

Theosophy

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THE REAL MAN.

The old idea, which looks upon man as an aggregation of matter and force, possessing certain qualities and tendencies with which we are all so familiar, is so unsatisfying to that which is noblest and best in us that it is with a distinct sense of relief and comfort that one turns to the little book "Man and His Bodies," written by Mrs. Annie Besant. There, the old position is reversed. Man is made a synonym for consciousness. His body is looked upon as a garment which the man puts on, to be discarded when it has served its purpose, when it is worn out, a new garment being assumed when the necessity arises. She informs us that we have several bodies, each of a different grade and density of matter, in each of which we function on a level of existence different from those in which we function while in the other bodies. As a man might use a carriage to travel by land, a boat to travel by sea, and a balloon for the air, and yet remain the same individual in all these different vehicles, so the consciousness uses the nervous organism of the human brain and body through which to express itself on this physical plane of existence; when it wishes to function on higher planes it steps out of the physical vehicle and uses as its body—its vehicle—its instrument—higher forms of matter, which, because of their fineness, respond the more readily to the conscious will. Yet, through all these various bodies which he temporarily occupies, the man preserves his identity.

The moment we begin to regard man thus a broader view at once opens before us. More profound questions arise. If emotions, desires and thoughts be but forms of that which we term "the human consciousness"—man, the particular form of consciousness being in harmony with the particular grade of matter through which the consciousness is, for the time, functioning; then, of what is human consciousness itself a form? What is the great reality of which human consciousness is a phase? Then are we compelled to step back from the particular to the universal. Thus doing we realize, or we may at least intellectually comprehend, that human consciousness is divine consciousness—the great universal consciousness—the mind of God—thus expressing itself at this particular level of its infinite capacity. It is the infinite mind radiating through numerous centres, each centre being a human soul—a man. Each centre has the power to direct the energies with which it is endowed. Each soul has all the potentiality of that great universal soul of which it is a part. The consciousness of each man is the consciousness

of God; not all of it, but a portion of it. The centre of each man's own individuality—the centre of his own consciousness—stands rooted in duty itself.

What is consciousness? It is the recognition of existence. Therefore each individual says "I am"; and because the universal consciousness is at the centre of each human consciousness, forming its vitality, being its very existence, the Supreme is truly represented as declaring "I am that I am." Thus divinity asserts its unity with humanity.

SILENT THOUGHT CIRCLE.

ALLEN LYNDETH.

The chain *Thought* until further notice.

"I have crowned my king; the God within
Whispers love is the law: Love maketh free."

—GLENDON.

Have you heard the "still small voice" yet? If not, the listening attitude must be more intent. Let the outer ear be shut. Then will the mandate of the God of our being leave an impress on the mental—an impress that will point the way out of poverty, sickness, yea, and even death; therefore I desire freedom from bondage. I can and will be free. I desire a knowledge of the true law of my being. I desire to establish harmonious relations and be at one with the eternal reality of the Universe. The great first cause Spirit—God, Law, my King, is Truth. "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." I also realize that—

"A king for each is the rule
In the empire that awaiteth me,
And the God within, the only King
To rule in the realm of the free."

IDEAL CONSCIOUSNESS.

BY "ARIEL."

The progress of consciousness to ever higher and higher levels should be the end and aim of our existence. The manifested universe exists for no other purpose than that the Christ consciousness is to be evolved in humanity, and this evolving of the consciousness constitutes the crucifixion of the Spirit on the cross of Matter, which appears to me to be symbolized in the Christian religion by the death of Jesus on the cross, and in other great religions in different ways. It is the one great law of sacrifice, that the higher must suffer that lower may attain to union with the divine.

Atonement or At One-ment is the purpose of existence.

Consciousness may be accelerated by meditation and concentration of the mind on high ideals; this may be said to be food for the consciousness just as material

foods are necessary for the physical body to thrive and grow. Jesus has said that man shall not live by bread alone, etc. The consciousness, in order to grow, requires nourishment and that of a high grade, viz., high and noble ideals, for the opposite of this may be considered as analogous to low grade nourishment with which we might find the physical, and this we know to be false economy.

That we may have many lives instead of one in which to develop the Christ consciousness is no reason why we should persist in depriving the soul to-day of that which it most craves—knowledge and wisdom.

Then let us start to-day and spend a portion of time at the same hour each day in meditation on some noble ideal, the nobility of the character of Jesus Christ if you will, it matters not, so long as it is aspiration for better conditions. Concentrate your mind on it and send out good and kindly thoughts to the whole world, and note the result in your consciousness a month hence. You will be conscious of a calm, sweet peace, and harmonizing vibrations will radiate to all around you for the health and good will of all that lives. You will see God in everything, high and low, great and small.

Verily the universe is the garment of God.

You cannot change laws by praising their righteousness or by crying out against their unchangeable severity. It is wisdom to recognize their dominant features. Veer to the right, swing into line, and if you are reaping a harvest that is not to your liking plough it under and sow again, fully realizing that, "As we sow, so shall we reap."

Tissues, nerves, nor brain could of themselves do nothing, Mind alone controls all action.

Force, generated by stimulating nerve centres, through mental commands is followed by changes in organic processes.

When an impression is conveyed from any part of the body along a nerve to the brain, the mind may take cognizance of it. What the mind thus becomes conscious of is called a *sensation*; and the act of the mind noticing it, *perception*.

The great lesson of modern science is that: nothing "happens." Everything that comes is pushed from behind.

We live under an economy of law absolutely universal in its scope; but while no link in the chain of detail includes the least element of chance, there is no fatalism involved in its perfect order.

Law is always in readiness to serve us; but we must adopt its methods. *A scientific truism.*