	conscious abstracting	
soul	formative energy-field	

Bibliography

1. [School of the Natural Order:](#)

Gnosis (Wisdom tradition) in a modern form.

2a. [Gottfried de Purucker's Fountain source of occultism ~](#)

This book is very helpful in understanding what esoteric philosophy, perennial wisdom, theosophy or Gnosis, is all about.

2b. [GdeP's occult glossary](#)

3. [H.P. Blavatsky, Key to Theosophy](#)

4. [Alvin Boyd Kuhn, Ph. D, 'The lost light - an interpretation of ancient scriptures', 'The](#)

[root of all religion', and, 'Shadow of the third century - a revaluation of Christianity'](#)

5. Ralston Skinner, Source of measures, Wizards bookshelf, San Diego, 1982.

A delightful and refreshing interpretation of the biblical Genesis by way of gematria (Kabbalah). Skinner also correlates these interpretations with measurements of the great pyramid of Gizeh.

6. [The Katherine Tingley manuals on theosophy](#)

7. [The Keys to Kabbalah by Alan Bain](#)

Section 2: Vitvan

Highlights of Vitvan's teachings(1)

The event of the taking off-line of Vitvan's writings prompted me to write this article about some essential points in Vitvan's system of thought and practice. After all, a lot of useful information about the place of the human being in the cosmic order has vanished into thin air, as far as the internet community is concerned.

Note, however, that all the Vitvan material can be purchased at the School of the Natural Order through the order form at www.sno.org.

Where to start expounding Vitvan's teachings?

Let's begin with a short note on his life. Vitvan's real name was Ralph Moriarty deBit, a French Huguenot family name. He worked as a forest ranger for a considerable part of his life and became gradually aware of his role to play as a teacher of the Gnosis, the perennial Wisdom-Tradition. He met his Indian teacher, Mozumdar, at a certain stage in his life and became instructed in the Ageless Wisdom through his help. It was Mozumdar who granted him the name 'Vitvan' (Sanskrit for 'one who knows').



Portrait of Vitvan

Vitvan was a healer during a certain period of his life, but he decided to concentrate on developing and teaching a modern Gnosis. He succeeded in elaborating a system of thought into a form that is adapted to the mentality and orientation of the current Western mindset

He founded the School of the Natural Order (SNO) which still exists to this day (at Baker, Nevada). The scope of his work is amazingly broad and the famous Golden Dawn teacher Israel Regardie had the highest respect for him and his accomplishments.

More biographical data about Vitvan can be found in Richard Satriano's book "Vitvan, an American Master", available at SNO.

Note that I may point out some links to other Wisdom-tradition teachings where I think it is proper to do so. After all, the Wisdom-tradition (Hermetic tradition) is basically one in essence and all these teachings are strongly correlated, though they may be phrased in different terms and concepts. I consider it good practice to establish some of these correlations. You will find many more such connecting points when you start to study these materials and especially so, when you put the basic ideas (such as the natural urge to share your love, understanding and material resources) into practice. Experience will prove the usefulness of the Hermetic teachings about life.

Vitvan's teachings

Basically, Vitvan's teachings are very simple in their essence, but very effective in helping one to understand the basic features of life as a natural process of development and mastery of forces and energies that compose Mother Nature. Needless to say, out of sheer ignorance and by reification of symbols and words, over-intellectualization, two-thousand years of suppression of basic knowledge of life facts, etc., the natural flow of energy has become blocked to a large degree, has become canalized into expressions of what some dare to call 'civilization', while in reality over-emphasis on material comfort, over-emphasis on sex, money and powergames, has almost completely distorted the minds of large portions of the entire human race! How far has the human race got astray from its real purpose and destiny!

Vitvan's basic theme is that we live in a dynamic energy-world, out of which eventuate 'things', 'bodies', configurations of units of energy. The single quotes that are put around the words 'things' and 'bodies' are part of a so-called *semantic device*, an aid in helping one to remember that in reality there are no 'things', 'bodies', etc., but only energies and configurations of units of energy. Vitvan would repeat this statement endlessly, hammering in these basic facts of life. Modern physicists confirm this point of view (remember Einstein's equation $E = mc^2$ and modern field physics).

Vitvan was very charmed, both from field physics and general semantics. This latter science concerns itself with the use of language in daily life and with effecting a new orientation towards life: a non-Aristotelian multi-valued orientation that will help one to rise above simple dualistic schemes such as 'good' and 'bad', 'heaven' or 'hell' type of orientation which belong to the past Aristotelian age.

Vitvan also opposed any notion of 'metaphysics', because he argued that there is not anything 'beyond' physics, or, nature. Don't take these words to mean that there is

nothing 'spiritual' in nature or in the human being. Rather, Vitvan meant to express the fact that subtle energies are a most natural phenomenon, intrinsic to nature and not somewhere 'out-there', far away, almost unreachable, etc. You will understand more about this point of view when you start to study Vitvan's writings more closely.

I will say a little bit more on general semantics in relation to the Gnosis shortly. BTW, if you think you see a lot of "etc.'s" appearing in the text, then you're certainly right.

This is another semantic device (Yes, you've guessed it: "the etc. device"). Basically this is to remind us that there may be many factors, events, relations, etc., left out of the considerations, inferences, etc. one is talking about, engaged in, discussing.

The etc. device is an important one as it helps one to remain *extensional* "in order to make allowances for other known, or as yet unknown, similar elements." (editor's note in Vitvan's booklet "Perceptive Insight").

Vitvan foresaw a change of mentality, a change in orientation towards life taking place in the world (in a time where the vast majority of people was still very much stuck in notions of a rather static, 'material' world. It has become clear that change is ever going faster today, competition is tough, granted, but new ideas about how to live one's life in a more sustainable way are also gradually seeping through in the minds of people.

Vitvan and the science of general semantics

The following section will by necessity rather sketchy, since the subject of general semantics (g.s.) is a vast one. Vitvan's interest in g.s. started when one of his sons showed him a book from Korzybski, the founder of the science of general semantics. His son thought it a good joke to tease his father with this entirely new approach to language and consciousness, since his father was until then a rather conventional teacher of the Ageless Wisdom (which of course was formulated in a rather metaphysical language until Vitvan reformulated the ancient Gnosis into his New Cycle Gnosis). Vitvan's interest was immediately roused and he got into contact with Korzybski with whom he had many vivid discussions about this new way of looking at the use of language in daily life. Korzybski granted Vitvan the right to use his major diagram, the so-called 'structural differential' which I will discuss in this section.

But first we will have a look at one of the basic diagrams, occurring in many of Vitvan's books: the camera diagram. See fig. 1.

Diagrammed representation of the abstracting process

1. The lens of the camera represents the eyes
2. The plate, or fil, represents a given individual's consciousness focused in the psychic nature
3. The camera represents the individual as an organism-as-a-whole

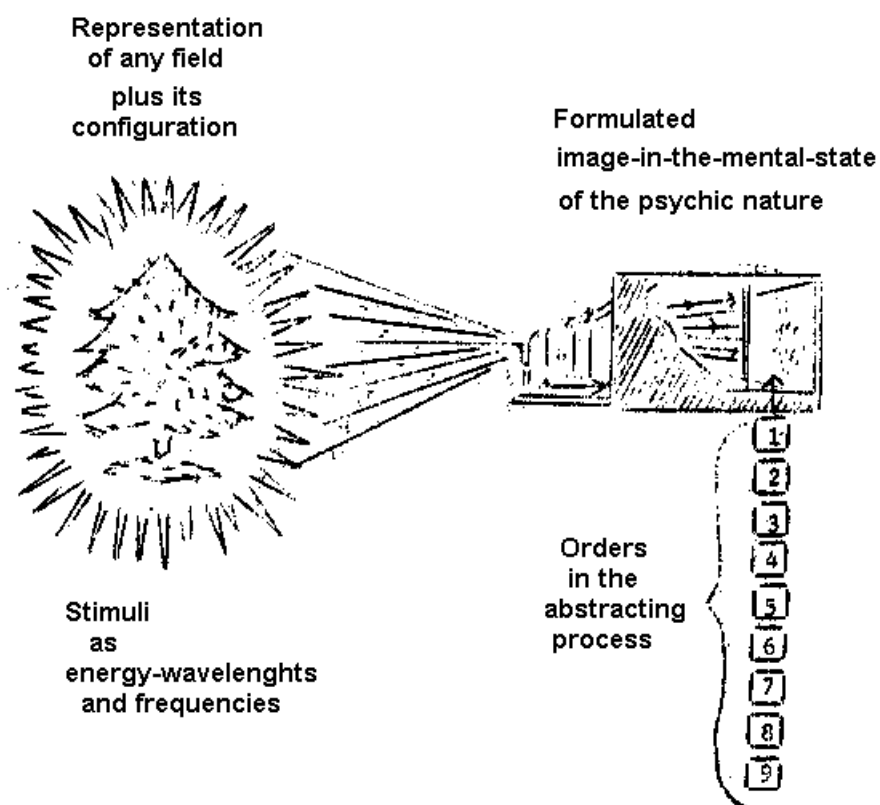


Fig.1. The camera diagram.

The figure in front of the camera represents a 'thing', a 'body', which in reality is an energy system (configuration of units of energy) from which we receive stimuli.

These stimuli result in the formation of an image in the mind (psyche) appearing 'substantive', 'massive', 'somewhere-out-there'. This process can be called the first order of abstraction (as Vitvan calls it in his description of the perceptive process). To abstract means 'to draw from', drawing/receiving stimuli in this case, but it can also mean 'drawing inferences'. It is important to understand that the image is *not identical* with the energy-configuration,

the image is not the 'thing-in-itself' (German: Ding an Sich). To identify these two means to confuse orders of abstraction (in this case a first order abstraction with what we could call a zero order abstraction (the energy-configuration)).

Many people confuse the images they have abstracted from the energy-configurations ('objects', 'bodies', etc.) with the 'thing' itself. To do so is to live in ignorance about the dynamic nature of life's processes. Physicists now know that there is no such thing as a 'static world'. All is ever changing, transforming, eternally becoming. Furthermore, out of the infinite range of frequencies/energies only a small portion is registered and processed.

This means that by the very nature of the structure of the human nervous system only some bandwidths can be registered and that many realms of nature remain a closed book for us (as long as we haven't developed the faculties with which to penetrate into these realms). Something to ponder about! When you understand this, then there is no more room for dogmatism, absolutes, etc. This surely is an important fact to add to our educational programs!

A further step in the order of abstraction is made when one assigns a label (word) to the image appearing substantive. We do this many times a day (unconsciously). "A tree", "my body", "my wife", "my husband", etc. In general semantics this labeling is called: the second order of abstracting.

General semantics is very much about becoming aware of one's use of symbols (words) as unconscious use of language can enormously harm others and oneself as I will illustrate further on. Abstracting is a natural process, but there are many pitfalls in which people can get stuck. One of the most common errors that humans are prone to is to identify the word, the label, with that for which the label stands (the image - the first order abstraction, or, the 'thing itself', the dynamic energy configuration - the zero order abstraction). Korzybski said: 'The map is not the territory', what effectively expresses what g.s is about.

Examples of confusion of orders of abstraction:

1a. An excellent example of confusion of labels with that for which a label stands is supplied by the piece of paper that we commonly call 'money'. Have you ever thought about that? A piece of paper for which people are ready to kill each other, exhaust themselves in working eighteen hours a day. Let's analyze this a little bit. What is money? A convention, an international agreement on value of services, products, etc. symbolized by a piece of paper (a carrier of information). Nothing more, nothing less. It has no intrinsic value in itself. The point is, that people have confused this symbol with 'the thing itself', i.e. human talents, natural resources, etc. Money has become an end in itself instead of being only a means to accomplish things. Vitvan calls this: the *reification of a symbol*.

Moreover, on the one hand money is kept scarce, creating the illusion of the sheer inevitability of mass unemployment, the necessity of endless budget-cuts,

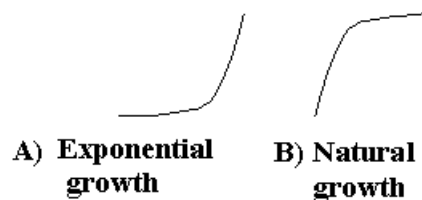
scarcity, etc., while on the other hand there is huge flow of money through the electronic networks based to a large degree on mere speculation. Truly a sick system!

If you doubt what I say here, study the emergence of LETS systems (see www.newciv.org) all over the world where local forms of currencies are introduced to enable people to interact, trade, do services for each other, etc., in ways that are almost impossible to do in the currently degenerated money-system. I could go on at length about this topic, but I'll restrain myself a bit. Suffice to say that the current economic system is based for a large part on myths, leading to the gross enrichment of a small elite on the one hand and a gross impoverishment of large groups on the other hand. The role of raising interest (and speculation!) in misusing the symbol (money) of exchange of services & goods should be researched also, as this is a vital point in 'making money', I think.

Some research seems to have been done in this direction by Margrit Kennedy. She has written the book 'Interest and inflation free money', with subtitle: 'How to create an exchange medium that works for everybody', published by Jon Carpenter, The Spendlove center, Charlbury, Oxfordshire, OX7 3PQ, England.

A little additional info:

The problem with compound interest lies in its exponential growth nature which is totally different from natural growth patterns (see figure below). Kennedy remarks that in the physical realm the exponential growth pattern usually occurs where there is sickness or death. A good example is cancer. Her conclusion is: *Interest in fact acts like cancer in our social structure.*



Margrit Kennedy pointedly remarks that she has never seen 'money making money'. Someone else than yourself has to work in order to realize the interest on the money you've put on your bank. Not only that, every year more persons have to work ever more hours in order to 'make money' for the ones that put their money on the typical commercial banks. This follows from the nature of compound interest. Kennedy shows that we **all** pay interest because it is included in every price we pay for a product, service, etc.

"On the average we pay about 50% capital costs in the prices of our goods and services"

This means that we would have at least double the income that we have now, or, we would only have to work half of the time to keep the same standard of living!

About 80%-90% of us work a considerable part of our time to enrich the top 10%-20% and especially the top 1%-5%.

To the one standing in clear perception of these facts this is a totally unacceptable practice! S/he will never contribute to the enslavement/impoverishment of people that is a result of charging interest (a confusion of orders of abstraction: human talents/energy with the value (money) given to the use of these talents).

Are there any alternatives? Yes, there are banks that don't charge or pay interest on money. They've found a way of making a living without creating a win/lose situation. I'm sure there are such banks in Denmark (JAK-banks) and Switzerland, and it seems there will be one in the Netherlands too (contact address: [Aktie Strohalm](#), [Website Aktie Strohalm](#))

I don't know about the USA and other countries. You may email me if you have some information about that.

It might be well to remember that charging interest is discouraged in the Christian bible and explicitly forbidden in the Islamic Koran!

Other economic systems exist that don't suffer from the flaws of the current dominant one, to wit, LETSsystems and other local economies. In these systems there is no need for obsession with economic growth as there is in the current dominant system.

For those that want to invest in projects, at least let them choose for *ethical investment* projects. Such investment opportunities are being offered by some banks nowadays.

Ok, that's only a short exposé of the strange case of compound interest. Kennedy adds many more important notes, such as the necessity for inflation in order for governments to overcome the worst problems of increasing debt. It's a kind of (hidden) taxation.

1b. Many of the above remarks are applicable on the issue of land ownership and speculation on land. It has caused endless suffering, especially in so-called third-world countries. Kennedy deals with this issue too, offering viable solutions. You will understand readily that the whole idea of 'owning' land is another confusion in the minds of people. Mother earth gives freely to us, and 'owning' her is a weird notion indeed. How on earth can people think that way? The Indian chief Seattle certainly knew better. Read his speech 'How can one sell the air', published by The Book Publishing Company, Summertown, TN 38483, USA.

It seems that *we*, the so-called 'civilized' people, deserve the label 'primitive', instead of the old Indians.

2. Many people confuse the image they have of a loved one with the person himself/herself. If they have an image in their mind of a lovely, perfectly (to their wishes) adapted partner, and identify this image with the character of their partner, they are bound to get disappointed. Suddenly their partner isn't that lovely anymore. S/he behaves differently than expected. What has happened is

that these people have projected their image of their partner (loved one) on their partner, confusing orders of abstraction (first order, the image, with zero order, the 'real thing', their partner's autonomous identity or pattern).

This fact about human tendencies to project their images unto others is another must for inclusion in our educational programs! This extends also to the attempts to mold children or adolescents into a pattern (occupation, behaviour, etc.) that isn't their own. I described this in my article theosophy basics, part two and I can refer you also to part one of that series where the fourth jewel, the unique characteristic of each being, is expounded. The basic principle here is to help the young one to develop, to express, its innate qualities, talents, etc., by whatever means appropriate.

3.The misuse of the 'is' of identity.

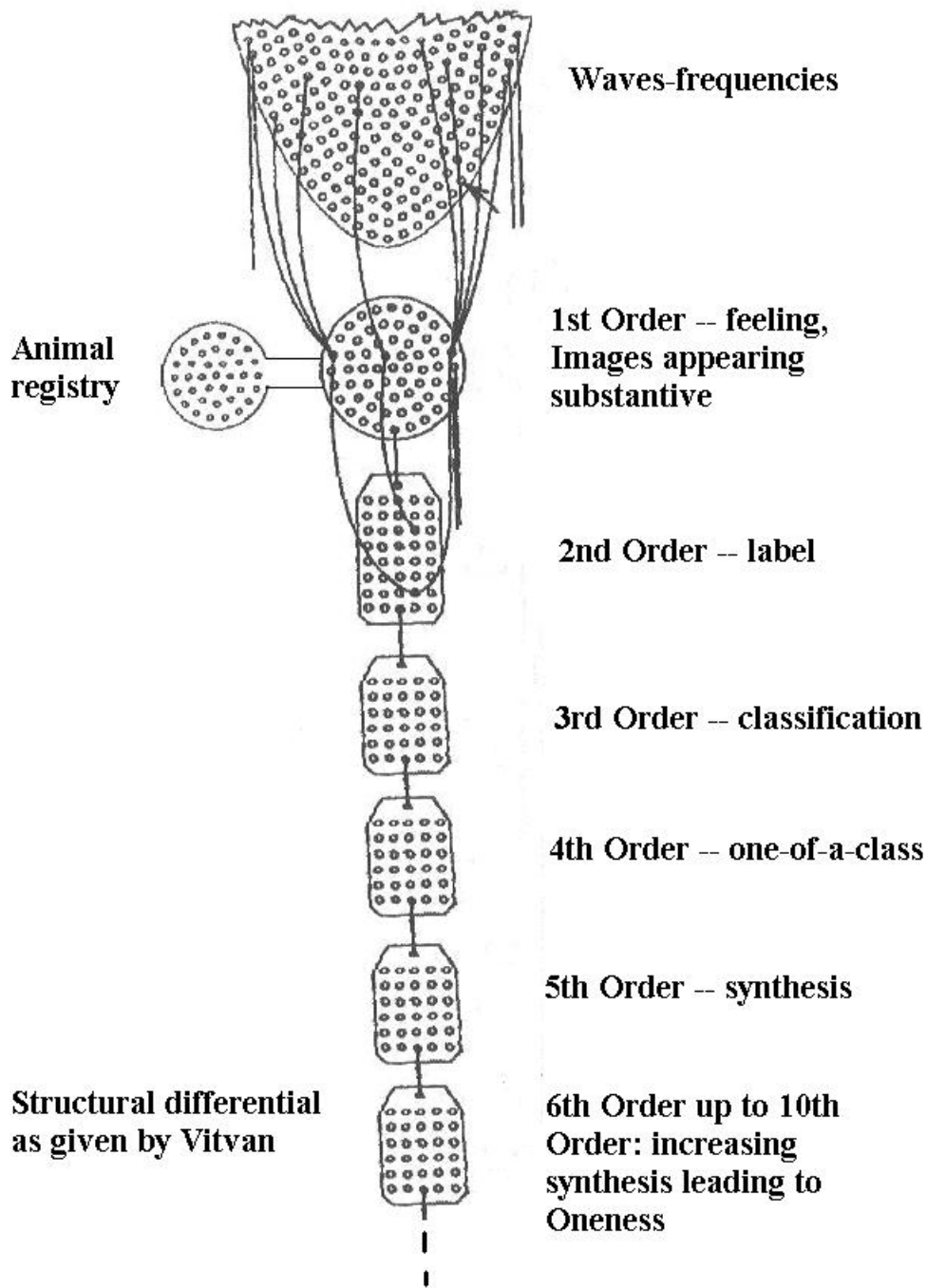
Korzybski was of the opinion that the use of the verb 'is' in semantic constructions such as 'That person is a crook', 'He is a communist', 'He is a liberal', 'She is a lazy person', etc. should be abandoned altogether. Such a labeling has caused endless suffering, as you can imagine when you recall the McCarthy period of persecution of those labeled 'communists', often totally out of thin air, without any basis whatsoever. By labeling a person a 'communist' that one's career was ended at once. Talking about the misuse of language!

The tendency to identify labels with the 'thing', 'person', etc. is a rather strong one and a dangerous one for that. It should be brought to everyone's attention how pernicious this can be and pointed out when done (most of the times people are totally unaware of doing such things, except in cases of the pernicious and deliberate misuse of language to manipulate people).

To paraphrase this section: humans have strong tendencies to identify themselves with the images they abstract from the dynamic configurations in the energy-world. Values are attributed to these images and a complete world of false-to-fact abstractions is built, hampering a free flow of creative energy, leading to what are called 'semantic blockages' (also leading to blockages in the nervous system, 'body', etc.).

The solution is to abstract consciously, about which Vitvan writes in his booklets 'Veil of Maya', 'Perceptive Insight' and 'Clear Thinking'.

Figure 2 shows the famous 'structural differential', a figure that is basic to the science of general semantics. It is another way of symbolizing the dynamical facts expressed in the camera diagram.



Note that abstractions are generally projected back on the event, taking the abstraction for reality, but - the map is not the territory!

Deductions and inferences start from the second or third order

Fig.2 The structural differential (s.d.)

A short description of the structural differential: You can see the indicated orders of abstraction:

- waves/frequencies as zero order of abstraction
- images, feelings, etc. as first order abstraction
- labels, symbols, words as second order abstraction
- classification as third order -etc.

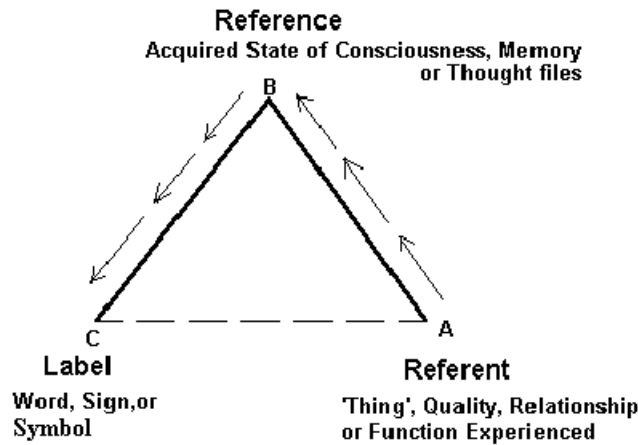
Not to all images are labels attached. We may be unconscious of these images. A notorious example would be the suppression/repression of life-energies, going subconscious, going underground but still playing an important role in one's functioning. Vitvan has incorporated this diagram, with the permission of Korzybski, in his Gnostic teachings. There is much more to say about the s.d. and the indicated orders of abstraction, but I'll leave it for now, only reiterating that conscious abstracting plays a very important part in Vitvan's teachings.

One more example will suffice: the attribution of human characteristics to 'God'. This is called anthropomorphic thinking, a tendency that is deep-rooted in (nearly) all of us, by the very nature of the limited expression, evolution, of the human thinking organ (the sixth sense, as the Buddha called it). To define 'God' is to confine 'Him' or 'Her' or 'It'. Vitvan was of the opinion that no referent (see further on) can be found for the word 'God'. That doesn't mean that 'God' doesn't exist, but rather that 'God' is beyond any description.

A related tendency is to 'objectify' 'things', such as a perception of a beautiful girl ('a nice thing'). The worship of cars is another example of confusing orders of abstraction. A car is just a 'piece of metal', a product with no intrinsic worth at all. Yet it conveys status (the more expensive the car, the better). This kind of objectification means to give away power to others, since not to have such a 'valuable' thing is to be deprived of life's essentials (very funny, if it wasn't for the many unnecessary tragedies people experience in this respect - but, of course, this is all identification with symbols such as cars, careers, status, etc.).

Vitvan would say: "don't stop abstracting at the second order", go on to the higher levels for your own sanity.

As a conclusion to this first article about Vitvan's teachings and g.s. I'll present a simple diagram from "Perceptive Insight" which involves the concepts 'referent', 'reference' and 'label'.



"A" in diagram 3 is called a "referent". This means that something has been experienced (an impression has been established in one's consciousness, nervous system, etc. by one of the senses - touch, smell, taste, sight, hearing, and, the mind as sixth sense). "A" represents the 'thing', 'event', quality, relationship, function, behavior, etc. experienced. That what we experience is labeled 'referent'.

(free after Vitvan's booklet "Perceptive Insight").

"B": from every experience a memory is retained, sometimes fresh, sometimes receded into the unconscious. Vitvan also points out the existence of the Egoic memory, "pertaining to the life of the continuation of individualized Self-awareness throughout the series of births and deaths in that palingenetic process called reincarnation." "For immediate purposes in respect to the correct use of words, exact thinking, proper evaluation, etc., we are dealing with memory in the ordinarily accepted meaning of the term. "B", therefore, is called the "reference" or "memory files."

"C" represents the word, sign, symbol, etc. given or ascribed to a definite or precise reference or referent. Here the natural order process is described. First an experience, the referent; second, the retained impression of the experience, the memory-reference; then, third, the word, sign or symbol used for the purpose of communication." ("Perceptive Insight", p.26).

Vitvan strongly warns against the use of words for which no proper referent or reference has been established. The "building up of words, labels, etc., for higher order abstractions" without referents is designated by him as the "Tower of Babel".

The point is that we form notions when we hear words, even when we don't have referents for these words. One's nervous system creates artificial referents in

such cases, after repeated exposures to such words, creating false-to-fact-notions (this is a sort of device to save people from going nuts).

I can imagine many such situations, varying from a child being beaten up by its parents, internalizing the notion of being a 'bad child', to the attribution of intrinsic value to 'objects' or the attribution of authority to persons who hardly deserve such a status (when at all).

According to Vitvan the 'continual, habitual use of words which do not have referents is devastating, both individually and racially'.

He says: "remember: there is no way to jump from 'C' to 'A' without proper indication. We must not use words for which we have no referents."

This ends my first article on Vitvan's teachings. As you can see, Vitvan's description of general semantics is thoroughly practical and entirely free from a flight from reality. Instead, these teachings enable us to get to the core of 'things', and, especially, to the core of oneself as you will discover when you start to study his work seriously.

Martin Euser

Appendix to Highlights of Vitvan's teachings(1)

Gnosis and general semantics

A small elaboration on the role of money in this world seems at its place after I studied Strohalm's (a Dutch organization for sustainable living) latest book "Voor hetzelfde geld" (untranslatable term, but it means something like "for the same money").

One valuable remark in this book is from Michael Linton, the founder of the first LETSsystem in Comox valley, Canada. He points out that money currently lacks the property of a simple measurement unit, like centimeters. He says that there is never a lack in centimeters when we want to measure some distance. For money, however, there surely is a lack of money when we want to "measure" or value some services in our society. Examples: health-care, government budgets, etc. On the other hand, the talents and energy of people may be available for such services, but there is no money to pay for them. How ironic is this reversal of order of abstraction!

Remember, I pointed out in my previous "Highlights of Vitvan" article that it is the *talents* of people what economy should be all about, not the availability of money. Indeed, in LETSsystems money (value) is created when one performs a service or sells some good. There can't be a shortage

of money in such systems, because money is only *a symbol* or just a unit of measurement for services performed, just as it should be in my opinion.

There is no point in accumulating money in LETSystems, since you don't get interest on it and in fact the whole idea is about getting the talents of people to work, i.e. let the local money (= transactions = human talents at work) flow freely. So, you have to spend what you've earned to make the system function, but you don't have to worry for being or becoming a debtor (you don't pay interest).

It is staggering to my mind that so few economists seem to understand this vital point of down-to-earth economics. Some people designate the current economists as "idiot savants", probably able to solve a couple of differential econometric equations, but totally lacking a helicopter-view.

Money has acquired the property of being a unit of wealth, which can be accumulated, either by the working of the interest-mechanism or by speculation.

In some way the properties of being a (currently badly functioning) measurement unit and that of being a unit of wealth have become mixed up. These two different functions are not sharply discriminated between. The latter function (measurement of wealth) is built to a large degree on illusionary concepts, notable that of value of money *in itself*, which concept cannot stand the test of history. How often has the stock-market crashed? How often has the soap-bubble of speculation burst? Every decade or so, this happens some where in this world and very few seem to have learned the lesson: money is only a symbol, build on trust and confidence, but has no value (or should have no value) apart from measuring services rendered, goods sold, etc. Of course, as long as people belief that all is well, and especially don't try to cash the fictitious profits en masse, things may go on for quite a while, until the next major crash..

Another point that stroke me when I studied the above mentioned book has been the predatory role of banks especially towards third-world countries. This has resulted in a massive sucking of resources from these poor countries by the western world.

This parasitic behaviour has evolved to the extent that the IMF has urged poor countries to utilize their best farming land for growing export crops in order to be able to pay at least a part of their ever-growing debts (by reason of the high interest rates).

As a consequence many people have died from starvation since they were left with the poorest pieces of land to grow crops for their own use. A Brazilian minister of government once remarked in this respect that world-war three has long begun, but it is a silent war, hardly noticed by the well-fed first-world citizens.

Truely disgusting! Where are the critical journalists, television-reporters,

etc.?

These practices have at least been going on since the seventies of the former century and are rarely, if ever, reported on television. Newspapers do a little better in this respect. I remember reading an interview with Wouter van Dieren, a Dutch member of the "Club of Rome", who remarked that someone must have put something in the water because everybody seems to be firmly asleep regarding issues of sustainable living and fair economic trade.

Indeed, a French philosopher wrote about the "failure of the intellectual elite" regarding their refusal or ignoring to take a leading role in shaping the public opinion concerning the really important issues that face current society, like the necessity of establishing a sustainable economy, but also concerning mentality and morality. I agree with him, that very few of this so-called elite feel much responsibility in bringing these issues to the forum of public discussion.

I think it is up to the common (wo)man to take his/her fate into his/her own hand as much as possible. Raising self-awareness and changing the structures bottom-up can go hand in hand and I think grass-roots movements will play an increasingly important role in this respect. 'Mainstream' people will eventually and gradually absorb some of the fresh ideas from these movements.

But be prepared for a lot of disinformation! Some people are warning us that the next century will be one of intense information warfare and I'm inclined to agree with their assessment. There are a lot of vested interests at stake, so stay on the alert and don't believe much from what these people tell you through the so-called independent media. In reality there can be hardly question of real *independent* media since editors, etc. are dependent on revenues from commercial ads, etc.

It is the rare magazine that forms an exception to this rule, and, of course, potentially, the world wide web with all its diverse faces.

With this note I will end this appendix.

Highlights of Vitvan's teachings(2), part 1

Philosophy and psychology

Vitvan's psychology in a nutshell

Summary: This article deals with Vitvan's description of functional activities (psychology) which forms an integral part of his new Gnosis. Some keywords: frequency registration, levels of development of awareness, objective manifold of values (objective consciousness), threefold division of the human being, Autonomous Field, vital-dynamism, psycho-dynamism, Mind-level dynamism (motivating factors), semantic blockages, gunas.

Note that the School of the Natural Order has given me permission to use the diagrams, figures, etc., from Vitvan's writings by word of Pat Murray, for which I thank him and the staff of the School. Also, Juan Schoch (a.k.a. PC93 - Pharaoh Chromium 93) deserves a lot of credit for his past work since it is from his site (two years ago) that I've downloaded all the diagrams that you find in my articles on Vitvan.

Vitvan deserves a wider audience and if my articles about him and his teachings contribute a little bit in popularizing some of his ideas drawn from the perennial philosophy, or Gnosis, then these articles will have served their purpose.

Note that I will use my knowledge and experience pertaining to these matters in order to elaborate a bit on Vitvan's ideas and to provide some additional insights. Thus, this article is a reflection of how I understand Vitvan's teachings and how I place his insights into the larger framework that one can call the Hermetic body of teachings, including parts from Kabbalistic traditions, Gnosis, Alchemy, Theosophy (*1), Rosecrucians, Sufism, Buddhism, Vedanta, esoteric Christianity, etc., etc.

Where you see square brackets some explanatory text has been interspersed by me in order to clarify the meaning of a word or phrase.

Note (*1) Theosophy - Divine wisdom - : a term coined by Ammonius Saccus, the great synthesizer of occult knowledge in the second century AD

Science and philosophy have their place as well, of course, in this body of teachings.

In addition, I want to say that I find it rather childish for anyone to consider

his or her School or tradition as *the* best one, superior to any other school, tradition, etc. I have encountered such opinions too often and perceive these as crystallizations in the thought-process.

One of Vitvan's greatest contributions to the Gnosis (sometimes called "perennial philosophy" or "Hermetic philosophy") is his inclusion of psychology into his body of teachings, enabling Western people to better understand what these teachings are all about.

In addition, he incorporated some ideas from physics into his work, notably the concept of a *field* about which I will have to say some things too. Dion Fortune (author of *Mystical Kabbalah*) pleads for the comparison of processes in physics and psychology and I wholeheartedly agree that there are many analogies between such processes. Examples will be given later on in this article, or my next one (note by the author: see my essay on holistic science).

Of course, providing referents for the terms used is a practice about which Vitvan is meticulous. I have provided an introduction to Vitvan's use of general semantics in the first article in the Highlights series and I will follow his approach as far as possible, often referring to Vitvan's writings and lectures. The main focus of this article will be, however, on Vitvan's psychology in relation to the Gnosis. While on this topic, it may interest readers to know that one of Vitvan's students, Alta LaDage, has written a book on the relation between Qabala and psychology titled "Occult Psychology". This might still be available on the web.

OK, let's start with a look at the following diagram:

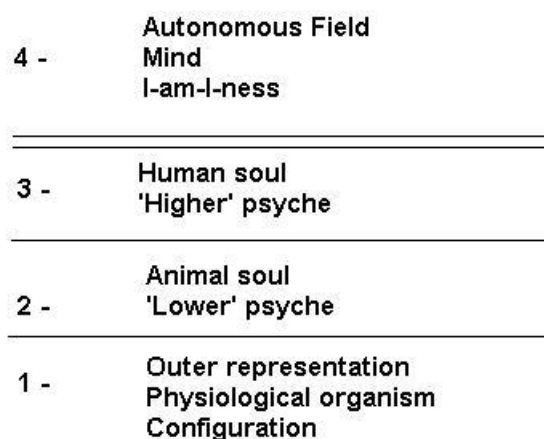


Diagram 1: Autonomous Field, Psyche and Outer Configuration
(From Vitvan's book/lectures on "Functional activities")

Diagram 1 shows four basic levels in which a human being can be divided:

- Mind or Autonomous Field
- Higher psyche or human soul
- Lower psyche or animal soul
- Physiological organism ('body') or outer representation

I will discuss these levels using material from Vitvan's "Practice of the Way", "Functional Activities" and "The Christos", using some quotes to acquaint you with his style of writing and with his approach to the topics discussed here.

Note that levels two and three are often taken together as the psyche, leaving us with a threefold division of the human being.

The Autonomous Field is likened to an electromagnetic field. by Vitvan You all know the picture of a magnet with its positive and negative poles, and the lines of force flowing between these poles. Put a piece of paper on the magnet, scatter some iron filings upon the paper, gently tap on the paper and you will see the iron particles align themselves along the lines of force. That provides a graphic image of the power of an electromagnetic field. Now, did you actually see the electromagnetic force? No, you didn't. What you saw was the effect of the force-pattern on the iron particles. In an analogous manner the Autonomous Field has its patterns, which form the basis for the formation of the various vehicles (psyche, 'body', etc.).

Remember, we single quote the word 'body' because we cannot find a suitable referent for it.

In his book 'Practice of the Way', Vitvan stresses the importance of looking at our 'bodies' as something different than a 'thing', an 'object'. He proposes to use the phrases 'bundles of forces', 'configuration of units of energy' instead of the word 'body'. You can use these phrases as an exercise to make yourself aware of the fact that 'this body' is an energy-system, a bundle of forces, configured in living matter. Vitvan explains that the human nervous system can't register the high rate of incoming light-particles. Instead it forms "gestalts", images appearing substantive in the psyche (see Vitvan's books "The Christos", "Veil of Maya").

Instead of separate points of light, contours of 'objects' are being perceived by the human eye and 'objects' appear to be solid, massive.

Back to the Autonomous Field: the word "autonomous" means independent, self-contained. Vitvan adds to his description of the Field the terms "Self-luminous Light", "a Self rolling wheel", and he says that "the Higher Self, the True Self represents autonomous function".

When you grow into that consciousness of the Self you will depend less and less on the opinion of others. You don't need the approval of another anymore.

The Autonomous Field should not be identified with the nervous system or any other part of the physiological organism, Vitvan says. It can function independently of the 'body' and the psyche. It is made of a substance called "Light" or "Mind". The capital letters indicate a difference with the lower case terms. Ordinary light is not meant, nor the brain-mind or cortical intellect. In theosophical terms, this Light is also called Buddhi. It is a radiant, conscious substance, through which the Self (Atman or ray from Logos) is active.

The Self is also called "The-Power-To-Be-conscious" in Vitvan's teachings. It's called that way because this Power is in a state of development, not yet fully expressing Itself on the levels of psyche and the 'body'. This Power is self-evident as Vitvan remarks in the following quote:

"when we begin this structure of thought with the statement, "There is a power to be conscious," we challenge you to doubt it, deny it. With what power do you doubt? With what power do you deny? That's the power we're talking about! For going on fifty years I've been shouting that, preaching it. Once I said it to a very brainy man, Count Alfred Korzybski, and he countered, "Oh, the power to be conscious. Why, consciousness itself is nothing but the aggregation of the cellular structure of your nervous system plus its overall unification. And that's what you call consciousness."

Vitvan said to him, "If that is so, how does it come about that an abstract quality such as fear, terror, or love--to name a few--can bring about such drastic changes as the rechemicalization of one's whole system? Let us take just one quality, terror. There are many cases on record where sudden and instantaneous terror has turned dark hair gray in an instant. So what is the implication? That water cannot rise above its own level. If consciousness were nothing else but the aggregation of the cellular structure of the natural system plus its organization, if that's the referent for the word consciousness, then there isn't any abstract quality that could rechemicalize and reverse the situation."

Regarding the Autonomous Self, Vitvan says: "in its individualizing-self or field there is one center through which the consciousness, the Power-to-be-conscious, sees, hears, smells, tastes and touches. When that Power-to-be-conscious in its Autonomous-Field Self comes into earth-life, the physiological organism is developed as a representation of the structural pattern of the field. So that we can say, the physiological organism is an exteriorization, a representation of the pattern of the Field in Mind-substance".

In other words, the 'body' is essentially made in the image of the Self, albeit that it may not be perfect. The same remark can be made regarding the psychic nature, although that nature has particularly become polluted with thwarted desires during the evolutionary process. But that's another story about which you can read more in Vitvan's books/lectures

"Functional activities" and "The Christos".

Ok, we have discussed three factors now: Autonomous Field, psychic nature and configuration.

The 'body' or the configuration of units of energy into forms "stands as representative of the total content of the psychic-nature"

Vitvan likes the term "psycho-logical processes" or "psycho-logical studies" which are described by him thus: "how one feels, why he feels; how one desires, why he desires; how one loves, why he loves (the necessity--for "why" means the necessity to love); how one thinks and why he thinks; we can group these together and add sensation functioning. Sensation functioning in feeling, sensation functioning in desiring, sensation functioning in loving and in thinking. Gather those up and make a synthetical picture and say - qualities or gunas of the psycho-logical processes or functions of the psychic-nature.

The term, psycho-logical processes (remember that means from sensation to thinking) is what we call the content of the psychic-nature, but the introduction of the term will cause beginners in this study to feel at home, if they are well read in modern psychological, psychiatric literature and practices. But the point for students in this school is to constantly remember that the configuration is nothing except the representation, the representation of qualities, gunas, content of the psychic-nature"

Then he goes on describing psychosomatic diseases of which the cause should be treated instead of only relieving the symptoms. He says: "By going into the content of the psycho-logical processes, that is, the content of the psychic-nature, you will find the cause of what is represented in the configuration".

I like to comment that that is per definition true for psychosomatic diseases, but there are also environmental factors that may have a profound effect on one's health and state of the 'body': pollution of water, nuclear fall-out, food additives, etc. This could lead to somato-psychological disorders where outside factors influence the health of the nervous system and one's well-being. It's a two-way street: 'body' and psyche influence each other.

Also, there's the point that tendencies built in former lives may configure into one's body, build into one's gene-structure and into one's psychic nature. Those in objective identification, identified with the image-appearing-substantive in the psyche will deny this, but that means nothing to the perceiver of the natural order process.

Besides the configuration and the psychic-nature one can discover a third factor.

Vitvan asks: "What causes the psychic-nature to perk? What makes it function? What motivates it? What causes it to operate?". He answers:

"there is a power with which you feel, desire, love, think, etc. THERE IS A POWER WITH WHICH YOU ARE CONSCIOUS. YOU CAN DENY EVERYTHING IN THIS UNIVERSE, EVEN THAT THERE IS A GOD, BUT YOU CANNOT DENY THE POWER WITH WHICH YOU DENY. Try to deny the power with which you deny, or with which you act or affirm or believe, and you will see we have the third factor; WE HAVE THE POWER-TO-BE-CONSCIOUS. "

"Then we turn to the power with which one is conscious and we find that it is a certain activity, motion. This steps us up to a higher level of course, because IT IS THE POWER THAT MOTIVATES--WHAT? MOTHER-SUBSTANCE, LIGHT-ENERGY-LIVING-MATTER".

"The Mother" symbolizes Light-energy, from which etheric-substance, protoplasm, cytoplasm, configured energy, in units that we label atoms, develop. We can think of all of that 'matter' as a referent for the word "Mother."

Another referent for "The Mother" or nature is that which gives birth, because nature seen as a cosmic process constantly gives birth to new forms, new manifestations. This includes the process called 'death' or 'dying' because it is essentially a change in the state in which the Power-to-be-conscious is aware of Itself in the Mother-substance.

Vitvan uses the term "mattergy" to describe the mother-substance in living-energy, living-matter. He says that he has been describing "how the evolutionary process is merely a metamorphosing process of Light into energy and energy into living-matter; and the return, living-matter into energy and energy into Light" You will sometimes see the term "lightergy" used by him as descriptive of Light-energy substance. Light is meant here as the Light of the Logos - where the Logos is the result of the working of the Power-to-be-conscious in the Light-Mother or Aditi (a Sanskrit word for primordial nature).

Gunas

In Vedic literature one encounters frequently the terms "gunas". A little explanation is in order as this is a very important concept in Vitvan's description of the Gnosis. Traditionally there is mention of three gunas, or qualities, in nature: sattva (harmony, balance), rajas (activity), and tamas (passivity, inertia, resistance). One can apply these qualities to all processes in the manifest universe, including fields such as physics, psychology, biology, etc.

Gottfried de Purucker (G. de P.), an eminent contributor to the wisdom-literature, has elaborated a bit on the gunas in his "Dialogues of G. de P."

He makes a subdivision of the gunas in order to clarify the interrelationship between them.

For example, traditionally the tamas-guna is seen as inferior, being associated with qualities such as passiveness, laziness, etc. But this is really a simplification of matters, as one can see when one considers qualities such as one-pointed-ness, steadiness, etc. He says that in such a case the tamas-guna has an aspect of sattva displayed. In other words, he subdivides the gunas in such a way that each guna has the three phases sattva, rajas and tamas. Rajas-guna can have a sattva-aspect (for example: quick action to save a drowning person) and sattva guna can have tamasic qualities (meditating while one got stuck on the railroad is not a very good idea.).

And so forth.

I'll close this part with an observation of Vitvan that I can confirm:

Misleading tendency in some New Age circles discussed

For some reason, unclear to me, a tendency can be observed in some New Age circles to think that development of consciousness is all sweetness and light. Nothing could be further from the truth as all serious students on the Path know. When one begins to make some progress with development of the higher psyche, there will be struggles of a psychological nature within one's constitution. Vitvan describes this struggle eloquently in his work "The Christos" where he mentions the expurgation of the tamasic qualities in one's nature. Bad tendencies will have to be changed into constructive ones, energies will have to be re-canalized.

Vitvan uses the analogy of an electromotor with the thinking process and says that when you want to stop an electromotor you simply switch off the power. You don't try to stop the motor with your hands, you don't fight it.

He adds that you should focus attention on the motivating force behind the form or expression when you want to change a habit. Don't fight the expression, but use the force behind the expression (thought, act, speech, etc.) for constructive, creative purposes.

This amounts to the same method as I described in Theosophy Basics, part two, where the use of positive thinking is described to re-canalize one's thinking process.

In addition I want to state that development of consciousness is not an isolated affair of the individual. We are all integrated into a field of consciousness Vitvan calls "the race-psyche" that is the collective consciousness of the human race.

Development by interaction is most natural and necessary. The life of the recluse is essentially selfish, because mostly limited to the development of

one person. That kind of development will get stuck, sooner or later, however lofty the state of consciousness reached may seem to be.

Blavatsky hints clearly at this in her work "The Secret Doctrine" where she says that no-one can attain enlightenment without having helped at least some other fellow humans to grow in understanding respecting the Cosmic Process. This is natural order process. All is inter-linked and interwoven in the web of life.

Also, development is never a flight from reality. Vitvan says:

In our School we say--"Only as one fulfills the state in which he is now conscious of himself can he expand his consciousness beyond that state." Be true to yourself and fulfill the process. The One who represented the Power in earth life [the biblical Jesus] said, "I come not to destroy the law of the orderly process (we say, the natural order) I come to fulfill"; and we put great emphasis upon fulfillment to prevent flights from reality, to prevent running away, creating an escape mechanism, in the guise of trying to get into a higher level of consciousness, getting away from it all, etc. We have to stand and face the music, play every note of it--fulfill it all. I stress this so that new students in our work will not get the idea that we are going to help them take a flight.

This ends Highlights (2), part one. Next will be motivating factors, semantic blockages and some analogies between psychological processes and physical processes (for analogies, especially see essay on holistic science).

Highlights of Vitvan's teachings (2), part 2

Philosophy and psychology continued.

Summary: this part deals with motivating factors and semantic blockages pertaining to the individual human being as well as the group in which one is integrated.

A short elaboration on the process of conscious abstracting, based on Vitvan's booklet "Clear thinking" and other writings/lectures is included here because of the clarity of teachings involved. These teachings help us to overcome semantic blockages, blockages in understanding and thus have a proper place in this article.

Motivating factors in the human vehicles

In part one of this article on "Highlights of Vitvan (2)" I have described the fourfold division of the human being:

1. Mind-level or Autonomous Field
2. Human soul or higher psyche
3. Animal soul or lower psyche
4. Configuration or 'body'

I will only touch some salient points of Vitvan's teachings concerning these matters, since I already treated the motivating factors in my article [Theosophy basics, part two.](#)

The configuration is motivated by the vital dynamism, as Vitvan calls it. You know when you have your vitality and you know when you have spent it. Pay close attention to energy-vampires (people who suck out your life-energy) because you may need to protect yourself. This is done by raising one's consciousness to higher levels and can be learned almost instinctively.

Polarize your thoughts towards Mind-level by tuning your thinking inwardly to positive spheres, typified by keen and active, dynamic consciousness. You will safeguard yourself then. In case of extremely negative spheres you may need to disassociate yourself from such a scene. Some find it helpful to imagine a blue sphere around themselves, or, when negative people want to approach them on the street, to project part of their aura ahead of themselves at some distance, to keep the energy flowing while walking.

I've tested this last procedure and it works well for me.

The Eastern writings describe the "pranas" or vital forces working through the body, the organs, etc. The pranas are derived from the "cosmic ocean of life" and are specializations from these cosmic forces. From the macrocosmic level to the microcosmic level, so to speak.

The psyche is motivated by the psycho-dynamism, notably desire-thinking, emotions, and, sometimes, high aspirations to serve your fellow humans.

This is well-known now because there has been written so much about these factors by eminent psychologists.

The theosopher Gottfried de Purucker pointedly remarks that most of the time we have our consciousness identified with the lower psyche or animal

soul. Vitvan effectively says the same when he says that we are 90% animal and only 10% human. We are just in the beginning of the process of becoming human and we will start displaying more really human properties when we focus our attention in the higher psyche, and especially when we start manifesting the Christos power from Mind level.

Notice the difference between Mind (spiritual level) and mind (cortical intellect). For some reason current education is confined largely to developing cortical intellect (in an unhealthy way, because too much emphasis is given to this aspect), while the qualities of real love, intuition and inspiration are almost totally neglected. The current educational practice still stresses "the outsmarting of others" so characteristic for the capitalistic system. It can't be called real education when compared to what it should be: holistic education, developing all the aspects (body, feeling, thinking, desiring, intuiting) lying dormant in the human being. So, current education is based on a distorted and very limited understanding of the human being and its faculties. This can be called a semantic blockage, a blockage in understanding. I'm curious when our educators will get this point. When will the appreciation of the fine arts, music, psychology, etc., get developed to the point it should be?

Vitvan uses sometimes the phrase "feel-know" your way into the frequencies. He means to say that there's a reflection of the faculty of understanding on the level of the psyche. That reflection can be called a kind of instinctive "feel-know". It operates 'below' cortical intellect.

Vitvan says: " it's a magnetic force by which the instincts operate, the consciousness in the psychic nature before the cortex is developed. There's a magnetic force by which and in which it functions. That magnetic force in which it functions is much more extensive and comprehensive in its awareness, in its sagacity, than the cortex even after it's developed. If you will allow it to work it will lead you unerringly to the right thing at the right time."

Well, that's true. It doesn't mean you shouldn't use your brain-mind or cortical intellect, but to give the cortical intellect its proper place, as a servant, not as a master. The brain-mind is a poor master, because it is so one-dimensionally evolved. It is more suited to the role of servant relative to one's inner self, the Master within.

The Mind-level is motivated by the Christos power. To stay in the terminology of the various "dynamisms" I like to use the term "noetic dynamism". Noetic comes from the Greek word "Nous", meaning spirit. The one functioning on Mind-level shows compassion to others, and rays out love, real love. This label "love" should be reserved for Mind-level functioning only. All other use of this word debases it to the level of mostly self-centered desires that have little if anything to do with it.

Understanding of the basic natural order processes is great in the case of the Christed ones (anointed with the Spirit of love and wisdom, or Holy

Spirit). They usually work in small circles, shun publicity for obvious reasons. Imagine the countless numbers of sensation seekers that would flood their homes when they were to work openly in this world! On the other hand, quite advanced souls are said to have worked in this world in a humble way, unnoticed by others because of their seemingly simple nature. Don't look for showy people that proclaim themselves as gurus. The chances are more than hundred against one (if not zero) that these are fake gurus.

It may be useful to mention that Vitvan remarks that the Christos power works through the whole body of the initiate, not only through the head-centers or chakras. The heart-center or chakra is obviously involved. Raising one's life-force to the heart-center, and above, is a natural order process which is elaborated by Vitvan in his writing "The basic teachings of the School of the Natural Order, part three" and his major work "The Christos".

When a person gets fed up with the usual values of getting rich, being successful, etc., that person starts to develop a feeling for the subtler frequencies in the psychic world and sometimes for Mind-level frequencies. too

Completely new worlds of thought and vision can open themselves within such a person. Vitvan sometimes uses the expression "The first Crossing" to indicate the beginning phase of this process of reorientation. His work "The First Crossing" is quite descriptive of this process.

To complete this section about motivating factors I like to say that Vitvan mentions three basic psychological motivations in his description of the evolution of a human being:

- The pleasure-pain motive
The seeking of pleasure and avoidance of pain. Very basic motive. Plants and animals display this behavior too. When the human being develops desire-thinking there comes a new motive into operation: the pleasure-profit motive
- The pleasure-profit motive

This is typical for the majority of this world. We want pleasure and we want profit, don't we? We want to be rich, we want comfort, luxury and lots of it.

When one gets fed up with these soap-bubbles one gradually learns to *really* love people or maybe better expressed: extend one's sphere of love to a large group of people. The love-security motive becomes dominant.

- The love-security motive

Real love is a relatively scarce thing in this world, although parental love

for their children will often be genuine, albeit instinctively.

Remember I'm talking here about Mind-level love.

According to Vitvan love presupposes respect for the other. Respect one's integrity, one's uniqueness, one's basic state of development, etc. Real security can only be there where there is love. Otherwise it is fake or an illusion.

Semantic blockages: some examples

A semantic blockage can be defined as a blockage in understanding. Often, false notions have crept into our lives, our culture, science, religion, etc.

These notions have become engrained into our sub-consciousness.

In every domain of life, be it economy, philosophy, religion, law, cultural values, etc., a large number of semantic blockages can be found. It would be an interesting, but time-consuming exercise to document these blockages. I will give only a few examples, but I'm certain that you can find many more. The reason I spend some time in describing these blockages is that it stimulates awareness of psychological factors inherent in the human race, including each of us.

If there is awareness, then one can decide to abstract consciously, re-evaluate one's values (reactions) given to others and become an emancipated, liberated human being.

In the Highlights series I already described the reification of the symbol "money", or, more precisely, the reversal of orders of abstraction that has taken place. See the first article in this series and the appendix thereto. That example pertains to the economic domain.

In the religious domain, there are some awesome examples of semantic blockages. I will discuss the following:

- **The idea that a person, born two-thousand years ago, is the sole saviour of the human race.**

Islam doesn't recognize such an exclusive role for Jesus the Nazarene, nor do other religions. Jesus said: "The Kingdom is *within* you". He was a great example of an Avatar, a messenger from the Divine world who embodied the message of love and forgiveness. The Christos power (Mind level force or noetic-dynamism) can work through *all* of us. To believe otherwise means erecting an enormous semantic blockage towards inner growth. Study the writings of Alvin Boyd Kuhn, Vitvan, Massey, G. de Purucker, H.P. Blavatsky and psychologists such as Maslow, Ken Wilber, Assagioli, Jung, etc., and you will find plenty of proof for this basic statement. The symbology found in the Christian bible has been explained

by the esoteric teachers and researchers and the psychological side thereof has been clarified to some extent by the most developed psychologists and psychiatrists of this century.

The reification of the idea of the chosen people.

As you know, there are certain people who think that they belong to a special kind of people: "the chosen people". Among these are "The American people", "The Jews", "Christians", "Muslims", fundamentalists of all kinds, etc.

Some European people liked to think that way (The British, French, German, etc. – they colonized the whole world) and I'm sure that some Asian people have a tendency to feel this way ("The Japanese people" for example).

What has happened here is another example of reification or literalization of symbols found in legends, myths, etc. The researcher of symbols knows that the term "chosen people" refers not to an ethnic group, but to those humans who have developed their understanding of the natural order process, or cosmic process, to such a degree that they participate consciously in the furtherance of the destiny of this planet (described by such eminent occultists as Mme. Blavatsky, G. de Purucker, and many others).

Teilhard de Chardin certainly had a feel of such a destiny, described by him as "Point Omega". Vitvan describes the natural order process at length in his lectures and books. He calls this voluntarily cooperation "the conscious participation and cooperation in the world-dharma", where the focus is on bringing the forces of Mind-level (spiritual and intellectual forces) on this planet in order to stimulate the awareness of unity-in-multiplicity and mutual working together for a brighter future where everyone can develop and use one's talents.

So, the "chosen ones" are not privileged by some arbitrary rule. No, they have raised their consciousness *out of the psychic world* into Mind-level. Thus they bring to bear the influence of the Christos force in or through their constitution, psyche, spirit and 'body' and thus help other human beings to help themselves respecting development of consciousness. They elected themselves, so to speak, and I can add that the more advanced ones help them in their work and their development, where necessary and possible. On the Mind-level, the adepts and Masters notice it immediately when someone starts to develop a bit of the light of understanding, or, buddhic vehicle (the Light-body). Don't think for a second that these developing ones remain unnoticed on Mind-level. That would be as impossible as to miss a bright light shining in the dark.

Mistaken ideas about celibacy

An infamous semantic blockage has arisen in Catholic church that priests shouldn't marry. They should devote themselves totally to "work for God". Apart from the fact that anthropomorphic images such as a "personal God" are totally unphilosophical, the esotericist frowns upon such ideas as celibacy as a dogma. As usual, the idea is nice but totally misplaced. Esotericists know that celibacy is something that comes natural for individuals that have advanced far on the path of Self-realization. In Sanskrit there exists the term "sannyasin", which pertains to that individual that has taken the sixth initiation (out of seven, as they are commonly numbered in theosophy). That individual has then become a master of wisdom.

This means that only a Christed one, and then only after a certain period of development, has so much integrated the male and female aspects of human nature in himself (or herself) that s/he is entirely above the natural urge of sex.

(A Christed one is a person who has been to some degree infused with the Holy Spirit - also called buddhi or Light of the Logos. There are marked stages and transitions in state of consciousness called initiations in the developmental process on the spiritual path, about which you can find more information in Gnostic, theosophical and Kabbalistic literature as well as in Eastern traditions.)

In other words, to enforce celibacy, or demand celibacy from religious individuals wanting to serve "God" is to call for problems. These unfortunate people have to suppress their natural urges, which means that these urges will look for a compensatory outlet. Articles in newspapers abound about such outlets and I will leave the rest to your imagination.

Other examples of semantic blockages in the religious domain can be easily found (such as condemning the use of condoms by the pope, this means additional deaths by AIDS in Africa); the issue of Jerusalem as a holy city (this is loaded with emotional values - while Jerusalem is esoterically speaking a symbol for the Kingdom *within* each person), and I leave these to your own research. For example, every name, person, character and city in the Bible has a symbolic meaning associated with them. A study of Vitvan's work and that of other researchers (Kuhn, Blavatsky, Ralston Skinner, De Purucker etc.) will show this and provide many more examples of reification of symbols.

Law and capital punishment

A particular ugly semantic blockage is present in the laws of certain countries where the death penalty is being enforced. For some reason many people seem to think that the death-sentence is an effective tool to punish criminals. Not so, according to the timeless wisdom. Not only does the death-sentence not deter criminals from their heinous acts, but it also has a reverse effect on the minds of people. When it is understood that the mere destruction of the body doesn't mean the destruction of the vitality and soul of the criminal, then quite a different picture arises of what happens to the thus eliminated being. The criminal is filled with hatred towards society, which chooses to kill him. He remains connected with the earth-sphere and tries to re-establish contact with its population. Unbalanced people can be influenced by this presence in the earth-sphere because the deceased criminal tries to inject his thoughts of hatred into the minds of those people that are vulnerable to such attacks. We shouldn't be surprised when unexpected acts of violence occur with these unstable people.

Now, I ask you, who is morally responsible for such acts of these influenced minds? Not only the criminal who has been put to death, not only the ones that act thus, but also (and not in the least place) those people that have made up the laws of capital punishment, and those supporting those laws. Something really serious to think about.

In this respect I would like to reiterate the importance of selfless thought. You may never know, your negative thought may be just the last impulse needed to catalyze someone into a behaviour of random violence, and we all know what that can mean.

Some semantic blockages in the New Age domain

1. False doctrine of "twin souls"

Some people believe firmly in the doctrine of "twin souls". Esoteric philosophy denies that such thing as "twin souls" exists in nature.

It is of course the sensual ones that like to think that "physical union" with a supposed "twin soul" will bring them great progress on the spiritual path. Granted that there may be affinities between man and wife, based on some common energy they share (sometimes called "rays" - another subject about which a lot of nonsense seems to have been written), but that common energy pertains to large groups of monads (sparks of the Divine worlds). No, the polarity of male/female is a thing of the soul and it is the soul (or psyche) that will bring about integration of these two polarities. Of course a good relationship can be enormously helpful to one's evolution towards being an integrated, harmonious individual, but, twin souls - no, there ain't such a thing.

2. Maitreya/Christ coming back to earth

This is clearly a cunning way to put people on the wrong track . The former head of the Dutch section of Point Loma theosophical society, D. J. P. Kok, said that this message of Maitreya/Christ coming back to clear up the mess we've made here on earth was a typical affair of the "black brotherhood" - I mean those entities that want to curb spiritual development of people. I have to agree with him on this point. This artist Benjamin Creme preached the coming of Christ to happen in 1982 or so. Of course, nothing happened and the associated movement started to alibi and make up stories. No, none is going to clean up the mess we've made - What a preposterous idea. Certainly no aliens are going to do that for us. We ourselves are responsible for our misdoing and we will have to learn from our mistakes and correct these blunders of ours.

Karma as fate

Some people believe that karma is just another word for fate. Well, if some Christians are inclined to think that way, then I can understand that.

But, this idea is totally misplaced. Karma is not fate. Karma has everything to do with the thought-pattern one has developed during the cycles of reincarnation in this world. Karma means action, and also reaction, because every action will elicit a response or reaction from other beings. Vitvan describes how excited he was when he began to understand karma as a feedback-mechanism. Yes, one can see it that way: learning by doing, learning and correcting one's actions by the understanding and experience gained.

Spiritual development according to some simple technique for which you have to pay such and so an amount of money.

The idea of buying one's way into the spiritual world is so preposterous that I won't spend any time in discussing it.

Semantic blockages in the philosophical realm

What comes to my mind is Vitvan's discussion about Aristotle and the true/false dichotomies introduced by Aristotle. Well, there are shades of gray between black and white, aren't there? Vitvan describes the transition from simple true/wrong, yes/no, good/evil, heaven/hell ideas towards more sophisticated thinking. It is certain that developed people have learned to

evaluate situations along lines of a broad spectrum of aspects, facets, etc.

Usually the cultured one will stand far from mass-compulsions, mass-fascinations, etc. Such one-dimensional patterns of "public opinion" are usually too simplistic to adhere too for such a one.

Relativity of values: post-modernism.

There are quite some people that label themselves as post-modern thinkers. Some tendencies exist in these circles to indulge in writing about the relativity of values. Sometimes that relativity goes as far as "anything goes", "any value is as good as another one". Sigh. Need I point out the existence of transcendental values, such as loving one's fellow as one's Self (the common spiritual core of all of us)? These people have fallen into the trap of their own distorted reasoning. Not only that, they actually poison the minds of others (if these are open to such ideas, and, young people can be easily influenced). Well, may they see the light at some time, before they ruin themselves completely morally.

Semantic blockages in the historical realm and biology (evolution-theories)

Here we can find a plethora of semantic blockages too. For some reason historians, and many biologists too, assume that the history of civilization is limited to a rather short period of time, say a couple of thousands years. They think that prior to 5000 BC mankind was extremely primitive, didn't know fine arts and had only the most simple of tools available.

Some geologists know better, fortunately, as I discovered while watching the TV-channel Discovery.

In certain areas in this world, Mexico, South America and Egypt, to limit myself for purposes of this discussion, pyramid and temple structures have been found to display amazing accurate features of an astronomical and mathematical character.

The Great pyramid and associate pyramids in the direct neighborhood have been shown to demonstrate the value of pi, the transcendental number used in calculating circle values. Also, these pyramids are a very accurate graph of the constellation of the Orion. Geographical data stemming from an analysis of the Sphinx show that it has been subject to erosion by water, at least 10,500 years ago. This evidence as to age is supported by calculations respecting the orientation of certain shafts in the Great pyramid towards the Orion stars.

In Mexico/South America there are certain buildings, structures, that are far more accurate in proportion and size than we can accomplish with current advanced technology! Large blocks of stone fit together in such an accurate way, that scientists are stunned. They have no idea how this structure has been put together. Astronomical calculations pertaining to certain apertures in the structure where the sun shone through at the equinoxes/solsticia prove that these temple-structures must be very old, about 10,500 years at least.

Another strange fact pertains to the old Peri-Reis map, showing the contours of the land of Antarctica, something scientists were only able to demonstrate this century with available technology. If this isn't proof of the existence of ancient civilizations, I don't know what the word "proof" means.

Fact is that many scientists are crystallized in dogmatic theories and presuppositions. They simply can't believe that old civilizations, maybe superior to our own, have existed, while evidence is abundant. To add some weight to this evidence I can refer to the great myths of mankind where such knowledge of ancient civilizations is clearly pointed to. Talking about semantic blockages!

In theosophy basics, part 1 and 2 I already treated the semantic blockage pertaining to evolution. I mentioned that there are at least three concurrent processes working in nature that humanity is subject to and participating in: physical, mental and spiritual. Current evolution theories fall short of any explanation of the higher faculties of the human being such as self-consciousness, intuition and inspiration. The esoteric philosophy has something of real value to offer here. Interested readers are referred to the (online) writings of Gottfried de Purucker concerning "Man in evolution".

Semantic blockages in the domain of "ideals in daily life"

One the commonest semantic blockages pertains to the ideal of becoming or being rich. Now, having money is fine of course and spending it for worthy purposes is even better. The point I want to make here is that spending a lot of time in "making money" is actually wasted time. Why is this? When one spends almost all ones time in business in the idea of accumulating wealth, one neglects one's spiritual growth or the accumulation of "spiritual treasures". You cannot take your material possessions with you when you die. The only thing you do take with you is the good human qualities you've developed during this life. In other words, you take your character with you and your accumulated wealth will probably be squandered by your relatives..

The identification with 'body' as the only reality comes to my mind at this

point. The sooner one breaks this identification the better. This identification with 'outer' things or bondage with objects of desire leads invariably to suffering as Gautama the Buddha has taught us so well.

My real point of objection has to do with the incorporation of such superficial "ideals" into our institutes of education where these "ideals" do not belong at all. Schools, universities, etc. should be places where one can work at one's development on all levels. One ought to be assisted with harmonious development of the various aspects of body, psyche and spirit.

More about conscious abstracting and some practices involved

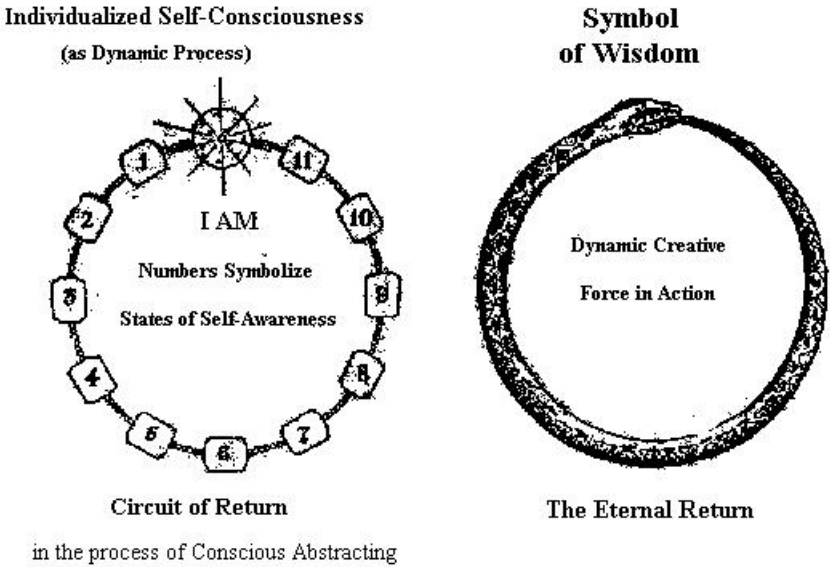


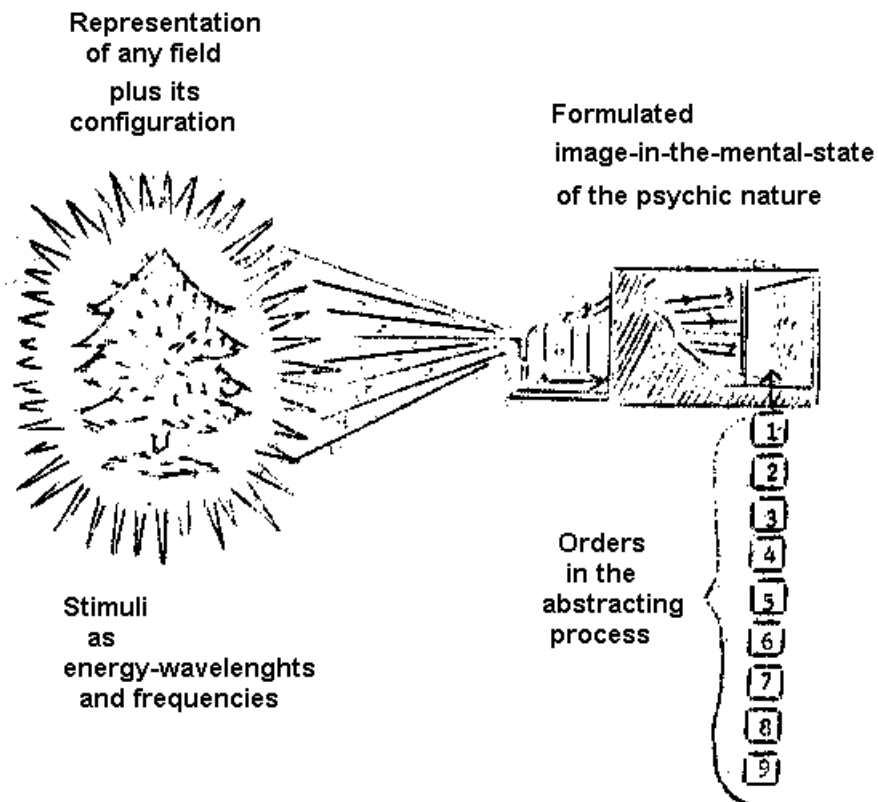
Figure 1: the circuit of return. From unconscious abstracting to fully Self-conscious, clear perception of Reality. (From: "Clear Thinking", p.57) Steps involved in becoming conscious of Self as fundamental reality.

Vitvan gives a summary of his description of the several orders of abstraction on p. 22 of "Clear Thinking":

"Summary of interpretations corresponding to the numbered labels shown on the camera diagram (see my article Vitvan Highlights (1)):

Diagrammed representation of the abstracting process

1. The lens of the camera represents the eyes
2. The plate, or fil, represents a given individual's consciousness focused in the psychic nature
3. The camera represents the individual as an organism-as-a-whole



1. First order abstraction: Image-in-the-mind or image-in-the-mind-appearing-substantive.
2. Second order abstraction: Word, sign, symbol, etc. Given to image-in-the-mind-appearing-substantive.
3. Third order abstraction: Classification, grouping, etc.
4. Fourth order abstraction: Recognition or identification of any one specimen as belonging to a classification or grouping; one of a class.
5. Fifth order abstraction: Broader classification.

6. Sixth order abstraction: Generalized classification.
7. Seventh order abstraction: Universalized classification.
8. Eighth order abstraction: Deductions, inferences, assumptions, etc. respecting universalized classifications ('life', etc.).
9. Ninth order abstraction: Conclusions, speculations, etc., respecting ultimate reality. "

These labels are also shown in the structural differential (see my first article in the Highlights series) and the above figure labeled "circuit of return". It may be helpful to know that perception proceeds by way of touching an 'object', 'thing', person, etc., with one's consciousness. Plato described the process of seeing as a ray sent out from the perceiver touching the 'object' and thus drawing an impression leading to the formation of an image in the mind (appearing substantive as Vitvan would say).

The higher order abstractions can only be successfully performed by those who have developed understanding to such a degree that they can perceive the natural order process from Mind-level. Cortical intellect can't do that on itself.

Each level of abstraction represents a state of individual Self-awareness and is determined by the center in which the creative force or energy may be functioning. The symbol of Wisdom portrays a snake having its tail in its mouth. This is a symbol for the eternal process of evolution in the natural order process. It can be seen as a self-rolling wheel where no point can be designated as an end. Vitvan stresses that this process can be described as a spiral, as the structure of the way in which creative force or energy functions.

The cycle of return is completed when the state of Self-awareness is identified with the "Self-rolling Self", sometimes called Logos in esoteric literature. This "completion", however, marks only the beginning of a new phase of evolution. More about that in a later article. (You will readily understand that because all is interlinked and interwoven in the intricate web of life, there is a connection here with the evolution of the kingdoms of nature and their interrelationships)

Vitvan gives some practices pertaining to the reorientation to the dynamic energy-world. He says: "continually reorient yourself with the questions:

- With what Power do I register stimuli and formulate images?
- With what Power do I draw impressions, abstract, etc.?

- With what Power do I interpret, give meanings, attach labels?

To continually remember that we are the label-givers, is to abstract consciously. Then stop unconscious abstracting. Be still and know that I AM the Power-to-be-conscious, the Real Self. The "I AM" of you, the Power-with-which-you-are-conscious, is your Real Self to which orientation should be made."

(Abstract from "Clear Thinking", p.18)

(Keep remembering that the abstractions you made are based upon or identified with the impression-picture appearing substantive. Then a whole manifold of values is built upon these static pictures.

Reality, however is dynamic, not static. Continuous change and transformation is reality. When you breathe, your lungs fill with oxygen and when you exhale waste products are disposed of. Not one second is there a static situation anywhere.)

These are good questions to start with. For everyday practices you can find many ways to couple the ideas from general semantics with your daily work. For example, when working at the daily tasks, say, doing the dishes, say to yourself: "This is a configuration of units of energy; I call it 'cup', 'broom', 'saw', 'book', 'lamp', etc., as the case may be."

You can think of variations on this practice for yourself. It will make your work more interesting.

Vitvan states that there is "one legitimate razor-edged path to the development of synchronization or contact with the extensional sphere or Egoic Self-awareness, and that is through intensification of creative forces in the mind centers, thereby awakening the latent faculties of direct perception."

Through the development of these faculties a transference of the focus of consciousness is effected thereto. Insight into the natural order process will grow strongly then.

In other words: we have to learn to become creative, shape our destiny, take our destiny into our own hands, at first seeking and erring, then ever more according to the inwardly felt patterns (your path called "dharma" - patterns existing in the archetypal world [called Atziluth in Kabbalah]).

Self-imposed discipline

Practice in extensionalizing your manner of speaking or writing (to indicate that you leave room for other factors, stimuli not registered by you, etc.).

Include in your statements about whatever you may wish to relate, evaluate, etc. Phrases such as:

- "According to my view..."

- "It seems to me..."
- "As it appears to me at this date..."
- "In my opinion..."
- Etc.
(p.24 Clear Thinking)

• **Some precepts from "Practice of the way"**

Vitvan gives some psychological advice (precepts) to his students along with the reasons for these precepts in his book "Practice of the way". I will mention some of these precepts because these may help you in your daily life. A short clarification will be added to each precept.

Precept 1: Grant freedom to each and claim freedom for yourself.

This precept sounds very simple, but it is one of the most difficult to practice!

Allow others with whom you are in association freedom of thought, feeling and action. It would be egotistical and counterproductive to demand freedom for oneself but denying it to others. I even doubt that one can really do that.

Vitvan says:

"You will find that it requires a great deal of renunciation to practice giving freedom before you claim it for yourself in your actions, feelings, and thoughts. This carries it right into the ancient practice of letting go, of surrendering. It is that letting go and surrender which is a force, a faculty and an aptitude which one has to cultivate until he can let everyone go. "

This letting go has its fundamental basis in the inherent and intrinsic force that motivates plants, animals, and people in the unfolding of their characteristic qualities.

Vitvan says: " The essential life-germ (on the plant and animal level) and the Power-to-be-conscious (on the human level) responds to external stimuli and appropriates those necessary qualities it requires for its own internal organization, growth, and development. Consequently, the cosmic or evolutionary process requires that we give freedom to each and every one with whom we are in association."

In reverse, trying to hold onto others for your own purposes won't work. Maybe you can force people to stay with you through fear or financial reasons but the heart, the love, the mind and the harmony is gone. You've got nothing but a shell.

Vitvan adds:

" That which belongs to you cannot be taken away from you. There are forces and powers stronger than steel cables that bind you to that which belongs to you. I'm going to ask you a question: Who wants any person or any thing that doesn't belong to him? Who wants it?

But if you practice giving freedom in utter and complete renunciation you will discover one of the greatest secrets on the way, on the path. Your own has an opportunity to come to you--with all of its beauty and all of its blessings. And where one arbitrarily holds on for fear of some kind (fear of losing something?,) that one cuts himself off from what really belongs to him and would come to him. "

and:

"You have arbitrarily, mentally, and through human will and perverseness prevented your real helpers--visible and invisible--from coming to you. One who practices giving freedom completely with no qualifications will draw from around this planet that person or event or condition which is needful or he will be drawn to it.

That is the way the invisible forces work. They do work, for this is an energy world in which we exist, not a world of controllable things and objects."

Well, that provides some comfort to the seeking soul.

About the reverse situation:

"Do not think you can coerce or hold another, whatever the reason or justification, without paying the penalty for so doing. The penalty is slavery on the animal-magnetic level, on the desire-emotional level, on the verbal-mental level.

Put another one in bondage and you yourself go into bondage as inevitably as the earth turns on its axis.

As you go into bondage you develop increasing misery, agony, and suffering.

And what for? Because of your egotistical pride and human will and vainglory, you think you are going to conquer or rule or whatever. It sounds very simple to give freedom, doesn't it? Yet it's very difficult to practice.

Practice giving freedom. Nothing that belongs to you will leave. All that belongs to you will flow to you. You won't lose anything. It's infinite gain, not loss. And there's joy and happiness in giving freedom. You have to do it every day until it has been thoroughly learned and practiced.

Every night upon going to bed review the day to see whether in feeling, in thought, and in consciousness you have given freedom to everyone with whom you are in affiliation and association. If you haven't, censure yourself; be more severe with yourself than you would allow anyone else to be with you.

Stand before that higher Self, that real, essential nature, as if you were giving an account: "Have I given freedom?"

When you are sure (and you never can fool yourself, the Self) and when you have that joy and happiness that you have in giving freedom, then claim it for yourself also.

This sometimes requires as much as the giving up, because you have to have courage to claim your freedom even if the heavens fall, if everything also should pass"

If you feel uncomfortable, ask yourself:

"what influence did I pick up from others?", "What value did I give?".

The subject of synchronization of forces in the frequency world between two persons is a fascinating one. We synchronize daily, exchange forces, frequencies, daily, most of the time being totally unconscious or unaware of what is happening.

"You must have freedom to grow and develop, to expand according to the essential, intrinsic requirements of your own self and evolutionary state. So much for precept number one. Practice it; the results are wonderful."

An advice is then given:

"When you begin to claim freedom for yourself you will be ensnared through a variety of ways because those who wish to hold you in bondage to their own selfish selves will appeal to your sympathy if they cannot dominate you, if they cannot reach you through fear.

They will crawl into your heart through your sympathy. Then you've got to appear like an iceberg and be accused of being just a cold-hearted so-and-so.

Sympathy is a weapon to enslave you when all other weapons fail. And you will fall for sympathy when you have gained the strength to resist all other attempts at enslavement."

Precept number two: Respect the integrity of each.

Vitvan states that: "Respect even precedes love. If you lose the respect of man, woman, or child, you've lost their love.

Many think it is the other way around--that you can love where there is no respect. Never! You will substitute duty and you will substitute obligation but you cannot love where respect is gone.

Therefore, in order to love or be loved practice respect for the integrity of each."

Each person has his own basic state of development, his quirks and idiosyncrasies. We have faults and failings too that others have to put up with.

Vitvan says: " the integrity of the evolutionary point must be preserved in order to expand consciousness beyond that point."

" What we call objective existence, organized society, or life is a process of giving and taking, and understanding that all is based here upon the respect for the integrity of each."

He adds that you will require great understanding of your own self as you tread the path, and you can't have that unless you practice respect for the other one's integrity.

This includes children of course. They have their own needs and requirements that must be fulfilled, and that must not be interfered with. If you interfere and impose your ideas about how your children should be upon them you risk serious psychosomatic diseases and maladjustments to develop in your children.

This has nothing to do with setting proper standards of behaviour, of course. That belongs to normal, healthy education.

To conclude this precept:

"Everything and everyone will tell you what they need if you don't loose patience and react emotionally to superimpose something that you think is right upon them.

Be attentive; respect that integrity; learn its needs and pretty soon you will learn how it functions, how to function with it.

Let us train each other upon the basis of the respect for that inherent, intrinsic integrity. Others have their own needs, their own requirements that are not yours.

Those who really tread the path, who know the way to the higher development, practice this all the time. The technique of it is part of their nature."

The third precept is: "The value one gives reacts upon him according to the quality of the value given".

"The quality that you put into the value that you give reacts upon you and disturbs you or expands you or glorifies you. Nothing that anyone else does or does not do, nothing that anyone says or does not say affects you the least tiny bit.

It doesn't affect you at all. It's the value *you* give to what so and so did or did not do; it's the value that you give to what so and so said or didn't say (sometimes silence is more eloquent than what was said)."

"Become conscious of the values you give so that you can change your value system or stop giving value. Nothing can affect you except that to which you give value."

Vitvan explains that energy describes a circuit:

"When you put a high, ennobling, good quality into it you will get that quality back. And if you put a negative, destructive quality into the value you'll get that quality back, because every force generated and sent out describes a circuit."

This is the basis of karma and free will. I have often said that you build your own character, in interaction with other people, and that you choose which characteristics to develop.

If you are passive to developments or open yourself negatively (passively) for influences, you will build tamasic qualities into your character.

Remember the gunas that I wrote about in my previous article in this series?

Your psychic nature will absorb those qualities or gunas that you will allow yourself to enter your aura.

It's that simple! Watch carefully for the gunas or qualities that you load upon the stream of thoughts that circulates through your psyche.

If you load shit upon those frequencies you receive and send this out towards others, you will receive shit back. That's plain talk, isn't it? That's part of the "mechanism" or workings of karma.

In other words: you color the thoughts that enter your mind with your own desires.

Then you retransmit these thoughts that came to you.

What will be the effects of these colored thoughts on others?

Here you can see the moral responsibility you have not only for your actions, but also for your thoughts.

To connect these points with the first precept: if you let go your hold on the rope that drags you through the mud, you will free yourself of averse effects. In other words: put good qualities in the thoughts you emit and things you do and you will create better circumstances not only for yourself but for many others as well.

"Be fogged by the reaction of your own emotions and you have lost the ability to see and think straight.

Those who tread the path must see clearly;

those who tread the path must not be distracted by a lot of self-created emotions.

And of all these, that fog or self-created emotion rests right upon the quality of the value given. Similarly, you cannot discover anything until you are ready.

Make yourself ready. Be worthy in every way, shape, and form and you need have no concern; you will be guided, you will be lead, you will have an urge, or whatever, to the contact, to the book, to the teaching, to the person;

until that great discovery is made that there is a people, there is a brotherhood, there is a worldwide fraternity that has no lines of

demarcation whether you are incarnated or discarnated, whether you're taking the journey through the stars or ready to return to another earth life."

This ends part two of Vitvan's philosophy and psychology. I hope you found it useful for the enlargement of your understanding about the dynamic world we live in.

Section 3: Arthur Young

A first evaluation of Arthur Young's Theory of Process (TOP)

By Martin Euser (March, April, May 2005; June 2006)

Over a year ago, I encountered Arthur's teachings on the internet. It struck a chord with me immediately, because of its derivation from teachings from the Mahatma Letters. Sure, Arthur's teachings deviate a little, perhaps, from the sketched model in these Letters, and he filled in a couple of stages that were not very clearly delineated by the Mahatmas. He left out a couple of important notions, like cyclical development, but the system seemed a good try, as a starting point, and I decided to study Arthur's work more closely. Now, after about a year of study of Arthur's works, notably "Reflexive Universe", "Geometry of meaning" and "Which way out", I feel that his TOP really has potential to organize knowledge and provide some insight into the "natural order" of things. In order to be able to follow my remarks and reasoning you have to have studied the above mentioned three books from Arthur M. Young (AMY), available at <http://www.arthuryoung.com/>. If you find the following part a bit too theoretical you can jump to the "making some connections" part, where the levels get some flesh and blood.

There are quite some remarks that one could make respecting TOP, and I will do so gradually when the system unfolds before me, in my articles. For now, I want to make some connections between TOP and notions from organizational theory. While TOP is a theory of process, it is essentially a theory of development, as Arthur states in his writings. Development is associated with stages, structures (temporary or permanent) and processes. I feel that, until now, the discrimination between temporary and permanent stages has not been sufficiently recognized by TOP adherents. After all, what exactly is left as a permanent structure when, e.g. stage two

or three has been "traversed" by a being? Are these stages only temporary or do they remain as some vestigial structure? Such questions simply *have* to be asked (and answered)! Also, the connection between TOP as a developmental theory and mature process per se is not made very clear in Arthur's work. We will have to develop some insight into these matters.

TOP as interpreted by me

Now, in order to make TOP productive, one has to assume certain things, because the model as left by Arthur is not always clear, for example, as to what exactly is meant by the fourth stage ("work done"), how the turn is effected, what is meant by control, how are the characteristics of the stages on the left and right sides of the arc related, how the second and fourth level interact, etc. The general thrust of the model is fairly clear however.

I will first outline my assumptions. Let's start with some diagrams and tables. The fourfold division (categories or relational aspects of a situation):

Purposive intelligence - projective general - Self to Self relation

Substance/Force - projective particular- Self to Object relation

Form/Organization - objective general - Object to Object relation

Combination/control - objective particular - Object to Self relation

We must pose some difficult questions such as "How do independent categories as Substance and Form correlate to real life phenomena?" , "Can there be substance without form?", "Can there be form without substance?" Is putting these categories as "levels" of natural order process as AMY does, correct or not?

AMY identifies level 2 as timelike and level 3 as spacelike. We will have to investigate these designations in due time. For now, I have some doubts about separating time and space.

The first point that I like to make is that "time" is an *abstract* concept (as is space). These categories are philosophical constructs. Western philosophers, and certainly scientists, make the mistake of formulating abstractions and then treating these abstractions as entities ("entification" of abstractions). That is, first they talk about abstract notions and then they make entities out of these abstractions, like force, time, energy, etc., while these things cannot be divorced of the entities or consciousnesses that produce these forces, experience actions, etc.

My second point is about elementary particles as second stage phenomena according to AMY. These particles, like e.g. an electron, obey the Schroedinger equation. **Space** and **time** are essential variables in that equation. From experiments on electrons where researchers tried to constrict the uncertainty about place by applying a strong electromagnetic field to the electron, a most interesting result ensued: when the constriction exceeded a certain point, the electron increased its spin (in popular terms: revolution around its own axis), thus preserving the Heisenberg uncertainty relation. It is as if the particle needs a certain amount of freedom, not to be

violated by the environment.

Elementary particles are in space as well in time, contrary to what AMY seems to suggest in his books. Could it be that the entire left arc designations: light, elementary particles, atoms have their correct placement as substages of the fourth stage? Perhaps so, but that would put the burden on us to find new candidates for the first three stages, which isn't very easy to do. This is something to look at only much later in our research. First we must get a better idea about the model as a whole.

Now a bit on level 3 (form/organization):

Level 3 is a level of manifestation, and we must find subtle patterns in substance there that serve as molds or prototypes for level 4 real-world bodies. For example, tissues are classified by AMY as stage 3 phenomena on level three, as with plants. Now this is clearly a substantial business or else you are talking nonsense or something else is implied. You can't have both abstraction and concretion on level 3 or you must designate this level as just an aspect of reality (but then it is difficult to call it a stage any longer). [As we will see later, this kind of confusion arises because the model has not been sufficiently differentiated. A hierarchy or holarchy of systems and sublevels is needed to bring clarity into this matter. At some point we will have to differentiate between physical motion/space and mental emotion/space. Physical life is not the same as intellectual life/experience or spiritual life. These levels have all to be differentiated]

No, we have to proceed differently, as I will show.

In Kabbalah and other esoteric teachings there is no such confusion: just subtle energies/consciousness and forms working together in an orderly fashion.

In other words, the levels each have a different mix or dominance of some principles to be formulated in due course. See also my article on the relation to esoteric sources.

We now go back to a discussion about time.

What is time? Time is just experienced motion (or even emotion), e.g. rotational motion *plus* something else that *relates* that motion *to* the larger environment.

That something is "consciousness" which orients itself in space. So, instead of independence of time from space another picture arises: "time" is experienced by consciousness (as a motion in space), or measured by an observer, in relation to movement and position in a larger context, be it the starry heavens or an atomic clock. So, we have to rethink the relations between level 2 and level 3. Level 2 has to do with experience/life and level 1 has to do with the origination/manifestation of consciousness in and through the Fire element) .

The crux of this matter is that at level 1 differentiation starts, the potentialities of substance and form are being developed gradually on level 2 and 3, to coalesce all on level 4, the concrete feedback level - earth. This is the ancient notion in esoteric philosophy. BTW, Level 2 and 3 do work together in a developed system, as do the other levels as I will show later on. [Level 2 and 3 together are sometimes designated as the astral light

(field)/prana combination, the domain of psychophysiological forces and substances]

Level 2 has to do with "(active) external relations" or even "environmental relations" or "social interaction". It seems that the Self (level 1) develops the Self-Other (I-You) relation or duality on level 2. Whether level 3 entails the third person (He/She) as a consequence of the mental abstraction occurring on this level remains a topic to research.

Level 2 is also closely associated with *flow-organization*, flux, force, *synchronization of force*, so those labels fit level 2 as well. Time and experience do play a role on this level, as they do on level 4 where all the influences come together. In fact level 2 and 4 are closely related, as you will see later when you study my diagrams. You can also say that subject to object relation can only exist together with an object-subject relation. There simply can't be a flow without a closed circuit. This will become clearer in my example of business flow of money and materials. Also, one can see level 4 as the level where level 2 and 3 come together for producing real-life phenomena. In this view, the levels can be seen as aspects of phenomena on level 4.

Now let's make this abstract philosophy of categories of relationship a little more concrete.

I will draw from organizational theory/systems theory, especially the Katz and Kahn characteristics for open systems, a little management research and other sources where necessary.

Making some connections

Arthur Young gives useful descriptions of his four level-model in "Geometry of meaning", p. 154, upper half of page. I saw that table over a year ago and stumbled upon it recently after some necessary tours of study of other relevant material. I will come back to that table shortly. First I want to mention my discovery of a model of cognitive style mentioned in the book "Management Information Systems" (MIS) by Davis and Olson, McGraw Hill. I have the Dutch translation, so I will have to reversely translate some terms used. McKenney and Keen, mentioned in MIS, have written about "How Manager's Minds Work" in Harvard Business Review, May-June 1974. Their findings, mentioned in MIS, include two dimensions for classification of cognitive style (an aspect of the decision making process): gathering of information and evaluation of info.

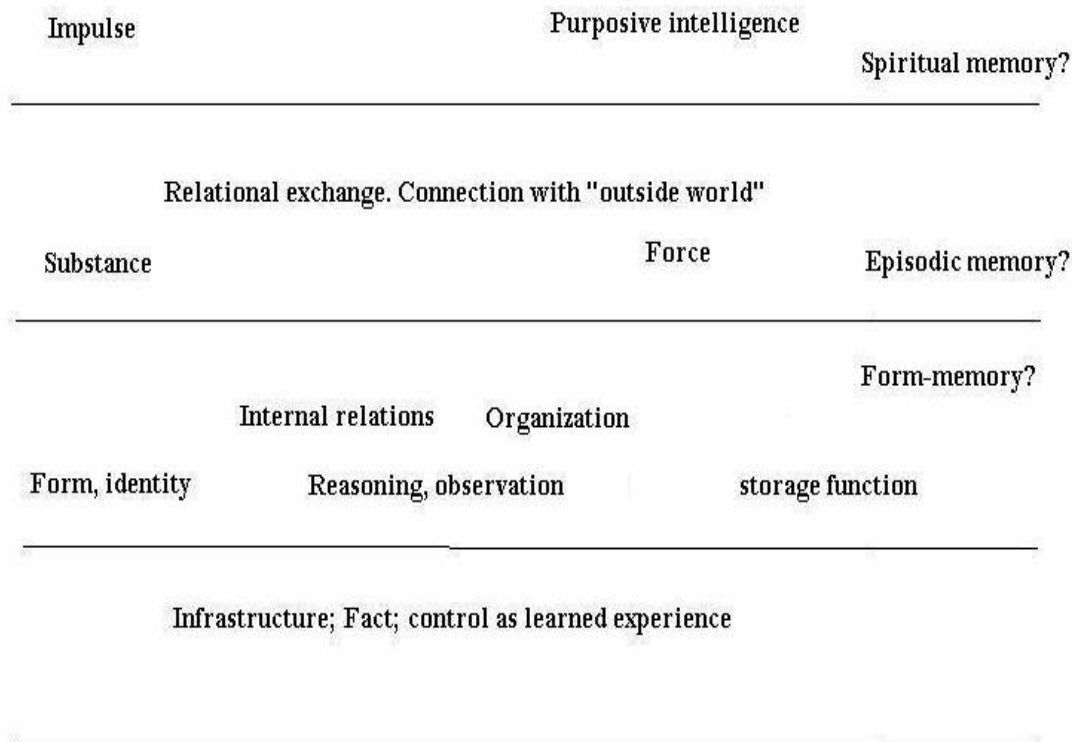
The first dimension, the gathering of info shows a *relational* approach vs. a *detail oriented* approach: global approach, relations between data vs. detail (sense data/factual detail-info). The other dimension, evaluation of information, concerns the way in which people analyze data: systemic-analytical vs. intuitive-heuristic (trial and error strategy). BTW, these dimensions are continua, but what struck me particular was the match with Young's categories or levels: intuitive (first level) vs. systemic/analytical (third level) and relational (second level: self to object) vs. fact/detail (fourth level). The big discovery for me was that I could map the *relational* keyword (*self to environment*) with the second level. Some questions remain such as: the mapping of subject-other subject relation but

we will have a look at those things later. We will discover that a relationship entails a process, so, all the levels are concerned in relations.

Also connected with the second level is the function of distribution or redistribution of materials, substances; transport; synchronization (time-factor!) and coordination.

The third level, reasoning, analytical, is associated with form and "relationship within object" according to Arthur Young.

Ok, so we have **internal relations** mapped to the third level! I'll come back to that later, when I give real-world examples of applications of TOP. The research of McKenney and Keen shows that cognitive style is a continuous variable, people are not purely analytical or intuitive/heuristic, so levels work together. All this seems to be connected with the left and right hemispheres in the brain, but that is outside the scope of my current article. The main points can be illustrated as follows (levels 1-4):



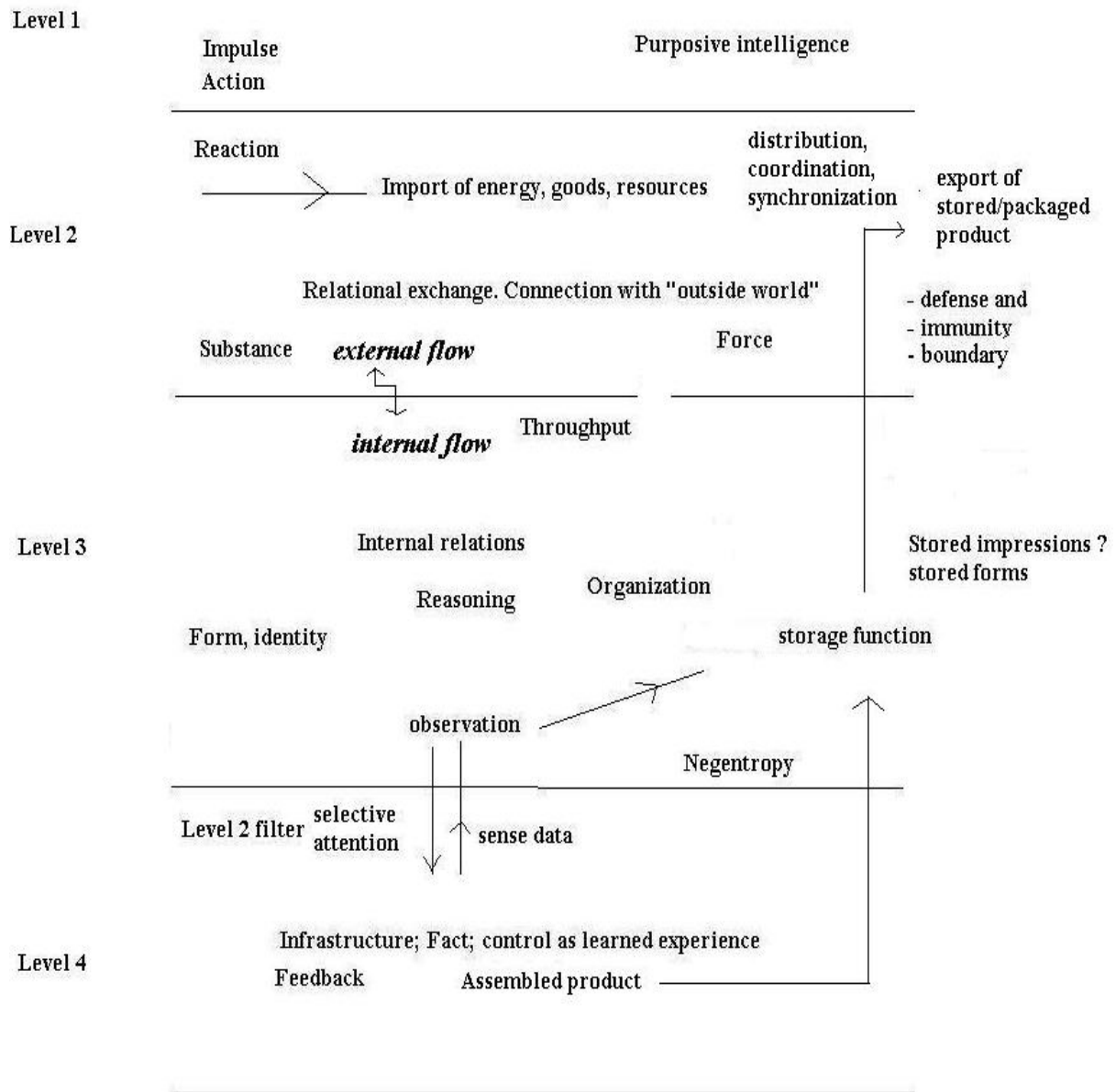
In the above figure I have put some descriptive terms for the levels. On level three I have added a storage function, which is speculated about by AMY in his books. It occurred to me as a natural position for this function since impressions must be stored as a *form* somewhere (esotericists say in "the astral field") and I know from esoteric literature that forms or blueprints for body-forms are stored in such a field. I think AMY had another argument for this: plants store sunlight/energy as mass and plants are a fifth stage phenomenon. We'll see how it works later on. About memory: I now think that each stage has a memory function connected to it. Think of some metals that have form-memory. Think of cellular memory/ DNA. Think of frozen experience. Think of instinct as a repertoire of behavioural strategies. Think of thinking as a habit. And so on.

Control as learned experience: you know that Arthur puts control as the fourth stage in the learning cycle. I added the words " as learned experience" because it shows clearly that is something that is at the end of a cycle of learning. The rest of the descriptive terms stems from AMY's works, except for the term "infrastructure". You may add the term "assembly" to that. The fourth level is a combinative level par excellence. It is also a level where all the influences from prior levels come together. It is a balancing level, on itself nothing but a screen, a shell. Withdraw the life force and all you've got is a corpse!

We will have to study control and feedback to understand the finer workings of a system. Consider the input of raw material, the application

of procedure, planning and machines that yield an end-product. This product is fed back into the chain, either directly (recycling, using synthesized starch in the respiratory cycle in plants) or indirectly (via storage, distribution, selling) by the profit got from selling the product. Control systems will have to be studied later, but cybernetics tells us that all the levels and stages work together simultaneously. This is like all the stages on the sevenfold arc working together, all the kingdoms are needed to maintain homeostasis (as James Lovelock states in his book on Gaia.)

A further elaboration brings me to the following diagram:



Level 1: steering, intention, directing

This level corresponds with level 1 in the ancient division of four "castes" in India, i.e. the Brahman or spiritual guide/priest. In Plato's system it corresponds with the King-Philosopher, clearly a directing function. Fire.

The King or director steers his kingdom or company.

Level 2: *relational exchange* is based on organizational theory, i.e. it is recognized that import of energy, goods, hiring of persons, etc. is a necessary precondition for an organization to function properly. There is an output too that we will study later: an end-product or service that implies in business terms a "transformation of the product to money" (stage 6) and realized profit (stage 7). The profit is fed back into the system: more personnel is hired if things go well and growth is possible (an example of positive feedback).

Export to the environment from a cell could be on this level, like enzymes needed for the metabolic system or hormones going to target organs via blood. We'll have to research this later.

This implies a lot of things:

-exchange of energy, **flow** of something, input/output, processing, etc. It is associated with a regulative force as we will see later. Transport, distribution and timing are also keywords here.

I have put the following keywords at the border between level 2 and 3:

Boundary, defense and immunity. It is clear that a boundary or separation must exist between the outside world and the inside system, otherwise it would not be two systems (micro/macro) but one! A semi-separate state is necessary to evolution, otherwise there is only the unconscious pleroma! Hence, defense becomes necessary, the development of an immune-system, and the necessity of membranes or a skin or even air for Gaia to regulate the influx of sunlight and development of heat.

This level corresponds with level 2 in the ancient divisions: Ksatriya or warrior/defender/protector. With Plato it also is the warrior/soldier.

Level 3: *internal organization, form, structure, identity.*

In order for an entity to have identity, and indeed to *experience* identity, it must have memory. If experiencing identity is a level two process, then it has to draw from stored memories (level 2?) of events in order to maintain the sense of self.

However it is, I think that identity develops partly by interaction with the environment **and** from within.

If storage is a level 3 function as would make sense from an internal organisation perspective, there would have to be a *medium* for storage, not unlike the vesicles in a cell that carry substances for transport.

Furthermore, stage 5 is positioned on the upward arc and is associated with involution of form and evolution of mind (manas) or organization (see examples text referring to esoteric insights). Is there an internalization of form as a kind of imagination, an image forming function, a concept-forming function? Psychology teaches the internalization of rules by children, so, yes, this kind of internalization exists and we will have to investigate that as well at some point.

Observation as a function is put on level three by Arthur. This has to do with the learning cycle: unconscious, spontaneous action; unconscious reaction; observation; control. Observation involves selective attention (a filter based on level 2 values and level 3 knowledge).

This level corresponds with level 3 in the ancient classification: the vaisha, the merchant. Ditto with Plato. Note how interesting this confirmation is: the merchant is responsible for maintaining the cycle of goods and services for society as a whole and a system. So, when we view society as a system, its internal functioning depends on business people. Economy. Also, law and rule play a role as third level "forms". Metabolism is a level 3 "vegetative" function that helps maintain conditions for cells and body.

Level 4: level of *assembly*. Here concrete, localized, action takes place, or work is done.

It is the level where all influences from the prior levels come together. It is the combination level par excellence.

In the ancient classification it corresponds with the fourth level: workmen, rendering their service (and muscles) for concrete action.

Here all levels interpenetrate each other, similar in the way one's body shows: the organs are made up of multiple layers that themselves are constituted of several elements (nerve cell, muscle, epithelial cells, connective elements, and many other specialized cells).

The end-product of this stage is being used in interaction with other "systems", as for example a product from a factory is being stored, transported, distributed and sold for profit. This profit is used to sustain the company, buy raw materials, hire people, process the raw material, etc. In other words, a cycle is being maintained that ensures the *continuity* of the company. In biological systems, "end-products" maybe used directly as the starch (end-product of photosynthesis) in plants is being used in the respiratory cycle.

Examples are in preparation. They are split off this document and will become available later, as it takes quite a lot of time to sort things out and the document becomes larger and larger. I think I will collect links to examples in a separate document called "examples.html" (see next article). Feedback from the Arthur Young discussion list participants is not only welcomed but really necessary as so many people who are subscribed to this forum will have some qualification that enable them to contribute their insights. A joint effort to develop a theory is potentially much better than isolated individual efforts as co-developers can enrich each other's understanding and pitfalls may be identified and avoided.

Examples of stages, levels and interfaces between levels

Update history:

All kinds of smaller and larger additions before Feb 06.

Februari 2006: added links to concentric man and some text

May, 2006: link to John G. Bennett's systematics added. See near end of article. Added two pages summarizing Miller's writings on the levels of cell and organism.

Now, finally, let's have a look at some illustrative material.

I will choose some physical, physiological/biological and psychological examples from several articles and books and try to place them on the seven-staged arc. Some attention to interfaces between the levels will be given, since these levels are integrated and coordinated in real-life examples. This is a work in progress. First have a look at two basic examples.

Introductory examples:

[basic businesscycle](#) (Simplified)

[Arthur Young's example of communication](#)

P.S. You can position "meaning" (a multi-faceted term) also on the sixth stage as is done in the TOP-poster. The sixth stage is on the second level, the "social level"

A truly interesting book on 'fractality'/parallel development in the human being

Onno Damsté's free book [The concentric man](#) is truly enlightening in comparing the development of genetic, immune-, neurological and language-system. Keywords: adaptation, defense, learning. Coupled oscillations belong to the essence of the workings of the body, confirming the age-old notions of Yin and Yang. Whether we talk about stimulation vs. inhibition, vegetative vs. animal function, it is all about **complementary**, c.q. antagonistic function. Form and function as occurring on different time-scales (in different time-frames) is discussed in this book too. Very interesting.

A short intermezzo: Fritjof Capra gives some interesting info in his books "Web of Life" and "The Hidden Connections". In "Web of Life" he gives three factors to take into account in science/biology: relational/informational pattern (corresponding to stage 3 in TOP), maintenance of pattern/organization (stage 5 in TOP) and physical configuration that does work (stage 4). My paraphrase, so don't take it for granted. Maintenance of pattern is also called "bringing forth a world" by Maturana, characterized by negentropy (see link below, [principia cybernetica](#)). In Capra's book "hidden connections", Capra adds "Meaning" as a factor/level to his model of reality. Note how closely this corresponds to TOP where meaning is put on the second level (TOP-poster), sixth stage. Now, meaning is a very difficult term to define, and there may be multiple levels of meaning, but that is not the topic of this article. Pattern and information are obviously related, and meaning has to do with value

attached to perception or attributed to symbols (language for example!). Some define meaning as a transaction in mind between symbol and object (since meaning is through symbol to the thing meant). What do you think of that?

Capra could have added the idea of the *field* as a factor in his model, but he doesn't. I would like to add the field as a "seventh stage" factor, the integrative factor. The field encompasses all, in principle and in reality. Even the first "stage" is related to the field in a way to be described later. Some people may like to know that the **original** model of the seven-stage arc (see "The Mahatma letters to A.P. Sinnett") has the Akashic Field mentioned as the seventh principle. This field integrates and differentiates as it were. Vitvan mentions the Autonomous Field as the first level principle, quite the same idea as the Akashic Field as it seems to me.

BTW, for abundant examples of level 4 and level 3 processing of matter-energy and information/patterns, you could try to procure a copy of James Grier Miller's book "Living Systems". It is out of print, but perhaps you can get it via your local library. I'll try to give some examples from his book later on, in a separate document.

Here is a small taste of his work in the form of two pages, derived faithfully (but slightly adapted and including some comments of mine) from tables in the chapters on the [cell](#) and the [organism](#), respectively, showing examples of the 19 critical subsystems of cells and the organism. Text between square brackets is mine. Note that in a later edition of his work Miller added a "timer" subsystem and other scientists would like to add even more subsystems (e.g. transport). It is a snapshot of knowledge available in 1979, of course.

In the meanwhile you can google for an overview of his work.

Last, but not least, a promising theory of *interaction* between people has been formulated by [Marty Monteiro](#). His "General Social Model Of The Human Being" comes close to my understanding of interaction. It needs more elaboration, but it seems a promising building block for a comprehensive model of social interaction (more or less level 2 and a bit of level 1 in TOP, depending on how you see the levels).

Example level 2: exchange with the environment; binding in the matrix of life; value/valence systems

There are several examples that come to mind here, like the plasmamembrane in the cell and the multi-layered air containing the ionosphere and magnetosphere. Value/valence systems and communication are very important too, as the basis of motivational factors that keep us going. As many of these examples are really complex, a highly simplified description may be given later. For now, I will give you some links that highlight some of the features that I have been discussing in my evaluative article:

Bruce Lipton on the [plasmamembrane](#) as a highly integrated, intelligent operating structure performing input and output functions.

His [summary of the new biology](#)

(<http://www.brucelipton.com/newbiology.php>)

My personal angle on this: proteins as agents of intelligence (6th stage factor) work as an integral part of what seems to me a 2nd stage aspect: the bilayered membrane. To be researched later in connection with the Young model.

[Joel de Rosnay's digitized book "The macroscope"](#) on a systemic view of ecology, economy, biology, "A NEW WORLD SCIENTIFIC SYSTEM". Social systems, System theory, Energy policy, Communication, Time. Joel sketches flows of energy, substance, and information. The increase of entropy as the breakdown of the bonds of complex molecules proceeds, is discussed, as is the direction of time; issues related to information and energy. A simple model of hydrosphere, troposphere and lithosphere is given in his book. I may add a little to that later.

[Principia Cybernetica Electronic Library](#)

free, downloadable copies of basic books on cybernetics and systems science: Shannon, Ashby, Turchin and more! Good intros to related concepts. Turchin is a must for meta-state transitions (a kind of *turns* on the arc of development). He describes the development of simple reflexes to complex reflexes all the way to culture and thought.

Lastly, an interesting discussion of the object-subject dichotomy (including the so-called body-mind "problem") can be found in [Anthony McWatt's](#) text on the Metaphysics of Quality (MOQ, a Robert Pirsig philosophy). While studying that you could get interested in [quantonics](#), the integration of quantummechanics into the MOQ.

A slight hint from myself regarding the body-mind "problem": it is typically a pseudo-problem. "Body" does only exist as a *thought-concept*, ditto the "mind". These "things" are in reality *dynamic processes*, including dynamically maintained structures, different **phases** of substance, etc. Bennett (see below) says that it requires at least three terms to explain body-mind, i.e. one needs to add *relationship* as the third factor. He uses triads quite often in his work. Starting with the *experience as a whole*, we can proceed to duality of mind vs. object and then see the relation between the two and establish the triad. There's a whole lot more to it, but that requires a separate article. Bennett rightly distinguishes between the **two domains of fact and value**. This is an old division in Kabbalah where the lower triangle (triad) is concerned with biological and physico-chemical processes; the middle triangle is concerned with value-judgments (ethical triangle), typical for humans; the upper triangle is truly spiritual in nature and Bennett associates Harmony with this latter triangle. The cosmic and human processes have to do with values that are being realized, value becoming fact so to speak, and vice versa, by action/intermediation of the human being and other factors. The domains of Fact and Value must be harmonized according to Bennett. See *Dramatic Universe*, volume 2 where these ideas are elaborated.

To round off this paragraph I like to say that the three mentioned triads are connected by one spiritual stream of life/consciousness emanating from deep within, the emanative principle, the tenth (or first) principle.

[Vitvan](#) has solved this kind of questions long ago in his writings about the development of substance/light, as have other esoteric (well-grounded)

philosophies. See my articles on "Vitvan highlights".

May, 2006.

A couple of weeks ago I discovered the work of John G. Bennett.

An overview can be found at [Systematics site](#). Loosely based on Gurdjieff and Ouspensky, Bennett has developed an elaborate scheme of twelve energy levels, and a host of categories, applicable to the domains of Fact and Value which he wanted to connect. (These *are* connected BTW, by agents of change - perception and act). His tome (4 vols) "The Dramatic Universe" deals with natural philosophy, moral philosophy, man and his nature, and, history. Quite impressive, I have to say, and the first decent attempt I've seen by someone to develop a philosophical framework that bridges (or tries to) the gap between knowledge and understanding.

Besides the three dimensions of space, Bennett introduces three dimensions of time, among which "eternal time" which explains why consistent action is possible. Do pause a little and ponder this over! Include the experience of continuity of the ego in your considerations (each day you wake up you are still you as far as you know..Your body cells change, but your identity remains. How come?

I think forms or patterns have to do with this, but this requires close scrutiny. Where do you think values come from?) Anyway, the work of this man can keep philosophers busy until eternity! I believe there is a practical side to it too, but you have to study it for yourself. There is a Yahoo group dedicated to him (search for Bennett and you will find it). When I can integrate pieces of his work into my own train of thoughts I will write about it.

There is more to come. Bookmark this page and check it every 3-6 months for new items and developments! If you have some well-developed ideas on these matters you can mail me (see link below for email-address). **My own Yahoogroup, just started, is named integrative_philosophy. You can join it after reading the instructions. This includes sending me a small article that you wrote yourself about integrating some aspects of science, biology, social aspects and spiritual aspects into a coherent process-model/theory.**

Basic model of business (flow of money & use of resources)

Martin Euser, april 2005

The mapping below concentrates on *flow of money*.

Departments, functional organs, etc., are not always easy to assign as functions can pertain to several levels at once, e.g. internal and external communications may be done by one person or one department depending on size of company, etc. Functions can span multiple levels, although with

development of the company things can get more formal. Separation of functions may become necessary.] Stage refers here to function or activity performed. There is some sequentiality in the process, of course, but many processes or functions are going on at the same time! This is typical for complex processes, certainly for control/feedback loops.

Business: goal, purpose, strategic thinking & impulse to start.
(Board of directors sets goals and initiates a number of processes, together with higher management.)

Second stage: *input* of raw substance, hiring personnel, liquidity, etc.
(Human resources department, Purchase dep.)

Third stage: Form operation: establishing rules, operational procedures, acquiring machines, etc.
Liquidity is converted into form (buildings, machines, etc.)
(Secretariat and reception forms the "glue" for internal and external communication. Accountancy department provides insight into money-flow, and monthly statements, reports, etc.)

Fourth stage: Manufacturing, assembly, added value by work done. Also: training to enhance skills (skills are the most important asset of a service company).

Fifth stage: Goods have to be stored somewhere; growth of invested capital, i.e. liquidity is stored/taken up in solid goods or trained personnel. Research and Marketing can take up considerable resources, but this should pay off in the run. Knowledge is the asset for service-oriented companies. Growth becomes possible when profit is good.
Operational management plays a role in the manufacturing process.

Sixth stage: export of endproduct or rendering of service. It seems to me that servicing is a shift from fourth level "manufacturing" to fifth level of knowledge acquisition and usage and second level of "communication", i.e. communication of knowledge becomes the service itself, so to speak.

Transformation of product/service into liquidity: selling the good or service **frees** the "stored" or "frozen" liquidity. If profit is good then more money re-enters the system than before, i.e. a positive feedbackloop (involving level 2 stages influenced by level 1 decisions and level 3 analysis) occurs and growth of the company is possible.

Note: a negative feedbackloop concerns the adaptation in volume of units produced depending on demand from "the market", the buyers. If too many goods are being produced, then measurement provides feedback to lower the production-rate and vice-versa. In a market-economy (demand-based), input (stage 2) is controlled, while in a plan-economy output (stage 6) is controlled.

Sales. External relations.

Seventh stage: goal realized, profit made. If profit is not made then correction must take place: firing of personnel, reduction of number of stored

items, improve efficiency, etc. Steering is really necessary!

Example: communication

To enhance understanding of TOP, I found the following examples from AMY very useful:
in "Which Way Out", page 120, figures 17 and 18.

The first example deals with buying and selling stocks.
See explanatory text pp. 118-120. I used this example, together with fig. 19, p. 121, to develop a better understanding of the seven stages.

Fig. 18 deals with communication and shows the process of registration of sounds (*second stage*), application of rules/alphabet (*stage 3*), extracting words (*stage 4*), establishment of meaning and sentences (*stage 5*), attribution of value, emotion (*stage 6*), while thought in A is designated as the **first stage** and thought in the receiver B as **seventh** stage.

One can see that the second stage deals with "raw material" to be processed in subsequent stages leading to emotion in stage 6. This can motivate the receiver B to react to the input from A, which means that a dialogue can ensue, forming a circuit, so to speak, along which flows "**charge**", emotion expressed through language (verbal and non-verbal!), and **meaning**.

After-word concerning the Arthur Young section

As you can see, I have only just begun to investigate the potential of Arthur Young's ideas. It seems a potentially fruitful approach to me as far as physical and biological processes are concerned, i.e. the domain of fact. I have concentrated at getting some understanding of natural process in relation to TOP and have formulated a simple functional approach to TOP. In doing so I have to some degree neglected the developmental aspect of TOP. I felt that more understanding of triadic operations was necessary in order to approach the latter aspect. One can recognize some ideas of Bertalanffy concerning development in my approach however: in order to develop, the seed, embryo, or whatever it is that develops, must interact with the environment. That surely is one of the factors that enter the scene of development. It's genetic pattern unfolds simultaneously.

As far as I can see, the left arc is slightly problematic in view of the domain of values. To state this otherwise: it looks that TOP suffers a bit from subtle reductionism. Future research will throw more light on this matter, in which Bennett's work will be of immense help to me.

Section 4: John Godolphin Bennett

Introduction

In april, 2006, I discovered the writings of [John G. Bennett](#). I saw immediately what a great mind had been at work here. Triadic operations were formulated by him as six permutations of three primary forces or impulses. A rather complex cosmology and anthropology has been formulated by him in his Systematics. He lays great emphasis on *multi-term* systems to describe the human experience. The domains of Value, Fact and Harmony are described by him in a clear way. The irreducibility of value to fact is discussed in his tome "The Dramatic Universe".

As I have just begun to study his work and publish a blog devoted to him I will limit myself to publish the beginning of this blog as a teaser to you. You yourself can contribute to this study by participating in commenting or in discussion groups.

See My [Systematics blog: harmonizing fact and value](#) on Bennett

Just a teaser here:

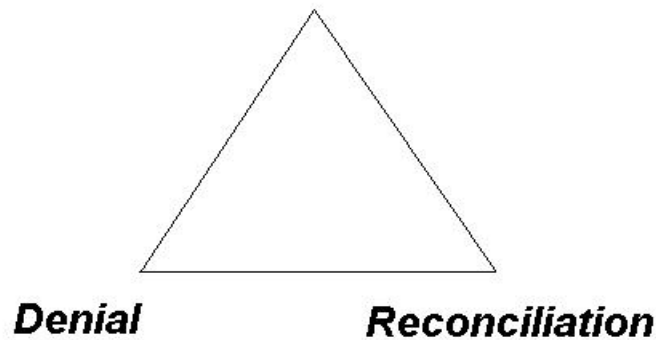
Weblog: ***Systematics: harmonizing fact and value***

Mission statement: quality

This blog is dedicated to quality of mind, and to those pioneers of consciousness who have helped the human race to get some understanding!

Martin Euser

Affirmation



Concerning the triangle

The triangle as a trinity of forces is an ancient symbol. The ideas contained in this symbol are certainly old.

They were reformulated by eminent philosophers such as Charles Sanders Peirce, in his writings on oneness, twoness, and threeness.

Another philosopher, such as [John Godolphin Bennett](#), has developed a complete system involving the permutations of three primary impulses. More about that later. And quality? That's to be found everywhere in his work.

Trinities

The belief in trinities seems very old indeed: the Hindus have their Brahma, Vishnu and Shiva as Holy Trinity; Christians have their versions which led to schismas by reason of different interpretation; Jews have triads in their Kabbalah; and so on.

The Greeks had a trinity in arithmetic, as we have today: between two numbers there is the arithmetic mean. There are other means too, as the harmonic and geometric mean show.

We shall see how the interpretation of affirmation (1), negation (2) and reconciliation (3), will lead us to six principles or laws of nature. It has everything to do with qualities as we will see. J.G.Bennett has discovered some very deep things here, undoubtedly stimulated by his contacts with diverse spiritual leaders and traditions.

Affirmation delineated

Affirmation, Opposition ("Denial") and Reconciliation can hardly be separated in the human mind. We can arrive at partial insights, as John G. Bennett says in his magnum opus *Dramatic Universe* (vol. 2, p.85). All philosophies worthy of that name postulate an affirmative power, a creative power that drives "Eternal Ideas" to realize themselves in concrete events and situations. Many names are given to this creative power which is the source of "Universal Dynamism". (Quotes refer to terms used by Bennett). "The prime mover of Aristotle, the *causa sui* of Spinoza, the *elan vital* of Bergson, the *idee directrice* of Claude Bernard" all refer to this first impulse. Even materialistic science is forced to postulate some mechanism of causality to account for events and relations between them.

Denial/opposition defs

The second cosmic impulse can be described as receptive and conservative. The latter notion is related to resistance and inertia. Bennett calls it "the power to be what one is", seen from his Category of Wholeness. It is the source of limitation, a notion that in Kabbalah is associated with Binah, the great Mother principle.

A most interesting idea of Bennett associates this impulse as need, as a bond between affirmation and reconciliation, the latter which is elicited by the need. Need seems to me to be an existential thing, however, and Bennett does discriminate between Being and Existence, about which more will be said later.

Other names for this impulse are Yin, as the complementary principle, and Tamas, which has many connotations - from passivity and negativity to persistence and endurance.

Reconciliation

Reconciliation: in India, there is the notion of Sattva, balance, harmony. Then there is Krishna: an avatar of Vishnu, representing love and compassion. According to Bennett, The third cosmic impulse conveys the **purpose** of creation, "whereas the first and second transmit the **means**". The quality of this third impulse can be described as love, relational, and order. The idea of freedom (from limitation) seems to be connected with this impulse, whereas the first and second impulse mutually depend on

each other (in existence).

Will and "God"

Bennett talks about Divine Will as the third cosmic impulse. "God" is not a being, but refers to transcendence, immanence, compassion and love. Bennett has written much about Will and the many patterns of manifestation of Will in the seven worlds. This will be the topic of later postings.

Seven worlds

World 1 is "the unfathomable", the source of the other worlds.
World 3 (second world, but named after the three impulses/forces: affirmation(1), denial(2), reconciliation(3)). It is not created but "begotten".

World 6 is where **six laws of creation** and maintenance arise out of the interaction between the above mentioned three forces.

- Law 1-2-3 is called the law of **expansion** or **involution**.
- Law 2-1-3 is complementary to expansion and is called the law of **concentration** or **evolution**.
- Law 3-2-1 : law of freedom. **Free initiative** can act in the Creation.

Order and maintenance laws:

- Law 3-1-2 : law of order. "Everything has an **inherent pattern**."
- Law 1-3-2 : law of interaction. **Universal connectedness** "through which everything can interact with everything else."
- Law 2-3-1: law of **identity**. Preservation and affirmation of one's own nature.

As you see, the stage has been set for a very deep discussion of creation/evolution. Let's hope that our understanding expands with our knowledge of these things!

World 12

In world 12 occurs a separation between essential and existential impulses. These two kind of impulses produce twelve different kinds of triads. Will

gets further limited in this process. (In world 6 there is, according to Bennett, a separation of possible from impossible situations. That separation puts a limit on universal will.)

A convention is introduced to use an asterisk to distinguish between "existential manifestations of a Cosmic Impulse from the essential prototype."

"Each of the twelve laws give rise to a specific operation of the Will."(DU, vol.2,pp.93,94)

Before we get to study worlds 24, 48 and 96, let's have a look at the six triads of world 6. Note that I use Arabic numerals rather than the Roman number-system used by Bennett. It is easier and faster to read.

Conventions

In a triad, the first position "indicates the **why** of the action, the second its **how** and the third its **thus**."

The latter has to do with contextual relation to other acts of will.

Another way of viewing the triad is when it constitutes or organizes a process (in time), that is to say that the first position refers to initiation of action, the second to the process, the third to the outcome or result. This is very reminiscent of input-throughput-output, which is a very useful division of processes as we will see later.

Six laws as three pairs

Particularly interesting to me is the concept of complementary pairs as applied to the six basic laws. These **pairs** are:

- . Involution vs. Evolution (or expansion vs. concentration)
- . Identity vs. Interaction
- . Order vs. Freedom

The interactions between these laws must be studied in detail in order to begin to really understand something about the kingdoms of nature.

multi-term system

A multi-term system is a system that has a characteristic quality that arises from "the harmony of its terms". Harmony consists, according to Bennett, in the greatest degree of independence and connectedness of its members. The more independent terms there are, the greater the concreteness and perfection in harmony there will be.

The triad is a multi-term system, the simplest where mutuality and relatedness start to show their significance to us for understanding ourselves. It is the basic element of experience. The three elements in a triad should be independent, and, this introduces an element of order. See Dramatic Universe I, p.39 and DU 2, 11.28.1.

study of laws (1)

Initiation by affirming impulse must be distinguished from initiation by denying impulse.

Example: in conception, the father is active, the mother "transforms the active impulse" as Bennett says, or more simply put, she receives the seed in the fertile ground. The child is the result and the reconciling impulse. This example shows the order 1-2-3, the creative triad. Do not make the mistake of thinking that only building up is an example of the workings of this triad. Tearing down, destruction, chaos are equally attributable to the operations of this triad. The property of self-renewal is associated with it, because the birth of the child shows the affirmation of life. It shows a kind of continuity and historicity at the same time, because something new appears on the scene, potentially able to change history, or actually changing circumstances of the parents, etc. Continuity of genetic material and perhaps of some psychic traits in the family.

Another example: hunger as privation, need, is a denying impulse (2) that initiates an active search (1) for food and leads to the act of eating (1).

Digestion of food pacifies the hunger and stills the need. Hence it is the reconciling factor (3). The order of impulses is 2-1-3.

This has possibility of self-renewal too, since the body needs to be fed regularly or periodically.

study of laws (2)

The example of creation previously given can be easily expanded, as follows: the child (3) becomes an impulse (a 1 or 2 in systematics terminology) when adult and starting a family of its own. Whole networks arise. From a more esoteric point of view, the reincarnating monad in the

form of the astral body exercises a magnetic influence on the parents-to-be. It brings the parents together, thus acting as the (re)conciliating factor!

The second example about hunger, expresses the 2-1-3 triad, the law of concentration. Much can be said about this. At this point I will only say that the eating of the food is necessary to maintain the difference in entropy with the environment. The digestion liberates energy necessary to build up and maintain the body (cells, tissues, organs, vitality!).

natural philosophy

In volume one of the Dramatic Universe, Bennett discusses natural philosophy.

Hyle as undifferentiated substance is being discussed, as are eternal patterns, potentiality and hyperaxis.

The latter term means "ableness-to-be", a slightly vague term, but hyperaxis has to do with bridging the gap between the timeless, eternal patterns, and actual situations or events. All of this has to be studied in a thorough fashion.

Values and morality

In Dramatic Universe (DU), volume 2, Bennett treats the domain of values. He lays the foundations of moral philosophy. DU2 contains several chapters on Will: will and the triads; conditioned will; will and the self-hood. The dyad fact-value is discussed there too.

My own research concerns a.o. directives (will, light); agency/mediation/binding/connection/act; formulation/planning/organization; execution/action; combinations of levels/terms. A three-ness and four-ness of factors/levels seems to be involved. Needless to say, it is a very time-consuming process, and participation of well-informed others is invited.

Diversifying

From now on, my blog will become more diverse.

I have been studying Anthony Blake's work concerning systematics.

He rightly says that Bennett fails to account for many of his conclusions.

How: Bennett states many things as truths but fails to portray the process of thinking by which he came to many of his conclusions.

I already observed this but liked some background from a longtime collaborator of Bennett. In addition, I observed that there are very few real-life examples or case studies by Bennett showing how to apply systematics. The method is promising, I think, but desperately needs to be coupled with real-life (full blown) examples.

Time and energy permitting, not to forget some inspiration, I will pay some attention to these matters on a low frequency basis of posting.

See www.duversity.org for more by Anthony Blake. His bundle of papers on a case study of globalization is interesting as it shows how the logo-visual method can be applied.

Energy levels (1)

Having said what I said in my previous post, there are a lot of gems to be found in Bennett's work.

Example: his description of energies is impressive. He sketches twelf energy levels, six objective and six subjective. The lowest are "material" (below life), then come the living energies and then the cosmic energies. Life has something of both subjective and objective energies. It has sentience and it has mechanism. Each energy merges into the next. Every level is organized by the level above it and disorganized by the level below it. See the booklet "Deeper man" by Bennett. There can be different kinds of energy within one level. Thought, feeling and sensation are on one level but operate from different centers, according to Bennett. They also produce different results. In practical life there is always a blend of energies.

An overview of energy levels (qualities!) will follow shortly.

Energies (1)

A short overview of energy levels/types:

From lowest to highest from the human point of view :

(A discussion will follow later)

E12 - Dispersed energy

E11 - Directed energy
E10 - Cohesive energy
E9 - Plastic energy
E8 - Constructive energy
E7 - Vital energy
E6 - Automatic energy
E5 - Sensitive energy
E4 - Conscious energy
E3 - Creative energy
E2 - Unitive energy
E1 - Transcendental energy

E12: dispersed energy

This is heat energy as in thermodynamics. Energy of random motions. Formless. Dispersive nature. Beginning of motion. In biology, it is a result of work done in physiological processes. Study photosynthesis, the buildup of ATP molecules and the breakdown of these.

While I do acknowledge entropy-increase, there also is the reverse process of entropy-decrease, related to order, information, knowledge and planning. This is a whole field of study in itself!

Maps, belief-systems and reality

Gautama Buddha once said: there is one Truth, but many truths.

In modern semantics this can be expressed thus: there is one reality, but many maps of reality. The map is not the territory or reality, but only a concept or projection of reality.

One's belief system filters how one perceives reality. This knowledge is of immense practical importance! Think of clashes between civilizations, conflicts, wars, etc., not to mention daily life petty conflicts. All these vanish into thin air when people start to understand that their belief-systems, concepts or ideas of reality are just maps.

Stick to the golden rule, and the greater part of quarrels will disappear. Something to teach at schools and at home? Maybe a good idea to stick the following slogan to the wall at home, work and other public places: "Your belief system is not reality", "your map is your reality, but not other's reality". "Think of the golden rule, before you act".

Multi-perspective

To continue my previous posting: it is necessary that we all get some true education on several levels: historical, psychological, scientific, religious and spiritual, communication skills, to name a few, in order to learn to see different perspectives or angles on a topic. And the standard scientific approach doesn't cut it, as this is only one perspective! Include some mystic teachings like Sufism, Gnosis and other variants of the so-called meta-physical branches. A good place to start is with my own articles, since these cover broad ground, including some basic general semantics. Learn to meditate, and to be a witness to as well as a participant in the affairs of life.

Then you will become a true "renaissance man" or woman, a positive, creative factor in society.

E11 - directed energy

This energy "comes from separation and arises when motion has a consistent direction". See Bennett's book "Deeper Man" for a fuller description.

Examples: forcefields, usually associated with polar forces like seen in electromagnetic phenomena. The gravitational field of the earth is also inherently directed. These forces are in the domain of physics, chemistry and biology. A gradient of kinds is involved in this.

E10, E9

While E12 and E11 are energies of movement in Bennett's system, E10 and E9 are energies of form.

E10 is called "cohesive energy", binding energies of all sorts. These give cohesion to solids and liquids. Surface tension in liquids is a consequence of such energies. In Bennett's view nuclear binding energies, atomic and molecular binding energies all fall in the category of E10. These cohesive energies produce forms and pattern. This is what we observe thru our senses.

E9 is termed "plastic energy". This energy has to do with adaptation of form, the ability of molecules/atoms to change shape. Examples: muscles, arteries, vocal chords, etc. It is the most versatile and active of the material energies. One immediately is reminded of biochemical molecules like enzymes, etc., that initiate form-change in other molecules.

Bennett says that this energy comes into play because "there are holes in things", nothing is continuous. He also points out that the so-called "imperfections" of materials enable them to respond to the environment. This is a thought that is interesting. Does it also apply to the living world? Probably so! With E9 we get to the high end of the "non-living" world.

Patterns and forms

Patterns and forms are fascinating. Think about a music score. This is a pattern of notes of kinds. Actually it usually is a combination of different patterns, hence a complex pattern, but the thing that is important here is that you can put it on paper, read it from whatever direction you want, etc. It is time-independent. Only when the pattern is actualized by someone playing the notes, then it is under constraint of time. Tempo, rhythm, etc., become important then. The pattern itself is beyond the physical thing. It is meta-physical. If you want you can study some of Buckminster Fuller's work where he talks about these things.

The same thing goes for form. A form has a pattern too. If you have a blueprint of a house, there are all kinds of lines on it representing walls, doors, windows, etc. The pattern or blueprint is non-physical. It must be interpreted by the one using or applying it. That requires mind or cognition. Don't you see that there are different ontological levels here? Ponder about this and you will understand how you can change patterns of behaviour, thought-patterns, emotional patterns, etc. Very enlightening! Life is like a movie where patterns (emotions/behaviours) are acted out. You can change the role you play if you really want.

I'm not suggesting that it is always easy, but certainly some patterns can be changed easier than others.

In the Arthur Young model, patterns are put on level 3, stage 3 as you will know when you've studied my writings on his work. Level 4 combines the patterns of stage 3 with stage 2 substance.

In Kabbalah and theosophy patterns or forms are also attributed to level 3, but the story is a bit more complicated there, since there is mirroring of levels, and there are forms on each level of existence. But that is another story.

Dyad, triad and tetrad

Recently I developed a practical example of dyad, triad and tetrad.

The dyad fear-courage is being discussed as well as a controlling third factor introduced (triad). The tetrad shows all of this in concrete action. Energies are discussed too. You can find all this in my article http://m_euser.tripod.com/newvisiontetrad.pdf

Some cross-correlational terms in diverse systems of gnosis are described

Dharma

Following your innermost pattern or essence is called following your dharma, the inner road that, in stages, will lead to more understanding, compassion and Light. This has all to do with bringing the creative energy (E3 in Bennett's system) to expression. But more about energies later..

Always check my article on the [Composite human being](#) in this regard. (also available in this e-book as theosophy basics, part two).

Values

Values are fascinating. After some pondering I have concluded that values look very much like a kind of essences that radiate their influence throughout the universe from one level of being to the next. A kind of archetypal forms, perhaps. These are factual on their own level of being, if you can follow me. The mind can grasp some of these facts and bring them down to the level of earth where they become embodied or realized through events.

The mind has agency, an aspect of will, that brings patterns to bear on situations on earth. Bennett would probably say that a hyparchic factor (will!!) is needed to turn value (eternal pattern) into fact. Or "Being" into Function.

Do you recognize triadic function here? Pattern-Will-Function.

It is small wonder that psychologists (and most philosophers alike) have evaded the subject of will as the plague. It is a notoriously difficult subject, yet the most important one to master. Roberto Assagioli has written an entire book about the subject (Act of Will), which is a must-read for every serious person. The stages of will he describes are important food for study as understanding of these and application of this understanding will help you add great quality to your life! I did describe this process in my before mentioned article on the human being and you will encounter my visualization exercise on the "ideal model" of yourself in the book of Assagioli on Psychosynthesis. In that book, he very aptly describes the buildup of exercises to reach the stage of applying the ideal model successfully. That is another important writing of his hand. This exercise has to be done with the right attitude of mind, of course. I refer you to my articles on theosophy for further development of these ideas.

Hazard

This world is a hazardous world. Bennett talks about it especially in volume 2 of his Dramatic Universe series. The lowest form of hazard is mechanical. A simple example is not paying attention to the car before you on the road that suddenly hit the brakes. One second of inattentiveness in that situation can kill you and maybe others as well. It could be that you were distracted by someone on the other half of the road doing something crazy. The point is, that existence is full of such and other hazards. It is typical for existence (but not for essence).

Other examples can be given for the reactional-world or sphere. I particularly think of emotional reactions by way of evaluation of communication signals/signs/words. Someone clinging to certain concepts about life (example:belief-systems, religions) may react strongly to issues of sex, alcohol, eating meat, other belief-systems, etc. The point is, such persons may be under heavy influence of so-called "inverted triangles". This is a deep subject that has to do with how essence penetrates into existence. A clear example would be terrorists who see violence as a legitimate way to express their opinion. Although the opinion may contain some trace of truth (like degeneration of behavioral standards), the overall form of their vision has taken a degenerate shape. It has become a mirror-image of essential truth. Something to ponder about!

Bennett treats of forms of conditioned will in his second volume of Dramatic Universe. Quite interesting, though not very much elaborated, unfortunately. There is plenty of room for keen researchers to further shape these thoughts into a psychology of inverted Essence.

Existence and Essence by their interaction give rise to a whole lot of laws (that take the form of triads in Bennett's system), a whole gamut from mechanical to psychological. This should be studied very carefully and correlated to one's own experience.

Value and meaning

Value and will are dealt with quite elaborately in Bennett's second volume in the Dramatic Universe series. I can wholeheartedly encourage people to study that volume!

Now, on the subject of meaning, it is probably accurate to say that meaning is a kind of mental evaluation of 'things', events, people, etc. When one can see/perceive a value in/of something, someone, etc., then one can establish a meaningful relation with the other (being, 'thing').

So, meaning is a perceived value, attached to something or to some person or situation or event or even concepts/beliefs (religion with its symbols and ideas). This meaning can acquire a lot of "charge" sometimes (emotional issues)..

There are several levels or gradations of value (and meaning), varying from survival value to social value to aesthetic value and transcendental value.

Meaning takes some time to develop. A certain framework and context must be present for meaning to emerge. A development from simple perception or even instinctive awareness to apperception. Marty Monteiro has developed a theory of interaction that incorporates some important features in this regard. Do a google search or read elsewhere on my homepage (scientific section) to find some links to his work.

Relativity

Many religions seem to imply absolutist ideas about 'God', Good and Evil, Heaven and Hell, Salvation, and so on.

A little proper thinking, however, reveals that such absolutist notions are untenable. Related to this is the fact that many followers of religions seem to think that their sacred writings (Bible, Qoran, etc.) are absolute truth. One simply has to compare religions with each other to see that many contradictory statements can be found in these diverse religions. That realization should be enough to dismiss any absolutist claim from the side of religion and its followers. There may be a bit of relative truth in religions, but that's all there will be, imo. Now, experience of inner worlds, that's something different (although still relative to context, level of development, and perhaps to the society of which one is a part). Study my free e-book on my site m_euser.tripod.com (this book you're reading now). and you will start to understand what I am talking about. Maybe there is One Truth, but there are many truths, as Gautama Buddha tells us. In other words, humans are limited in perception and understanding and can never claim to understand the whole Truth. Maybe little parts of it, called 'truth', relative to one's understanding, that's all what's possible.

Absolute good and evil don't exist, as far as esoterism teaches us. What is appropriate in one sphere of life can be utterly out of place in another situation or context. Relative evil does exist: it's like the clash of wills, especially acts and thoughts not in harmony with the situation.

All this has something to do with post-modern ideas, but not with the extreme forms of these as a total relativity of values means to deny the existence of levels of morality, etc., which has been proven to exist (Kohlberg). Also, total (absolute!) relativity annihilates post-modernism itself as is immediately obvious, because other philosophies would be as valuable as post-modern philosophy which surely is not what the extreme relativists have in mind. Total relativity simply is lousy thinking.

You know, there are gradations in everything: love, hate, evil, good, selfishness and selflessness, etc. All rather obvious, but necessary to bring to the forum for reminding people who lack nuance in mind and thought.

In this regard we need also remember that it is only relatively recent, since the beginning of the 20th century that Einstein's relativity-theory changed the notions of absolute time and space held in science at that time.

Imagine the confusion at that time. No absolute time? What is time anyway? Without going into too abstruse discussions we could speculate a bit about "the creation of time" brought about by photons interacting with matter. Events, as they are called in physics, change the world, bit by bit. Is motion the outer cause of time-experience? Acceleration? Perhaps. Is recurrence a manifestation of 'time'? Or the reverse? Cycles are very important in nature. Think of maintenance/renewal (a form of recurrence, it seems). Is recurrence a manifestation of a timeless pattern? Quite possible. You see, 'time' may be different on the molecular/atomic/subatomic level than on the mental level. Psychological experience involves diverse patterns and faculties (sensori-motor, memory, history/context, interpretation, etc.). It is all worth a deeper investigation than philosophers and scientists have been attempting up to today. If you can contribute anything substantial, why not post a comment?

Comments on The Secret

Last week I watched an episode of Oprah where she talked with the producer and in some way affiliated authors of a DVD called "The Secret".

The basic idea behind this "secret" is often called "the law of attraction". Loosely stated this law boils down to "you manifest those events/situations in your life where your mind is attuned to".

Now that is part of what I have been talking about in my theosophical writings (see articles on this site). In that sense I have promulgated that idea (for free) for over a decade.

In my writings I have added some comments about this "law" which I want to elaborate here (and perhaps in a follow-up) .

You know, one should take into account several factors that play a role in one's life besides this law of attraction. Think of the following:

- influence of the environment, milieu, etc.
- health, age, temperament
- past and future karma of self and others
- cyclic factors, "Zeitgeist"

This list will be enough for the moment.

I think it will be abundantly clear that one's environment exerts a powerful influence on oneself. If you don't understand that, then have a look at ghetto's, slums and other concentrations of misery in this world. Then ask yourself what influences you send into the environment!

Young children have often little choice but to undergo the negative influence of other kids and adults. Hundreds of millions of children in India alone have been abused in one form or another. The same story applies to the rest of the world. So, this "order peace of mind, wealth, health, etc. from the universe" idea that is often preached in newage circles, seems a little cheap to me. Did the victims of war ("collateral damage") in World-war II, Vietnam, Iraq, Darfur, etc., etc., order these events? How cruel to think in such a way! What about ill health? Just "order good health from the universe" and expect it to arrive within a couple of days/weeks/months? What a simplistic vision of the world!

No, one has to be a bit more realistic than that. As studies in physics and biology show, there are almost invariably "lag-factors" in play, e.g. one's body needs time to adjust to a new environment, diet, exercises (not only physical but mental ones too!). Thinking about that, one's mind also needs time to adjust to new insights, new information. The lag involved differs for different people and different situations. An open society with responsive people will simply allow a freer flow of creative energy (see Bennett about energy types and qualities). That kind of energy is needed to change situations for the better! The higher type of creative energy is impersonal, and may follow ways that the personality may never expect in the first place. "Ordering a \$5,000 income a month from the universe" may turn out a little different than expected. You may have to work a little harder than you are prepared to in order to earn that amount..

Where's the ethic in all this "ordering business?". It looks very much a self-centered, consumerist affair to me. Not very spiritual at all. Think about that. One cannot expect that someone with bad health just "magically" can turn into a vibrant healthy person. Common sense shows that that is next to impossible.

Having said all this, it is of course wise to adopt a positive attitude towards life, in thinking, feeling and action. A constructive attitude, based on understanding of life, will inevitably bring benefits to self and others.

more inversions/perversions

Another very striking example of inversion of values is the substitution /preference of youthfulness and sex-appeal for mature age and life-experience.

Think about this for awhile.. Values of a fast and superficial life are being preferred to the wisdom that elderly age can bring. Recognize this? The media play an important role in this. Concurrent with this is the emphasis on appearance. It is only sad that so many women fail to develop a healthy self-image. Men do not do much better, I believe.

ANother striking example of degenerated values concerns the substitution of image for truth. The newsmedia are only interested in soundbites and quick flashes of a scene instead of careful interpretation of events. Those who know how to use the media to their advantage can easily demolish someone's reputation in seconds.

It is the fast-food society (in the broadest sense of the word) that kills any value of healthy food, healthy work-leisure proportion, etc., that eventually kills people by overweight, stress, superficiality, etc. Either literally kills people or psychologically makes dumb people. I do not only refer to fast-food habits but especially to the above mentioned perversions in all the ramifications of these.

Future generations will probably think these were crazy times and I would have to concur. Did I mention the use of fear to manipulate people? You see, that's another insidious mechanism used to control people. Countless repetitions of images of planes crashing into the twin towers (9/11) was a surefire way to inculcate fear in the minds of people. It's an old trick constantly used by advertizers: repeat again and again until the image "burns into the subconscious of people". In the above case it is about instilling fear in order to impose measures without much protest from citizens. Even change laws to the extreme.

George Orwell's "1984" may very well be happening now. Big brother is watching you. Your phonenumber is being tapped, your email checked, your whereabouts monitored. If you use a cellphone your location is known all the time, if the thing is switched on, that is.

Naomi Wolf has written a noteworthy piece on the [degradation of democracy](#) as I call it. Anyway, what type of democracy is it where money and lots of it buys you power and a presidency? Not much room for wise statesmen or stateswomen there.

Where will this society go? Will the people wake up?

Notions on enlightenment

In my previous postings I discussed fanatics, corrupt or misguided governments, etc.

It will be clear that inversion of values has taken place in the minds and acts of individuals and groups concerned. I could give many more examples, but you can easily find your own.

This posting is about enlightenment, specifically about notions of "absolute enlightenment". There are quite a few out there who think that enlightenment means some "absolute point" or even endpoint of consciousness, eternal bliss, etc., etc.

"Infinite compassion" and the like would be attributes of this state of mind.

'God' only knows how such notions ever entered into our culture, Eastern or Western. First of all, how could a limited mind be associated with such "infinite" consciousness? No, it just can't be that way. Enlightenment is a process, neverending, because there is no end. There are relative endpoints and transitory points where so-called initiations take place, but I won't discuss that here (better read my e-book on that). What I say here is well known to all true esoterists. You can also read about it in some works of De Purucker (see my articles).

P.S.: single quotes around "God" are a semantic device to remind readers that a referent does not exist for that word (or is difficult to find). See my articles on Vitvan.

Derrida, the post-modern philosopher, also has made it plausible that such absolute notions about enlightenment or transcendence cannot stand. I may say more about him in another article. Not that he seems to have grasped much about ontology (hardly any Western philosopher has) let alone about the spheres of life, consciousness, spirit-driven creativity, etc., but that cannot be dealt with here. These are vast topics.

What I particularly liked about Derrida were his ideas about the danger of the notion of Unity. Again, a topic that would lend itself to a volume or so. Briefly, there is a danger of condemning people who have different opinions and attitudes than believers in some final Unity. That is correct, I think. The fine theologian William Quan Judge has written a little about that too, in *Echoes of the Orient* (questions and answers). He speaks against imposed uniformity of language, clothing habits, etc., if I remember correctly.

There are many ideas about Unity. Derrida believes in fundamental Duality, which can be argued for in favour. From a different angle, one can argue for qualified monism, as Vitvan does. I believe that the latter means that there are gradations in development of beings, but some stream or Essence goes through all, in one holarchy that is, and there are an infinity of holarchies. There is a fundamental difference between beings, otherwise these would not be different, but the same. Sounds tautological? Perhaps, but a horse is a horse and a flower is a flower and not a horse. The difference is a given thing, an essential difference. (I will see what Derrida exactly means by his word *différance*, it seems related to some of this

Duality considered

One regularly comes across considerations about duality in postings in groups. Typically one encounters the notion of Self vs. non-Self (or "I" vs. "other"). Now, I have been pondering about this a little and came to certain conclusions. First of all, the notion of a Self implies that there is something like a Self. This latter implies, however, a certain identity, a certain pattern of propensities, character, etc.

According to Bennett, a Self is built from (at least) three energies. This is something I want to have a look at later. The notion of three forces in balance is encountered in theosophical writings too, e.g. from De Purucker. The latter holds that for an impulse to arise (e.g. lightquanta) there must be a disturbance of the balance of forces. This is rather reminiscent of the Christian notion of the Trinity and also of Eastern Trinities that are said to send out a ray (or two rays) in order to manifest. Very deep idea, but outside the scope of this current note.

My point is that duality *presupposes* some division of some medium, Element, etc. This division actually requires some boundary in order to make the division. That means that there are *three* terms to consider, not two. So, duality presupposes, or implies, a trinity.

The third factor is a relating term. In cells, it is the plasmamembrane. For the human organism, it is the skin on the physical level. On the psychological level, it is the aura, which surrounds the human being and has "pores" that allow energy exchange with the environment.

In real life the situation is far more complex than a three term system, of course. But even when we consider a simple system of two more or less equivalent elements the question of the boundaries makes that we have to consider two times two terms plus the general medium from which the elements spring. Together that makes a fivefold of factors. Even that is not enough, because I have left out the pattern or identity of the element besides the substance and concrete form (and it's organization). Also, I assumed here that the medium from which the elements derive their substance is a passive, undifferentiated one. In reality, it is capable of transmitting impulses/signals to elements, which requires an internal structure in order to do so. So, higher terms are necessary to model real-life systems. See *Dramatic Universe*, Volume 1, chapter on "progression of the categories", for an overview of term-systems. Volume three gives some examples from the human world.

To summarize: duality implies trinity, or better stated: the notion of duality cannot be separated from that of trinity. These are all simplifications as real-life systems consist of a multitude of elements, functions and relations.

Hyparxis and eternity (will and pattern) under study

You have seen me using Bennett's term "hyparxis" at some point in this blog. Now, hyparxis is "ableness to be", according to J.G. Bennett. In his book *Dramatic Universe*, volume 4, we can find a much clearer description of this term. We find him using terms as:

"decision", "commitment", to describe aspects of hyparchic future, present and past. He also puts "interaction" and "ableness to be" on two ends of a line with "present moment" in the center.

There are more factors active in one's awareness of the present moment, but I will give my own interpretation of this "hyparxis" term in relation to eternal patterns.

First of all, the capability to make a decision, freedom to choose between alternatives, is a wonderful capability of living beings. If you wonder about animals making decisions: yes, they can. Think for example of the choice they make between foods growing in the wild or in the meadow. Some animals are very choicy about the things they eat. The giant panda will only eat a certain kind of bamboo, for example.

But back to humans. Regarding decisions: one can only make decisions if there are alternatives to choose from. Even "fight or flight" response implies a choice between two options. But I am more concerned here with choice on a higher level of functioning, on the level of intellect. Having alternatives mean that one can perceive alternative courses of action, alternative goals, etc. It implies that one can see patterns, possibilities, potentialities.

These latter terms belong to what Bennett calls "eternity". I may use this term too (as in "eternal patterns"), but the term pattern or possibility is descriptive enough for our purpose.

So, we have two distinct factors here that enter our experience: possibilities/patterns and decision making. The latter implies a power to make decisions and also a power to see alternatives and make evaluations. The latter implies clearly a power to interpret situations, elements, relations between elements, etc. Power is a kind of potency. So, another way of naming these two factors is to use the words "potentiality" and "potency". For clarity's sake, however, I prefer the words "pattern" or "possibilities" on the one side and "decision" or even better: "will-process" on the other hand. The latter implies also "agency", an autonomous power to initiate an act.

The process of active will is very complex. It has been described by Assagioli in his book *Act of will*. I cannot deal with it here at length. Maybe in other posting. I will mention the steps involved in the will-process, however.

Reversely translated from my copy of this book, we have:

1. Goal or purpose, based on valuation, motivation and intent.
2. Deliberation.
3. Choice and decision.
4. Reinforcement: command or fiat of the will.
5. Planning and elaboration of a program.
6. Steering of execution.

This is the process of will in it's complete and ideal form.

Remarks, based on Assagioli's treatment of the subject:

1. There is a goal to be reached. One has to clearly define a goal or purpose to be realized. The faculty of Imagination (ideation) is involved in this. This is not enough to get things going. An evaluation or valuation of the goal is necessary ending in a judgment. Then a motive must be generated that provides a drive and intent for one to realize this purpose/goal. A motive is a dynamic thing. It is generated by the values we ascribe to the goals we want to reach.

2. As there are many goals, we must choose between them. This establishing of a preference is the result of the function of deliberation where we have to investigate several goals, our skills to realize these goals, the consequences of our choice, social desirability, acceptability, etc.

Discrimination is necessary!

3. Deliberation should lead to choice and decision.
4. Then follows reinforcement of the choice and decision. This activates the creative and dynamic energies necessary to accomplish one's goal/purpose. Compare this with Bennett's "commitments".
5. Planning and a program are needed. Methods of execution come into play as are considerations of time, circumstances , conditions.
6. At last there is the steering of the execution.

Will is like a director of a play. It is the supervisor of the whole process. It looks to me that the whole gamut of human functions is concerned in this process: from will to imagination to motivation to discrimination to planning down to the physical execution (sensori-motor function). Quite impressive! The physical execution itself is not a function of will, but the steering of that part is.

So, hyparxis is a very wide term. I think I prefer the term will-process as it clarifies much better what's going on (especially as elucidated by Assagioli). Eternal patterns play a role in the will-process as these patterns have to do with the possibilities/goals from which to choose.

This treatment also reveals that there are several energies playing a role in the will-process.

Potentially we are speaking of all the cosmic energies (E1 to E4 in Bennett's system), where the higher energies are working in "transcendent will" (let's say, super-spiritual will), down to, say, sensitivity/vitality as interface with the biological world.

I already showed that this process needs at least a tetrad to describe important aspects, such as goal vs ground, skills vs deliberation/decision making. See my article on the tetrad.

(http://m_euser.tripod.com/newvisiontetrad.pdf)

Higher order systems are needed to express significance, structure, etc., but these can be found in Dramatic Universe, volume 3.

Summarizing, we see that patterns and will have to work together in a complicated process where all human faculties have their role. There remains a ton to be researched. From another point of view for example, I see the six main energies (shaktis) from Vedantic lore playing a role in this

will-process, scaled down from cosmic to human proportion. Another question pertains to the working of Bennett's energies (E1 to E12). It looks now to me that he omitted a number of important points/elements/elementals in his system. Combinations of energies or "principles" is another thing to have a look at.

But all that is material for other postings at some other time.

A little on atma, buddhi, manas

It may be helpful to understand a little bit of the three terms atma, buddhi, and, manas.

Atma is the synthesis of all qualities, it is something that is sometimes called a ray from the divine monad (see my articles). It encompasses pattern, will, and a whole lot more. Buddhi is called: "understanding", "compassion", "intuition", subjective side of will, will in its second stage, to give some attributes/descriptions. It has to do with value, ethics, morality.

Atma is projected into existence through its energies (elementals) which I can't say much about at this point. Atma is sometimes equated with will. It may also be a pattern to be realized. Buddhi is involuted as a kind of awareness, sentience, feeling. Some say that without the intervention of manas (interpreting mind) one can have a direct knowledge of the world as pure intuition. Quite possible, but not so easy, I suppose.

Manas is sometimes called "sensori-motor mind", but that epithet can only apply to the lower manas (or brain-mind), I think. It is also seen as

reimbodying Ego. It is a faculty that "makes forms" or images. It also has to do with knowledge and fact (lower manas, I think), as opposed to real understanding, insight (higher manas and a quality of buddhi together).

The point of all this is that manas and buddhi must work together (while atman penetrates everything) as image/form making and valuation work together. On an earthly level, humans hold beliefs and have some moral understanding/development which is all tied to more or less concrete images and concepts. That illustrates one level of working together.

These three energies (faculties as well) work together and mirror themselves in the natural world as I said above. From simple beings to more complex beings that have an elaborate nervous system (which can be seen as an extension of manas in the biological world), a development from a simple atom to the most complex molecules and cells takes place in cycles of evolution.

The knower of the Vedantic enumeration of energies will recognize a thing or two here, but that will be considered in another posting. Subba Rao had some quite interesting things to say about this. See the book "Five Years of Theosophy".

More pattern and form

Bennett sees "eternal pattern" as a kind of time-dimension.

In the here-now there are several factors at work: from space-time limitations to will (hyparchic time: see a previous posting) to potentiality (patterns). While patterns have to do with potentialities ("eternal future"), form has to do with "eternal past" (realized potentialities). I always think of a seed with it's DNA patterns which have the potentiality of a beautiful rose, horse, man, etc., but that pattern has to be realized or actualized in a specific form. It is in another sense like a prototype that has to be refined to be useful on this planet. The main idea is that *patterns can be unfolded (somewhat like images developed from a film) and combined with substance of the environment in order to yield a substantial form ("images are printed on photo-paper")*.

The same usually happens with an intuition: the idea has to be developed into a workable system or method such as in science. The factors that contribute in this process can be many and varied. From insight (buddhi), manas (thinking) to desire to accomplish something useful.

Appendix 1: The untenability of scientific materialism (pure reductionism)

In this note I will mention a number of points that will be of interest to those who want to understand which are the weaknesses of the reductionist materialistic philosophy. My point is not that reductionism is an invalid method in science, but that it has many inherent weaknesses and shortcomings. What science should adopt is the [notion of multi-term systems, including domains of fact, value and harmony](#).

That would lead to a very quick integration of fields (academic disciplines) and bridge the schizophrenic gap between science and spirituality.

It may also interest those who want to understand the implications of this discussion on [Darwinist theories](#) which are based on the reductionist paradigm.

There are a number of fundamental problems that reductionists cannot explain, except by saying "we do not know yet", coming up with ad-hoc explanations or hypotheses or closing their eyes and minds for these difficulties all together. I'll mention some of the most important of these problems:

1. The question of the life-force (shows one of the shortcomings of Neo/Darwinism)
2. Continuity of the sense of self (psychology; argument in favor of Self or Spirit). Think about this deeply!!
3. The [irreducibility](#) of value to fact. See Bennett's Dramatic Universe
4. Identical twins have from birth a markedly different character
How do you account for that??
5. Memories of past lives (psychology, neurobiology, neuropsychology; reincarnation)
6. Miracle children like Mozart (that pleads for reincarnation)
7. The intelligence factor; spiritual experiences, such as Out-of-Body-experiences and [Near-Death-Experience](#) (shows the shortcomings of reductionist psychology and related fields)
8. [Purposive evolution](#): goal and purpose of the evolutionary process. Pure emergence is impossible: what is needed is involution and evolution as complementary processes. Pure emergence is a Baron von Muenchhausen solution. So, adherents of "emergence" theories suffer of this Muenchhausen syndrome!
9. The riddle of long term memory (neurobiology, neuropsychology)
Brain can't hold the trillions of images seen during life.
10. Self-renewal and maintenance of cells and body. Sheer impossible to have been arisen by evolution. Calculations show total improbability.
11. Self-organization and hierarchical structure of body
12. Kirlian photography; Psychometric research; Clairvoyance, telepathy. Premonition. Precognition. Apparitions.
13. Will-force and matter; movement of the body; Yoga practices of control of body

14. Binding problem. Well known in brain-science & philosophy.

I'm sure you can think of additional points and arguments. My goal is not to provide an exhaustive list of arguments contra reductionism as a method (or scientism as a belief system), but to provide some concrete points for discussion and further study. Nor am I aiming for endless definitions and descriptions of terms and concepts. For these things I refer you to Vitvan's writings.

Some remarks are targeted more against reductionist psychology rather than reductionist biology, but in the whole all arguments can be used against reductionism ([scientism](#)) as it is used as a philosophy/methodology within the academic world, in many disciplines. What is needed is holism as a methodology to act as a counterbalance to grotesque reductionism.

I will discuss the first two points of my list briefly, leaving the other ones for later consideration in so far as they haven't been addressed implicitly.

1. The life-force.

There has been a lot of research on the existence of "spirits" by many famous men.

I'll mention two Nobel-prize winners: Prof. Crookes (A famous chemist in the late 19th century and beginning 20th century) and Professor Charles Richet, Professor of Physiology at the Sorbonne in Paris, member of the prestigious Institute de France. Professors Crookes and Richet have established *beyond any doubt* that there is a spirit-world and that spirits can manifest themselves in our gross physical world. I'll give you some links here:

www.xs4all.nl/~wichm/paraps.html

www.xs4all.nl/~wichm/presence.html

Professor Charles Richet coined the word for the substance emanating from spirits/medium called "ectoplasm", meaning literally 'exteriorized substance'. Although some mediums may have produced such substance by chemical means, there are also cases where this substance has taken a definite, clearly recognizable, form of a deceased one.

In *Isis Unveiled* by H.P. Blavatsky, p. 140, vol. I, you can find a discussion on the life-force and will-power. See [TUP Online](#)

My point is that these researches, and there is more of this research than I mention here, prove that life can exist without gross physical substance. A subtle matter named ectoplasm has been observed by countless people, including myself, and this proves beyond any doubt that there is more under the sun than our scientists dare to admit. To them I say: "Show a little courage, fellows! Broaden your vision and research these things. It may even win you a Nobel prize!"

Indeed, the life-force is one of the most characteristic phenomena, observable by everyone. This force accounts for the difference between a dead corpse and a living being! How on earth could such an obvious factor have been left out of consideration will puzzle future generations. Yes, I know about Lamarck's vitalism and that his theory contains some errors.

But that has nothing to do with such plainly observable forces such as the life-force. Only people that are totally blind to life's facts will deny this force as a principle working through and in gross matter. Scientists should not call themselves scientists when they deny or ignore facts like those observed by Crookes and Richet. That leaves us with uni-dimensional dogmatists, no serious scientists, I'm afraid! Remember, *a genuine scientist MUST take ALL facts into consideration* and leave room for other, yet unknown factors, etc.

Conclusion: reductionists, including Darwinists, fail to acknowledge subtle factors at work in the human race and in this world. Their method has so many obvious shortcomings that I wonder why it hasn't be abandoned at all. Yes, I know that reductionist theories are supposed to simplify real-life events, structures and functions, but when such theories leave out the life-force nothing more than dead shells are left. More holistic approaches are needed, where the insane and artificial split between the subjective and the objective is healed. Indeed, the work of Vitvan shows us that our so-called "objective world" doesn't exist at all save as images-in-the-mind taken for substantial reality. The *real* world, however, is a *dynamic energy-world*. Study my [Vitvan Highlights series](#) and you will see how the entire Western civilization has made a fatal error in perception of life-facts!

This means that all reductionist based academic disciplines have an inbuilt limitation of descriptive and explanatory power. One word on Darwinism: there are some correct points in this theory according to esoteric teachers (like the principle of natural selection), but the transformation of *forms* as Darwinist theory preaches is not a fact in nature according to my sources (see TUP Online, [Man in evolution](#), by Gottfried de Purucker). Demand from your teacher an explanation why FACTS are being ignored or ridiculed in the so-called "evolution-theory" of Darwin and consorts (in reality it is a theory of transformism).

2. Continuity of the sense of self

Did you ever reflect on the fact that your sense of ego or self-identity is being preserved throughout life? Your body changes, the neural pathways change, but yet it is "you" that has memories of the past, your childhood, adulthood, family and beloved ones. *No reductionist can adequately explain this continuity*, which is also being preserved after deep sleep. Esotericists will tell you that you are more than your body and that you have a soul and spirit (as religions tell us too). There are enough wonderful stories from great seers and sages and from "ordinary" men and women for that matter, that tell us about communion with spirits from 'beyond', angels, even devils, deceased ones, near-death experiences ([Raymond Moody](#), [Pim van Lommel](#)), etc.

The point is, there is more than meets the eye. The sense of self lies deep within each of us. See my [Theosophy Basics](#) series and article on the [afterlife](#)

Appendix 2: Seven principles of a true holistic philosophy of science

In 2001 I have reformulated the “[seven jewels](#)” of wisdom into a more scientific form as seven postulates for the building of a holistic science.

Briefly (schematic), the postulates are:

- *Dynamical equilibrium*, which manifests as **feedback-systems** and the principle of homeostasis. Also in moral sense as law of karma! Ecology, psychology, physiology, etc. Connected with ableness to be; interaction.
- The principle of *cyclic* or spiral development. Ecology(seasons, population densities), psychology (mood swings, bio-rhythm), physiology (breathing, blood-circulation), etc. Coupled oscillations.
- The principle of *layered/stratified* and phased development by emanation, absorption and secretion of substances. Hierarchical and heterarchical development. Physiology: hormone-system, neurophysiology. Anatomy: layers in skin; structure of organs (tissues); organ-systems in body. Spiritual: composite nature of each being. Physics: atoms (shells), molecules. Transformations occur “up” and “down” the hierarchy. Order and evolution.
- All 'things' and beings have their unique archetypal, *structural-vibrational* pattern based upon which they develop, grow, manifest and die. Essence vs existence. Basis of identity, autonomy and freedom. Basis for inner (personality-Self) and outer resonance (influence of environment or milieu). Compare this with the signatura teaching of Boehme, Paracelsus, etc.
- The process of **gradual development** of qualities latent within each being, which is the *real* meaning of the term "evolution." Phase transition from potential quality to manifestation of functional capability. Kingdoms of nature show jumps in qualities developed.
- The principle of *polarity* that works in a threefold manner (integrated in the triad: regulative consciousness-principle, active energy-principle, receptive matter-principle) . Examples: psychosomatic coupling; energy-matter coupling; male-female; attraction vs repulsion; antagonisms; mutuality; complementarity; particle-wave duality.
- There is *one field* of consciousness-matter-energy from which

emerges, through a process of division, secretion and emanation, rays or 'particles' of consciousness-energy-matter, called monads, that share in the properties of this field, but have their own characteristic pattern. This field is the basis for connectedness and interaction.

In the table following you can see that scientists have already discovered some natural principles that conform (as a subset) to these postulates.

**A schematic overview of points of agreement between
holistic and reductionist science**

Holistic-spiritual paradigm	Reductionist paradigm, already shifting to second-order systems-theory	Comment
Law of dynamic equilibrium (from material to spiritual worlds)	Feedback/homeostasis (physiology, physics)	Systemic approach applicable to both paradigms
Law of cycles (on all levels, from elements to historic cycles). Spiral Dynamics as a first sketch of development of value-systems.	Cycles are accepted from a materialistic point of view. From periodic revolutions of planets to bio-rhythms.	Many cycles are measurable. Additionally, statistical approach yields estimates of duration of cycles
Hierarchical structure of universe Embeddedness. Small systems mirror larger structures to some degree.	Hierarchies are recognized to some extent. Groups, sets and subgroups/sets are known in math, physics, chemistry, etc. Also, consider cells, tissue, organs, organisms as hierarchies.	Structure, function, order are terms acceptable to scientists. Applicable to individual entities as well as complete systems of beings or 'things'

<p>Unique characteristic of each being (subtle pattern of vibration, archetype); qualities; in-form-ation</p>	<p>Ditto, to a certain extent: gene pattern, personality pattern. Information.</p> <p>Qualia-problem!</p>	<p>Applicable from genes to resonance phenomena and to larger systems of populations, stars, etc. Unique wavelength of mass-particles</p>
<p>Progressive evolution. Real evolution starts from within each being. This doesn't deny influences from the environment.</p>	<p>Very limited view (increase of complexity in Darwinian evolution)</p>	<p>Considerable differences between esoteric point of view and scientific viewpoint.</p>
<p>Duality is basis for manifestation.</p> <p>Domains of Fact and Value, irreducible to each other. John. G. Bennett's systematics</p>	<p>Fragmented view. Matter is energy. Wave/particle duality. Boson-fermion interaction.</p>	<p>Duality is recognized in the form of polarities (proton-electron, ions in cells, antagonisms (muscles), etc.</p>
<p>Unity in diversity. Matter is crystallized spirit.</p> <p>Entities are sevenfold.</p>	<p>Intuited by great scientists</p> <p>Alfred North Whitehead postulates bipolarity of entities in his "process and reality" writings.</p>	<p>From unified fields to the "Divine Mind" : Such unified fields are the effluxes from Divine Beings, according to the great philosophers of old, including the later Jacob Boehme.</p>

Note: agreement is present to a considerable degree on the material level of existence. It has taken scientists centuries to arrive at the same conclusions as the old sages and philosophers, but scientists now must take a leap of faith to accept the holistic paradigm as more fit to explain the nature of man and the universe. See my previous articles in this book for a fuller description of the esoteric aspects of this subject-matter. The scientific form of these postulates needs more study and development. If you want to contribute to it, you can find me through my blog at Tripod and through the contactform at meuser.awardspace.com.

You can comment on entries of my blog.



Some important links

[My domain at meuser.awardspace.com](http://meuser.awardspace.com)

Particular unique is my [Jacob Boehme](#) page with many of his works in pure textform plus figures

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[Homepage Martin Euser](#)

My [Systematics blog: harmonizing fact and value](#) on Bennett can be found there too.

Finally, take a look at this [social networking site](#) of theosophers.

ABOUT THE AUTHOR

Martin Euser received his Masters degree in clinical Psychology and his Bachelors degree in Theoretical Physics from the University of Utrecht, The Netherlands. He worked for many years at this University as a teacher in statistics, methods of research and as a courseware developer.

He is the author and publisher of numerous articles on contemporary spirituality, varying from Gnosis, Theosophy and Kabbalah to Sacred Geometry. He has studied esotericism for twenty-five years and has added valuable psychological and scientific insights to this field of study, especially by summarizing writings of lesser known esoteric teachers. His interest for integrative philosophy of science is demonstrated by his research of the writings of Arthur Young and John Bennett, to name a few important independent thinkers.

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